



**RULES AND REGULATIONS OF EATING CURD**

<sup>1</sup>\*Dr. Manoja Abhijit Joshi, <sup>2</sup>Dr. Kalpana D. Sathe and <sup>3</sup>Prof. Dr. Abhijit Joshi

<sup>1</sup>Assist. Prof., Department of Ayurveda, Tilak Maharashtra Vidyapeeth Pune, Maharashtra, India.

<sup>2</sup>Prof. and HOD, Dept. of Kriyasharir, SAM Ayurved College, Hadapsar, Pune, Maharashtra, India.

<sup>3</sup>HOD, Dept of Ayurveda, I/c Registrar, Tilak Maharashtra Vidyapeeth. Pune, Maharashtra, India.

**\*Corresponding Author: Dr. Manoja Abhijit Joshi**

Assist. Prof., Department of Ayurveda, Tilak Maharashtra Vidyapeeth Pune, Maharashtra, India.

Article Received on 14/05/2018

Article Revised on 04/06/2018

Article Accepted on 24/06/2018

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.

<sup>[1]</sup>One of the directions in Dinacharya i.e. daily regime is:

न नक्तं दधि भुञ्जीत न चाप्यघृतशर्करम्  
नामुद्गयूषं नाक्षौद्रं नोष्णं नामलकैर्विना <sup>[2]</sup> ||६१||  
ca.saU. 7/ 61

*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.*

<sup>[2]</sup>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

<sup>[3][4]</sup>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:<sup>[5]</sup> 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

<sup>[6]</sup>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 kaph, 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

<sup>[7]</sup>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.

### <sup>[8]</sup>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.** <sup>[9]</sup>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.

### Contra Indications of Eating Curd

#### During night time

Ayurveda explains curd as having sour mixed sweet property and it increase Kapha dosha in the body. The mucus generation is also attributed to the effect of Kapha. During night period, there is natural predominance of Kapha in the body. So, curd consumption at night will further increase kapha leading to many complications. When curd is taken at night for longer period of time it may cause problems like fever, cold, anemia, jaundice, herpes, skin disorders and giddiness.

#### Intake of Curd According To Seasons

It is best to take curd during cold and dewy season, in winter or in rainy season. It is to be avoided during autumn, summer and spring seasons. In autumn, summer and spring seasons, buttermilk is good to be taken. Curd is included in the set of amla dravyas or a set of substances with sour taste by Ashtang Hrudaya.

#### Effects of amla rasa of curd

<sup>[10]</sup>Sour is amla rasa. Amla rasa has prithvi and agni mahabhuta dominance in it, Functions and side effects of amla rasa: It increases kapha dosha. It increases pitta dosha, rakta dhatu. it causes loosening of body tissues It creates edema. In weak persons it creates kshavathu to minimize the unwanted effects of amla rasa, ushna virya and to make curd beneficial to our health, classical texts suggests some ingredients along with consumption of curd should be done. In absence of these ingredient, curd should be avoided. Ayurveda gives more importance to maintenance of health and then to cure the diseases.

Thus the ingredients which are suggested can make the curd *dhatuavirodhi* or does not cause any ill effects to tissues.

The properties of such ingredients are enlisted below

1. <sup>[11]</sup>**Cow Ghee:** Ghee is having Madura rasa, sheet virya, The combination of curd and ghee will be of less amla rasa (sour taste) than plain curd. This decreased amla rasa will cause pitta pacifying action. The other ailments caused by pitta vriddhi will get reduced.

Ghrut is, saumya, pacifying vata and pitta, increases kapha, agnideepan, increases meda and shukra.

#### 2 <sup>[12]</sup>**Khandasharkara**

Khandasharkara is snigdha, madhur (sweet) in taste. Sheeta veerya, guru, and vrushya.

As it is madhura rasa and shit virya, it will cause pacifying effect on pitta dosha. it will minimize the vitiation of rakta dhatu.

It can increase shukra dhatu as it is vrushya. Trishna can be minimized due to madhura rasa and shit virya.

### 3. Honey

1 Madhu or honey is: madhur and kashay. It is ruksha. The veerya is sheet.

It is agnideepana, good for svara, laghu, sukumar, good for heart, vajikarana, good for sandhana, shodhana ropana; it is responsible for creating constipation; it is good for eyes, luster of the skin, reaching minute channels, vruddhi of pitta, kapha, meda and is responsible for precipitating prameha, hikka, shvas, atisar, chardi, trushna, krumi. It is antidote to poisoning. It pacifies all three dosha.

It is kaphaghna due to laghu guna; it is vaatapittaghna due to pichchil guna; madhura and kashaya rasa.

When madhu get mixed with curd, or used with curd in diet, untoward effects of curd on body will get reduced. madhu is dry with astringent taste which is kapha pacifying. eating curd with honey will reduce the risk of diabetes or maintain blood sugar levels in normal limits.

#### Amalaki churna

<sup>[13]</sup>Amalaki is one of the strong remedial measures for asthma. Shathi, Pushkarmul, Amlavetas, Ela, Hingu, Surasa, Amalaki, Jeevanti, Chanda etc are other in the group of ten It is a best rejuvenating drug.

Abhaya, Amalaki - used as rasayan

<sup>[14]</sup>In Kaiyyadev nighantu the properties described are:

- Swedahara, medahara, amlahara
- Shukrala
- Sheeta veerya
- Sandhanakrut
- Kapha hara due to kashaya rasa
- Keshya
- Thirst, pitta and kapha hara
- Vaata pitta hara due to amla, madhura and sheeta quality
- Facilitates eyes, tridoshaghna,
- Vrushya
- Rasa-amla, madhur, kashay
- Virya- sheet

||

<sup>[15]</sup>**synonymes of amalaki are**

1. vayastha
2. tishya
3. sriphala
4. amruta
5. shiva
6. vrushya
7. vruttaphala
8. rochani

<sup>[16]</sup>**It is useful in**

- Skin diseases kushtha
- Pandu (anaemia)
- Udavarta
- Arsha (piles)

- Grahani(irritable bowel syndrome)
- Heart diseases
- Diarrohea
- Diabetes
- Ascitis
- Upper and lower respiratory tract diseases
- Obstructive pathogenesis
- Vomiting
- Voice disorders
- Indigestion

Amalaki will reduce ill effect of eating curd like kapha and pitta vrudhi, guruta, loosening of body tissues

#### **Mudga(green gram)-**

Mudga is shimbidhanya(covered in shell). it is astringent and sweet taste. it is light for digestion. kau vipak and shit virya. it is beneficial in decreasing fat, kapha dosha aggravation and blood impurities. and on the same time it increases digestive capacity.

The properties of mudga are thus reciprocal to the properties of plain curd. this combination of mudga and curd can restrict the oozing nature of curd and will increase its beneficial properties.

Moto of Ayurveda is wellness and maintenance of health by following wholesome food regime, daily and seasonal conduct. Regulations regarding curd consumption is one of the important dietary regimen which one should follow. The ancient Indian wisdom of eating curd is really appreciable as it will reduce the risk of many current health issues.

The diet or aahar should not have properties that are opposite of body elements i.e. TRIDOSH AND SAPTADHATU. Food stuffs having such opposite properties should be consumed in minimum quantity or should be avoided completely or it should be taken with those food items which can reduce the incompatibility of food.

Ayurveda has described these combinations to reduce food incompatibility.

#### **REFERENCES**

1. Verse no 61, chapter no 7, sutrashanam, Charaka Samhita – Chakrapani Tika Choukhamba publications, Varanasi, 2004.
2. Chakrapani tika on Verse no 61, chapter no 7, sutrashanam, Charaka Samhita – Chakrapani Tika Choukhamba publications, Varanasi, 2004.
3. Charaka-Samhita inverse 21, Chapter 27, sutrasthanam, Charaka Samhita – Chakrapani Tika Choukhamba publications, Varanasi, 2004.
4. Chakrapani tika on verse 21, Chapter 27, sutrasthanam, Charaka Samhita – Chakrapani Tika Choukhamba publications, Varanasi, 2004.
5. Verse 29-32, chapter no 45, sutrasthanam, Sushrut Samhita, Sushruta Samhita – Dalhana Tika Choukhamba publications, Varanasi, 2007.
6. Dalhan tika Verse 29-32, chapter no 45, sutrasthanam, Sushrut Samhita, Sushruta Samhita – Dalhan Tika Choukhamba publications, Varanasi, 2007.
7. chapter no 45, sutrasthanam, Sushrut Samhita, Sushruta Samhita – Dalhana Tika Choukhambapublications, Varanasi, 2007.
8. Chakrapani tika, Chapter 27, sutrasthanam, Charaka Samhita – Chakrapani Tika Choukhamba publications, Varanasi, 2004.
9. Chapter 10, sutrasthanam, Ashtanga Hrudaya – Hemadri and Arunadatta Tika Krushnadas Academy, Varanasi, 2000.
10. chapter no 45, sutrasthanam, Sushrut Samhita,– Dalhan Tika Choukhamba publications, Varanasi, 2007.
11. Verse no 162, chapter no 45, sutrasthanam, Sushrut Samhita,– Dalhan Tika Choukhamba publications, Varanasi, 2007.
12. Verse no 37, chapter no 4, sutrashanam, charak Samhita, Chakrapani Tika Choukhamba publications, Varanasi, 2004.
13. <http://niimh.nic.in/ebooks/e-Nighantu/kaiyadevanighantu/?mod=read>
14. <http://niimh.nic.in/ebooks/e-Nighantu/paryayaratnamala/?mod=read>
15. Verse no 30, chapter no 1, chikitsasthanam, charaksamhia, Chakrapani Tika Choukhamba publications, Varanasi, 2004.