



# Therapeutic Potential of Godhūma (*Triticum aestivum* L.) (Bread Wheat) as Āhāra and Āuśadha Across the Bṛhatrayis (Classical Āyurvedic Texts) — A Review

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## Abstract

Āyurveda has two primary targets, one is to maintain the health of the healthy and the other to treat the sick and bereaved. To be precise, it is equally beneficial in preventive and curative aspects. As far as Āyurveda is concerned, Āhāra (Diet) and Auśadha (medicine) are two sides of the same coin. Some diseases can be managed with Āhāra alone, some with Auśadha. But even when Auśadha is the primary intervention, Āhāra plays an equally important role because it supports the auśadha. Godhūma (*Triticum aestivum* L.); is one such dravya that is considered as Pathyāhāra (suitable to the condition) in numerous diseases out of which Prameha (Diabetes) is just one. But what is not known is that it has also been extensively recommended as auśadha in several diseases across the texts. In the Bṛhatrayis- Charaka Samhita by Ācārya Charaka, Suśruta Samhita by Ācārya Suśruta, Aṣṭāṅga Saṅgraha and Aṣṭāṅga Hṛdaya by Ācārya Vagbhata, the wide spectrum of pharmacological applications of Godhūma have been elaborated, indicating it to be a very therapeutically potential dravya. In modern pharmacology, the properties, and applications of *Triticum aestivum* L. are very well researched and documented, specifically its importance as a primary diet in a diabetic. But the therapeutic potential from the Āyurvedic point of view has never been reviewed before. This review article targets to fill this void, by presenting the therapeutic indications of Godhūma mentioned in the Bṛhatrayis.

**Keywords:** Ayurveda, Āhāra, Auśadha, Diseases, Godhūma, *Triticum aestivum*

**Abbreviations Used:** Su - Sūtra sthāna, Ci - Cikitsa sthāna, Ka - Kalpa sthāna, Utt - Uttara sthāna, Sa - Śārīra sthāna

## 1. Introduction

The plant *Godhūma* mentioned in the Āyurvedic texts is botanically identified as *Triticum aestivum* Linn, common or bread wheat, (i.e.) is an annual grass in the Poaceae<sup>1</sup> (grass family) native to the Mediterranean region and Southwest Asia, which is one of several

species of wheat that is cultivated. The grains are the part used as food worldwide. 15-20 species of wheat have been recognized and out of which 8 are cultivated in India<sup>2</sup>. *Triticum aestivum* is the most commonly used in the preparation of food items with wheat as their base.

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*Godhūma* is a very well-documented plant in Āyurvedic classical texts. The general properties and pharmacological applications have been elaborated in the *Nighaṇṭūs* (drug lexicons) also, that came in the later years. Ācāryās Vāghbhāta, Caraka, and Suśruta have mentioned *Godhūma* in their respective *Samhitās* as a *Pathyāhāra* in numerous diseases. Apart from this, pharmaceutical preparations with *Godhūma* as the main ingredient have also been mentioned as a treatment option for many diseases. Apart from this the do's and don'ts while using *Godhūma* have also been elaborated in some texts. Different methods of processing/cooking with their indications have been explained in detail. The interesting fact is that the therapeutic potential of *Godhūma* which is being projected as a major diabetic food, i.e.,- āhāra, is in fact used in the treatment of *aṣṭamahāgadās* (the major eight diseases), proving beyond doubt that *godhūma* also functions as an *auśadha*.

## 2. Materials and Methods

The Search term '*Godhūma*' was used in the E-Books of *Brhatrayis* (*Charaka Samhita*, *Susruta Samhita*, *Aṣṭāṅga Saṅgraha*, and *Aṣṭāṅga Hṛdaya*). The verses were listed and the applications were listed with reference. The verses were noted down with reference and the findings were summarized. They were classified into four categories and tabulated, to analyze the commonality and differences in opinion.

### 2.1 Charaka Samhita<sup>3</sup>

#### 2.1.1 Pharmacological Actions Mentioned

*Puraṇa* (stored) *Godhūma* though *Madhura* (sweet) in *Rasa* (taste), does not aggravate *Kapha* (Su.27.4). The *rasa* and *vipāka* (taste post digestion) are *Madhura*, it is *guru* (heavy) and *Snigdha* (unctuous) in *guṇa*, *śīta vīrya* (cold potency) (Su.27.21). The *karma* (pharmacological action) is *jīvana* (strengthening), *brhmanā* (nourishing), *vṛśya* (aphrodisiac), *sthairyakara*, and *sandhānakṛt* (strengthens the basic structures) (Su.6.15). The *doṣa karma* (action on doṣa) is *Vātahara* (alleviates *vāta*). During *Vasanta R̥tucarya* (Spring season), *Godhūma* is recommended as a diet (Su.6.25). During *Śarat R̥tu*, *Puraṇa Godhūma* is mentioned to be consumed regularly along with meat (Su.6.43).

During fomentation, fine powder of *Godhūma* is to be moistened and applied over the eyes to protect the eyes from heat exposure. As it is of cold potency it prevents the effect of heat from affecting the eyes (Su.14.11). The *guruta* (heavy to digest) and *laghuta* (easy to digest) of boiled *Godhūma* should be determined by the physician while being used for preparing *Odana* (gruel preparation) (Su.27.261). When *Godhūma* is cooked with fat or in fat, then it becomes *guru*. But, when it is processed into fried grains like *Parpaṭa* or *pūpa* (processed food preparations) then it becomes easy to digest (Su.27.271–272). *Godhūma* processed with *yava* (barley), *madhvika*, *sidhu* (fermented drinks), etc is an excellent recipe for alleviating *Kapha* (Ci.8.120).

#### 2.1.2 Specifically Mentioned as *pathyāhāra*

In *Vātarakta* (Rheumatoid arthritis), *Godhūma cūrṇa* (powder) can be administered along with *chāgapaya* (goat's milk) and *ghṛta* (ghee). (Su.3.23). *Puraṇa Godhūma* is mentioned as a *Pathyāhara*. (Ci.29.50). In *Rājayaḥsma* (Tuberculosis), *Godhūma* is to be taken with *Yava* and *Śālyannam* (preparations with rice) (Ci.8.69). In *Dīrghakāla granthi* (chronic tumor), *Godhūma* is mentioned as the *pathyāhara* (Ci.21.128). In *Grahaṇi Doṣa* (Sprue syndrome), to suppress the *Atyagni* (excessive digestive fire), *Godhūma cūrṇa* has to be processed in milk and ghee and consumed (Ci.15.226, 228). In *Paittika Pīnasa* (allergic rhinitis caused by aggravated pitta), *Godhūma* along with *ghṛta*, *ksīra* (milk), *śālī* are the *pathyāhāras*. (Ci.25.148)

In *Atikṛśa* (excessive emaciation), *Godhūma* is recommended as a *pathyāhara* along with *māmsa* (meat), *dadhi* (curd), *sarpi* (ghee), *iḥṣu* (sugarcane), to get nourished and get relief from the complaints (Su.21.30–31). On the contrary, in *Athisthūla* (obesity), *godhūma* and *yava* (barley), are recommended (Su.23.25). In *Stanya Duṣṭi* (vitiated breastmilk), *Godhūma* is recommended as a *pathyāhara* to be regularly consumed for purification of the impure/vitiated breast milk. It does the *Stanya Śodhana* (purification) (Sa.8.56). In *Prameha* (Diabetes), the edibles made up of *Godhūma* (ie) that have been eaten previously by *aśva* (horse), *khara* (donkey), *go* (cow), and voided as dung should be collected and given to a *Pramehi* (Ci.6.24). In patients suffering from *Visarpa* (Erysipelas), *Godhūma* and *yava* are recommended as

wholesome food in case the patient is not accustomed to *Śāli* or there is excess *Kapha*. (Ci.21.114)

### 2.1.2 Roga paripālana (in Managing a Symptom or Disease)

In *Kāmala* (Jaundice), *Godhūma* has to be given along with *Puraṇa Śāli*, *yava*, and *mudgādi yūṣa* (porridge prepared with green gram as the main ingredient), after *Pañcakarma* (five major purificatory) procedure has been done (Ci.16.41–42). *Utkārika* (sweetmeat) prepared with *Godhūma* as one of the ingredients, is indicated, in the treatment of *Vata Vyādhi* (a disease caused by vitiated *vāta*) (Ci.28.114). In *Hikka Śvāsa* (Hiccoughs- Dyspnea), *Godhūma* is mentioned as an ingredient for preparing *Utkārika* for *Upanāha* (is a type of fomentation), along with *māṣa* (black gram), *tila* (sesame) that is *vātahara* in nature (Ci.17.83-84). In *Vātika Madātyaya* (alcoholic intoxication involving aggravated *vāta*), *Godhūma* mixed with *Vāruṇi Madya* (medicated alcohol) is mentioned as a treatment for this condition (Ci.24.125). *Godhūma* is an ingredient in the *Samyava* (a medicated formulation), that has to be inserted into the vagina of a *Vāmini vyāpat* (vaginal disease) (Ci.30.106-107).

### 2.1.3 Vājikaraṇa (aphrodisiac)

In *Śukra Kṣaya* (depletion of semen), *Godhūma* is mentioned in a *Kṛta Kṣīra Yoga* (formulation of processed milk) to produce inexhaustible *Śukra* (Ci.2.3.6–7). *Godhūma* is mentioned as one of the ingredients for preparing a *Vasti* (medicated enema) that is *Śukrala* (increases semen) and *Māmsala* (nourishes muscles) (Si.10.28–29). *Godhūma* is an ingredient in a *Kṣīra Yoga* (medicated milk) that is intended for *Vājikaraṇa* (to stimulate sexual vigor) (Ci.2.3.8–10).

## 2.2 Suśruta Samhita<sup>4</sup>

### 2.2.1 Pharmacological Actions Mentioned

*Godhūma* is mentioned as a *Sātmyāhara* (compatible food) for all people (Su.20.5) and is placed in the *Madhura Varga* (group of drugs having a sweet taste). *Godhūma* has the tendency to increase *Kapha* as it is of *Madhura rasa* and *Guru Guṇa* (Su.21.23), but it is *Kapha Pitta Avirodhi* (will not increase *kapha* and *pitta*)

in nature (Su.46.368). It is, *sandhānakṛt*, *śukra* and *ruci prada* (beneficial for semen, and is an appetizer) in *karma*. The *Dōṣa prabhāva* is *Anilapitta hara* (alleviates *vāta* and *pitta*) (Su.47.43). In *Pranaṣṭa Śālya*, (foreign particle) when lodged in the skin, *Godhūma lepa* (paste) has to be applied as the preparatory step (Su.26.12). When *Vāta* and *pitta* are very high, then *Nidraṇaśa* (sleep apnoea) is a symptom caused that can be rectified with *Godhūma Bhakṣaṇa* (food prepared with *godhūma*) (Sa.4.44). In *Śoṣa*, after *Koṣṭha śuddhi* (purification of the alimentary tract), *Godhūma* is mentioned as *Pathyāhara*. (Utt.41.32).

### 2.2.2 Specifically Mentioned as pathyāhāra

In *Kuṣṭa* (skin diseases), *Godhūma* is recommended to be taken along with *Yūṣa* (Ci.9.4). Whereas in *Mahākuṣṭha* (severe skin disease) *Pūpalika*, *Pūrṇakośa*, *Utkārika*, etc (diet preparations) prepared with *Godhūma* are indicated (Ci.10.4). When afflicted with *Udara* (abdominal enlargement), *Prameha* (Ci.11.4), and *Kṣīra janana* (secretion of breast milk) (Sa.10.30) and in all types of *Kāsa* (cough) (Utt.52.42), this is the ideal food.

### 2.2.3 Roga paripālana

In *Vātavyādhi*, *Godhūma cūrṇa* is one of the ingredients in formulation for the application of *Upanāha* (Ci.5.7). In the treatment of wounds, *Godhūma* is indicated for *Svedana* (fomentation) as a part of the treatment protocol (Ci.8.15). *Godhūma cūrṇa* is recommended to be sprinkled on the wound opening when there is bleeding (Su.14.36). In *Vātaja Upadamśa* (syphilis caused by *vāta* aggravation) *Godhūma cūrṇa* mixed with any unctuous substance and made into a paste consistency is applied externally to the affected area (Ci.19.25).

## 2.3 Aṣṭāṅga Saṅgraham<sup>5</sup>

### 2.3.1 Pharmacological Actions Mentioned

The *guṇa* and *karma* bearing resemblance to *Caraka* and *Suśruta* have been elaborated (Su.7.20-21). *Godhūma* which matures in sixty days is recommended as a regular dietary substance to maintain health (Su.10.18). *Godhūma* is a recommended diet for a person desirous of healthy eyesight (Utt.20.37). *Godhūma*, though has

a *caṅśuṣya karma* (good for the eyes), will destroy the vision when cooked with *tila taila* (sesame oil) as this combination is incompatible (Su.7.225). Depending on the *pathyāpathya* indicated in the respective disease, a diet like Śāli and Godhūma have to be prescribed taking their *Sātmya* (accustomed) into consideration (Su.7.233). In *Varṣa* and *Śarad Ṛtucarya* (rainy and autumn season), Godhūma is mentioned as a *Pathyāhāra* (Su.4.44, 55). It is recommended as the most suitable for the people of *Avanti Deśa* (North India) (Su.7.231). Godhūma and *yava* (barley) become unique as they can be prescribed to both the obese and the emaciated, processed according to the requirement, and the properties can be made suitable to the clinical condition (Su.24.58). After *Śodhana* (purificatory) therapies, food made up of Śāli, Godhūma, Kṣīra and Ghṛta is recommended (Su.5.35). The *Anupāna* (after drink) for Godhūma *Bhakṣya* is mentioned to be Śīta Jala (cold water) because it has the property of sustaining life (Su.10.11). In *Sirāvyadha Vidhi* (venesection), Godhūma is mentioned as an ingredient that has to be kept ready before the commencement of the procedure to stop bleeding (Su.36.9). In *Pranaṣṭa Śālya*, Godhūma along with other ingredients is made into a paste to be rubbed at the site of the foreign body to mark its position (Su.37.11).

### 2.3.2 Specifically Mentioned as *pathyāhāra*

In *Rājayaṅśma*, after *Koṣṭha Śuddhi*, Godhūma is recommended as *Pathyāhāra* (Ci.7.6). In *Vātaja* (Ci.9.15) and *Kaphaja* (Ci.9.45) *Madātyaya*, *Prameha* (Ci.14.14), *Vātaja Pāṇḍuroga* (anemia involving aggravated *vāta*) (Ci.18.11), godhūma is a recommended diet.

### 2.3.3 *Roga paripālana*

In *Aticaraṇa* (vaginal disorder), Godhūmādi *kalka* (paste) is recommended to be placed inside the *yoni* for relief (Utt.39.42). *Lepa* of Godhūmādi *cūrṇa* is indicated in *Vātaja Upadamśa* (Utt.39.11). When afflicted with severe burning sensation and pain all over the body, Godhūma *cūrṇa* is an ingredient in the recommended *Vasti Yoga* mentioned (Ka.4.15-17). In the treatment of *vātarakta*, Godhūma processed in milk is indicated as an *Upanāha yoga* (Ci.24.7); Godhūma *cūrṇa* mixed with goat's milk is indicated as an external application (Ci.24.11). In *Kuṣṭha*, Godhūma processed

with *Triphala* (fruits of *haritaki* ie- *Terminalia chebula*; *vibhītaki* ie- *Terminalia bellerica* and *āmalakī* ie- *Phyllanthus emblica*) and *ṣaudra* (honey), etc are indicated. (Ci.21.26). In *Vraṇa*, application of *yava* and *godhūma cūrṇa* with *ghṛta* is indicated (Utt.30.25). In *atyagni*, Godhūma *cūrṇa* is consumed with plenty of *ghṛta* to get relief from this condition (Ci.12.37). In *Raktapitta*, Godhūmādi is processed in *ṣīra* and fried in *ghṛta* and administered (Ci.3.66).

### 2.3.4 *Vājikaṛaṇa* and *Rasāyana*

*Pūpalika* prepared with godhūma and *ṣīra*, is considered to be best for *vājikaṛaṇa* (Utt.50.69). *Utkārika* prepared with Godhūmādi *cūrṇa*, *ṣīra* and *ghṛta* help in erection during intercourse (Utt.50.70). To avoid *Śukrakṣaya*, godhūma along with *balya* and *vayasthāpana gaṇa* (the group of drugs mentioned for maintaining youth) is processed in *ṣīra* and consumed (Utt.50.98). *Kṣīra Kāṣāyam* (medicated milk decoction) prepared with Godhūmādi *dravyās* consumed helps in retaining youth (Utt.50.100). In *Svayamgupta yoga* (synonym of *ātmagupta*) that is mentioned for *Vājikaṛaṇa*, godhūma is an ingredient (Utt.50.59). Godhūma is recommended as an excellent *Rasāyana* (rejuvenating) (Utt.49.221) and *Vājikaṛaṇa Dravya* (Utt.50.65) when processed in milk. Godhūma is one of the ingredients that is suggested to be made into snacks or drinks and consumed for *Strīharṣam* (sexual activity) (Utt.50.109).

## 2.4 *Aṣṭāṅga Hṛdaya*<sup>6</sup>

### 2.4.1 *Pharmacological Actions Mentioned*

*Sūtra Sthāna* (first compartment of the text) explains the *Guṇa* (Su.6.15) and *karma* (Su.9.28) of Godhūma, and that it is suitable for habitual consumption (Su.8.42). Godhūma can balance *kapha* without causing its aggravation although it is *madhura rasa* in nature (Su.10.33). In *Hemanta* (winter season) and *Vasanta Ṛtucarya* (spring season), food prepared with Godhūma is mentioned as *Pathyāhāra* (Su.3.12, 20). In *Kapha Vrddhi* (vitiating state of *kapha*), Godhūma is indicated (Ci.7.97). If a person is fond of maintaining the health of his eyes, then Godhūma has to be consumed. (Utt.16.62). Cold water is mentioned as *Anupāna* for Godhūma (Su.8.47). Godhūma is ideal for the obese



to inculcate de-nourishing but has to be processed in the appropriate way (Su.14.36). For *Prapīdana* (compression), *Godhūma* along with other ingredients are considered to be very effective (Utt.25.40). To make the *Vimlāpāna* (used for gentle pressing) *dravya* soft, *Godhūma cūrṇa* has to be added (Utt.40.23–24).

#### 2.4.2 Specifically Mentioned as *pathyāhāra*

In *Kṣata*, *Kṣīṇa*, and *Kṛśa* (debilitated- by injury, etc), *Godhūma* is processed in milk and administered. This recipe is considered to be very nourishing (Ci.3.87). In *Kāsa* and *Hṛdgraha* (cough & chest pain) (Ci.4.25), *Rājayakṣma* (Ci.5.5), and *Kuṣṭha* (Ci.19.25), *Godhūma* is mentioned as a *pathyāhāra*. A patient suffering from *Kāsa* and *Pīnasa* should partake in food containing *Godhūma* after *Snaiḥika Dhūmapāna* (a special type of fumigation) (Ci.3.19). In *Agni Visarpa* (erysipelas caused by aggravated *vāta* and *pitta*). *Godhūma* is a recommended diet. (Ci.18.28). In *Vātaja Madātyaya* (Ci.7.15) and *Kapahaja Madātyaya* (Ci.7.36) edibles prepared with *Godhūma* as the primary ingredient is recommended as a suitable food. After *Śaṣṭi Upakrama* (60 treatment modalities), *Godhūma* is recommended as the habituated food (Su.29.34).

#### 2.4.3 *Roga paripālana*

In *Grahani*, when excessive thirst prevails as a symptom, *Godhūma cūrṇa* processed in milk is recommended (Ci.10. 87). In *Nāsa roga* (diseases affecting the nose) *Godhūma* processed with *dadhi* (curd) is advised (Utt.20.3).

#### 2.4.4 *Vājikaraṇa and Rasāyana*

*Godhūma* and *Ātmagupta phala* (fruit of *Mucuna pruriens* (L.) DC) processed in milk are mentioned as a *Vājikaraṇa Yoga* (Utt.40.23-24).

### 3. Discussion

Though the *Samhitās*, belonged to different ages, the similarity across texts can be seen in various aspects as far as the pharmacology of *Godhūma* is considered. The *Guṇa* and *karma* are mentioned as similar in all the texts, and the effect it has on *kapha* is specifically highlighted (Table 1). *Caraka* states that it will not aggravate *kapha* in spite of its *madhura* and *snigdha*

*guṇa*. It is said to be very beneficial for the eyes, as it is of cold potency. And it's for the same reason that cold water is advised as *anupāna* for *Godhūma*. Thus mixing *tila taila* and *Godhūma* becomes incompatible as they are contradictory in potency. Even on analyzing the diseases, where this has been recommended as a *pathyāhāra* (Tables 2 and 3), the *samprāpti vighaṭana* (breaking the pathogenesis) is very evident. The *sthairyā*, *sandhāna*, *jīvāna*, and *brhmaṇa karma* help in diseases like *vātavyādhi*, *atikṛśa*, and *rājayakṣma* where the depletion must be addressed primarily. The *śīta vīrya* plays a significant role in its usage in *yonivyāpat*, *vraṇa pratiṣedha*, *raktapitta*, *grahaṇi* characterized by *atyagni*, *tvak rogās* like *kuṣṭha*, *mahākuṣṭha*, and *agnivisarpa* where the *uṣṇatva* has to be managed to bring the symptom or disease under control. The *guru* and *snigdha guṇa* contribute to the *vājikaraṇa* and *rasāyana* effect. The *rasa pañcaka* of *Godhūma* thus has a wide spectrum of pharmacological applications. This becomes unique from the other drugs, because the properties are flexible depending upon the way of processing. *Āyurveda* has already propagated *Godhūma* for the two types of *Prameha rogi* (*atisthūla* and *atikṛśa*). It also is an example of *vicitrapratyayārabdha* (the properties are not as expected from the *rasādīs*), it alleviates *vāta*.

There is a minor difference of opinions across *Samhitās* regarding the use of *Godhūma* during different *ṛtūs*, but they all fall in the *ādānakāla* (season where there is depleted energy). Even analyzing the *dravyās* suggested to be used along with *Godhūma*, it can be seen that they fall into the same *rasādi* category as *godhūma*. Or it is combined to balance the excessive *uṣṇa* nature of a particular *dravya*. *Suśruta* does not directly mention any *vājikaraṇa prayoga* of *Godhūma*, while *Aṣṭāṅga Saṅgraham* explains the *Rasāyana* effect in addition to *Vājikaraṇa*.

In modern pharmacology, the potential of wheat is very widely researched. Department of Health and Ageing Office of the Gene Technology Regulator, Australian Government published 'The Biology of *Triticum aestivum* L. em Thell. (Bread Wheat)' which contained complete data regarding Bread Wheat including the cultivation, propagation, and yield<sup>7</sup>. Comparative phytochemical profiling and antioxidant activity of different species of wheat were

**Table 1.** The pharmacological aspects mentioned across texts

Modalities	Caraka	Suśruta	Aṣṭāṅga saṅgraha	Aṣṭāṅga hṛdaya
Guṇa	madhura, snigdha, śīta, guru	madhura, guru	madhura , snigdha, śīta, guru	madhura , snigdha, śīta, guru
Karma	jīvana, brhmaṇa, vṛsya, sthairyakara, sandhānakṛt	sandhānakṛt, śukra and ruci prada	jīvana, brhmaṇa, vṛsya, sthairyakara, sandhānakṛt	jīvana, brhmaṇa, vṛsya, sthairyakara, sandhānakṛt
Viśiṣṭa Karma		cakṣuṣya	cakṣuṣya	cakṣuṣya
Doṣa prabhāva	alleviates vāta	alleviates vāta and pitta	-	balances kapha
Rtu	vasanta, śarat	-	varṣa and śarad	hemanta and vasanta
Flexibility	Guruta-laghuta	-	Sthūla-kṛśa	
Dhātu prabhāva	Vājikaṛaṇa	-	Vājikaṛaṇa & Rasāyana	Vājikaṛaṇa & Rasāyana

**Table 2.** Mentioned as pathyahara across texts

Modalities	Caraka	Suśruta	Aṣṭāṅga saṅgraha	Aṣṭāṅga hṛdaya
Pathyāhāra	Vātarakta	-	-	-
	Rājayakṣma	Śoṣa	Rājayakṣma	Rājayakṣma, Kṣata, Kṣīṇa
	Dīrghakāla granthi	-	-	-
	Grahaṇi	-	-	-
	Atyagni	-	-	-
	Paittika Pinasa	-	-	-
	Atikṛśa	-	-	Kṛśa
	Athisthūla	-	-	-
	Stanya Duṣṭi	Kṣīra janana	-	
	Prameha	Prameha	Prameha	-
	Visarpa	Kuṣṭha, Mahākuṣṭha	-	Kuṣṭha, Agni Visarpa
		Udara	-	-
		Kāsa	-	Kāsa
		-	Madātyaya (Vātaja & Kaphaja)	Madātyaya (Vātaja & Kaphaja)
		-	Vātaja Pāṇḍuroga	-
		-	-	Hṛdgraha
		-	-	Pinasa

analyzed and results were published<sup>8</sup>. Morphological and Physiological characteristics related to drought tolerance were examined, and adaptation of genotypes and related species of wheat were published<sup>9</sup>. Gluten present in wheat is considered a major health problem<sup>10</sup>. But in the *Samhitās*, *Godhūma* is never considered toxic, on the contrary is indicated even in complicated diseases. An In vivo study was conducted using raw grains and processed grains of *Godhūma* (as mentioned

in *Aṣṭāṅga Hṛdaya*), as samples, along with comparative nutritive profiling to check for the variation in glycemic index. The results were very encouraging, the harmful element gluten was completely absent in the processed grains, the nutritive value increased, and at the same time glycemic index was still maintained as medium<sup>11</sup>. When *Godhūma* is used as mentioned in the *Samhitās*, they definitely add to the health benefits.

**Table 3.** Mentioned in treatment of specific diseases

Modalities	Caraka	Suśruta	Aṣṭāṅga saṅgraha	Aṣṭāṅga hṛdaya
Roga paripālana	Kāmala	-	-	-
	Vata Vyādhi	Vātavayādhi	-	-
	Hikka Śvāsa	-	-	-
	Vātika Madātyaya	-	-	-
	Vāmini vyāpat	-	Aticarāṇa	-
		Vātaja Upadamśa	Vātaja Upadamśa	-
		-	Vātarakta	-
		-	Kuṣṭha	-
		-	Vraṇa	-
		-	Atyagni	-
		-	Raktapitta	-
		-	-	Grahani
		-	-	Nāsa roga

## 4. Conclusion

Āyurveda propagates the knowledge to maintain health. The knowledge obtained regarding the pharmacology of *dravya*, in this case, *Godhūma* is very extensive and is beyond what even modern pharmacology advocates. From this review of therapeutic applications mentioned in *Samhitās*, it is well understood that *Godhūma* is not just a diabetic food, but is equally effective in several other conditions as well. The *Guṇa* of *dravya* changes according to the *samskāra* (method of processing) and *samyoga* (combination) is unique to Āyurveda. Thus *Vāghbhata* has rightly mentioned that *Godhūma* is a *sātmyāhāra* for all. With the extensive therapeutic possibilities of *Godhūma*, it can be used not only as a *pathyāhāra* but also as an *auśadha* in the successful management of various diseases. Research has to be done on the health aspects of *Godhūma* mentioned in *Samhitas*, and unexplored areas can be ventured into for the health benefit of the general public.

## 5. Conflict of Interest

None.

## 6. References

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