



RULES AND REGULATIONS OF EATING CURD

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Various directions for maintenance of health are provided in Charaka-Samhita. It is always preferred medically and personally that health of individual should be maintained as far as possible than to get submitted to the diseases and to suffer thereafter.

[¹]One of the directions in Dinacharya i.e. daily regime is:
न नक्तं दधि भुञ्जीत न चाप्यघृतशर्करम्
नामुद्गयूषं नाक्षौद्रं नोष्णं नामलकैर्विना [¹] ||६१||
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The curd should not be eaten in plain form. It shouldn't be eaten without adding sugar, or without adding honey, or without adding soup of green gram, or without adding ghee or shouldn't be eaten after heating.

[²]Commentator on the verse is explaining that the prohibitions for eating curd should be understood by healthy person. Wherever 'na' is used e.g. 'न नक्तमि', it means it is strictly prohibited i.e. at night and after heating. He further explains that wherever 'a' is affixed e.g. 'अघृतशर्करमित्यादौ', indicates that it should be eaten with ghee, sugar etc. A deviated statement of Jatukarna however does not support this also.

Further commentator adds the reason that with ghee, curd becomes vata soothing and kaph facilitating item. It does not increase pitta yet it helps digestion. Mixed with sugar it alleviates thirst and burning sensation. Mixed with soup of green gram it pacifies dhatu rakta and dosha vata. With honey it becomes tasty and its side effects are overcome. Heated curd becomes responsible for vitiating pitta, rakta hence should be avoided.

Ayurveda explains that the taste of curd is sweet mixed with sour taste. It increases Kapha dosha in the body. The mucus generation is also attributed to the effect of Kapha in view point of modern medicine. During first part of night period, there is natural predominance of Kapha in the body. So, curd consumption at night will further increase kapha leading to kapha-doshaj complications. When curd is taken at night sequentially;

i.e. per night for long period, it may precipitate diseases like fever, cold, anemia, jaundice, herpes, skin disorders and giddiness.

If curd is to be eaten, Ayurveda samhitas has suggested certain combinations for curd, which could make it free from its ill effects, Directions of Charaka-Samhita and other Ayurveda compendia for the maintenance of health are golden for the prevention of diseases. It is better to prevent diseases than to suffer from them, cure them and take efforts of rehabilitation. Curd is popular item in Indian meals and snacks.

If there are restrictions on curd eating by Ayurveda, Indian people are needed to follow them. The environment, temperature, and other geographical factors of any country are considered every time when local medicines are suggested in that particular area. Modern medicine got infused in India in British era when India was under their ruling. Till then Ayurveda was principle disciple of medicine used in this country. Curd is never prohibited in modern medicine. The only restriction on curd in modern medicine is heating. The country from which the modern medical schooling has arrived is a cool country whereas India is warm in many geographical regions.

As suggested in compendia, it is allowed to eat curd in Hemant and Varsha; relatively cool seasons,. In warm season may be due to its 'abhishyanda' property and 'amla rasa' it could precipitate ill health.

India now is becoming health conscious hence these directions are needed to reach common people.

Curd should be consumed either with honey, ghee, sharkara, amalaki or mudga yush.

Properties of curd**Charak Samhita**

^{[3][4]}Rochana – improves taste, appetizer, Deepana – improves digestion strength, Vrushya – aphrodisiac, Snehana – imparts oiliness, Balavardhana – improves strength and immunity Amla Vipaka – Sour taste conversion after digestion, Ushna – hot, Vataghna – Balances Vata Mangalya – auspicious, Brumhana – improves nourishment It is Useful in

Pinasa (rhinitis)

Atisara – diarrhea

Sheetaka (fever with cold)

Vishamajwara – irregular fever

Aruchi – Anorexia, lack of interest in food

Mutrakrichra – dysuria, difficulty to pass urine

- **Karshya-emaciation**

The commentator of Charaka-Samhita Chakrapanidatta explained the term rochana as:^[5] The term 'rochana' indicates that curd is used as medicine for disease named 'aruchi'; and it adds to the taste of edible item with which it is mixed.

It is indicated that it should be used in Hemant and Varsha Ritu.

According to **Ashtang hridaya**

^[6]Amla paka – undergoes sour taste conversion after digestion, Grahi – absorbent, useful in diarrhea, Guru – heavy to digest, Ushna – hot in nature, Vatajit – balances Vata. It increases meda, shukra, bala, and kapha, rakta Pitta, agni and shotha.

It is useful in Pinasa, Atisar, (diarrhea), vishamjwara, fever, aruchi, (anorexia), karshya(emaciation).

Types of curd**1. According to taste**

^[7]Curd has madhur rasa, amla and atyamla are the types according to rasa

1. Madhur-it is fresh curd, which is madhur rasa, increasing kapha dosha and meda dhatu. it is abhisyandi or increasing secretions and causes oozing of the secretions.

2. Amla –It is having amla rasa, it increases kapha and pitta dosha

3. Atyamla - it having very amla rasa. it causes vitiation of rakta dosha

2 Types of Curd According To Bhava Prakasha

The 5 types of curd as mentioned in Bhava Prakasha Nigantu are Manda (Semi formed and thick curd), Swadu (Sweet and thick curd), Swadamla (Sweet – sour curd), Amla (Sour curd) and Atyamla (Excessively sour curd). Their properties are as follows:

1. Semi formed and thick curd - The curd which is not well formed and has no distinct taste is semi formed curd. It increases the production of urine and feces, increases tridoshas and causes burning sensation. It is generally not suitable

2. Sweet and thick curd – The curd which is formed properly and which is sweet in taste is Sweet curd. It is an aphrodisiac, increases fat and kapha whereas mitigates vata and is good for bleeding disorders.

3. Sweet – Sour curd – The curd which is sweet and little sour in taste increases appetite and increases pitta and kapha. It also increases disorders of blood.

4. Sour curd – This is the curd which is properly formed but sour in taste. This curd increases pitta dosha, kapha dosha and blood.

5. Excessively sour curd – The curd which is excessively sour when consumed produces tingling sensation in teeth and burning sensation in throat. This promotes appetite and increases vata, pitta and disorders of blood.

^[8]**Types of curd depending upon the animal whose milk is used to prepare the curds**

1. Curd from Cow's milk – It is sweet and sour in taste. It promotes taste, increases appetite, strength and good for heart. It mitigates vata and is the best among all type of curds.

2. Curd prepared from Buffaloes' milk – It is unctuous, heavy to digest and mitigates vata and pitta but increases kapha and vitiates the blood. It is an aphrodisiac.

3. Curd from Goat's milk – It is best and light to digest and bind feces. It helps in overcoming breathing disorders, cold, cough, hemorrhoids, and emaciation and also mitigates the tridoshas.

4. Type according to Charaka-Samhita

1. ^[9]Mandaka curd is vitiator of all three dosha.

2. **Jatam** is vataghna curd.

3. **Manda** is responsible for facilitating shukra, it is sara, it act for shrotovishoshana and it is kapha - vaataghna.

The terms are better explained by Chakrapanidatta:

Mandaka is that curd where the reaction of milk ischemically over yet the consistency of the curd is still fluidy. The properties of curd should be understood to be expressed in curd which has developed obvious sour taste in it after setting.

Jaatam is that curd which has overcome mandaka status and is now set as gains its denser consistency; it is vaataghna and tastes little madhura and little sour. The fluidy fat on curd is **sara** in property and it is sara for shukrasruti hence is called shukravrudhikara.

Sushruta has this notion when he calls such curd as shukravardhaka **Manda** is water content of curd.

Method of preparation of curd according to Kshemakutuhala

Cows or buffelov milk is boiled and allowed to cool. Buttermilk is added to it and kept in a vessel.

In few hours clear white as shining moon or conch shell curd gets prepared.

Tilak Maharashtra Vidyapeeth, Pune

The Late Vd. P. G. Nanal Dept. Of Ayurveda

M.A. Yoga

Entrance Test 2018-19

Date: 26th June 2018

Time: 11.00 to 12.30 pm

Marks: 50

Instructions: All questions are compulsory.

१. अष्टांगयोग सविस्तर वर्णन करा १० गुण
Write in detail Ashtang Yoga
२. बालकांमधील स्वास्थ्यरक्षणासाठी योगाचे योगदान सविस्तर वर्णन करा. १० गुण
Write in detail the importance of Yogic Sciences in maintenance of health in children.
३. सूर्यनमस्काराचे सविस्तर वर्णन करून स्वास्थ्यरक्षणातील महत्त्व स्पष्ट करा. १० गुण
Explain Suryanamaskar in detail and describe its importance in maintainance of health.
४. टीपा लिहा. २० गुण
 १. ध्यानाचे महत्त्व (Importance of Dhyan)
 २. प्राणायाम (Pranayam)
 ३. भक्तियोग (Bhaktiyog)
 ४. स्थौल्य व योगासने (Yoga & Obesity)