

KNOW WHAT WE EAT?

***Dr.Hema sundari.ch¹, Dr.S.Rathnam¹, Dr.A.Rama Krishna², Dr.K.V.Shivudu³,
Dr.G.P.Ramreddy⁴**

¹P.G.Scholar, Department of Basic principles, S.V.Ayurvedic college, Tirupati.

²P.G.Scholar, Department of Dravya guna, S.V.Ayurvedic college, Tirupati,

³Reader, Department of Basic principles, S.V.Ayurvedic college, Tirupati,

⁴Prof & H.O.D., Department of Basic principles, S.V.Ayurvedic college, Tirupati, Andhra Pradesh.

Article Received on
29 August 2013,

Revised on 26 Sept. 2013,
Accepted on 22 October 2013

***Correspondence for
Author:**

Dr.Hema sundari.ch

P.G.Scholar, Department of
Basic principles, S.V.
Ayurvedic college, Tirupati,
INDIA.

drhemasundari@gmail.com

ABSTRACT

In this era of modernization the man is in a rush to reach the goals and fulfil the demands. Thus not concentrates on the properties or qualities of the food taken by him. The lifestyle of people is changed significantly leading to discrepancy between the external environment and man's internal mechanism causing multitudes of disease referred to as lifestyle diseases. By the time the cuisine also has been altered consequently to congregate the needs. The role played by diet in disease conditions has been recognised and so a specialised branch of nutrition is evolved towards the end of the eighteenth century. But dietetics is a much older subject. The concept of 'Good Nutrition' and 'Healthy Eating' are terms that are recently infused into households as evidence mounts to link today's prominent chronic diseases and food

intake., Thus the need of the hour is to know the qualities of the food taken by us. But in Ayurveda it is described in detail and included in the common cuisine. According to Ayurveda food is one of the causative factors for the diseases and healthy diet not only cures but also prevents the diseases. Indian food encompasses a wide variety of regional cuisines native to India. It has been still evolving as a result of the nation's cultural interactions with other societies, and is also influenced by religious choices. A wide range of spices, fruits, vegetables, snacks, sweets and savouries, their properties and relation to *Doshas*, diseases etc., are described in the various Ayurvedic literature. In the medieval works many latest

items were included compared to classics and some of the regional books like *Vastuguna Deepika* described the properties of the food items pertaining to the particular region also have great significance. Many food items now a day taken by us have various classical references. The present paper focusses on the properties of some of the breakfast items, sweets and savouries taken by the people of Andhra Pradesh and in some parts of India.

Key Words: Food items, qualities, *Vastuguna Deepika*, health.

INTRODUCTION

Historical incidents such as foreign invasions, trade relations and colonialism have played a major role in introducing certain foods to the country. The traditional food items are also been replaced by latest food items. Telugu cuisine is a cuisine of South India native to the of Andhra Pradesh, India. Generally known for its tangy, hot and spicy taste, the Cooking is very diverse due to the vast spread of the people and varied topological regions. The state being the leading producer of red chili and rice in India, these two factors cause the traditional dishes to be mostly rice based with liberal use of spices making the food one of the richest and spiciest foods in the world. Both vegetarian as well as meat and sea food (coastal areas) feature prominently in their menus. Dal, Tomato and Tamarind is largely used for cooking curries.

Agni is the metabolic driving force in the body responsible for proper functioning of various systems. Now a days due to urbanization, the dietary habits of the people is modified and the traditional two *Anna Kalashas* been replaced by more than two *Kalas* like breakfast, lunch, brunch, evening snacks, dinner etc., and the properties of the items also been ignored. The quantity and quality (*Gunas*) of the diet should be kept in mind along with the status of *Agni*, *Ritu* (season), *vyayamasakti* etc., The *gunas* of the some of the break fast items, sweets and savouries as mentioned in classics are as follows:

BREAKFAST ITEMS

1. *Idly*(*Indari*)

Promotes strength, taste, heavy and pacifies vata. Gives nourishment and increases semen¹.

2. *Sambar / Pappucharu*

Tamarind water (boiled) added with dal (Redgram),onions,chillies while boiling and seasoned. Vegetables like drumstick, brinjaletc are added.

Sambar is heavy to digest, slightly causes *vata*, aggravates *kapha* and pacifies pains².

3. Vada/ Garelu —(*Mashavataka*)

A kind of round cakes made of blackgram paste fried in oil/ghee.

Aphrodisiac, pacifies *vata*, laxative, If fried with ghee pacifies body pains and *Grahani*. If fried in oil causes urticaria, cough, heavy and aggravation of *kapha*³

Masha pistika (blackgram dough) added with salt, ginger and asafoetida made into thick cakes and slowly fried in oil make *Sushkavataka*. These cakes strengthen the body, nourishing, enhance semen, cure the diseases due to *vata*, promotes taste and particularly cure facial palsy. They relieve constipation, enhance *kapha* and revered by persons with good digestive capacity⁴.

4. Peruguvada

If the above said cakes are soaked in buttermilk in which powdered cumin seeds and asafoetida are added with salt, they promote *sukra* (semen) and taste, strengthen the body, heavy to digest, relieves constipation, cause gastritis, enhance *kapha* and reduce *vata*.

If the above cakes are taken along with curd chutneys, they are very much palatable, promotes taste and digestive process⁵.

5. Puri (Polika)

Godhumapolika promotes strength, pacifies *kapha*, *vata*, heavy, enhances semen, sweet in post digestive effect, gives nourishment and *saraka* in property⁶.

6. Chapati(rotika)

Dried wheat is to be grounded into fine flour and made thin muffins by adding water and adding dry flour when necessary. This muffin should be baked on a dry pan and again on burning coal. This is known as *Rotika*.

Rotika is strengthening, palatable, nourishing, promotes taste, reduces *vata*, increases *kapha*, heavy to digest and revered by those having good digestive capacity⁷

7. Masala vada (chanakarotika)

Cake made of *chanaka* (Bengal gram) is drying, controls *kapha*, *pitta* and *rakta*, remains undigested (forms bulk), and not good for vision⁸.

8. Utappam/ Minapadosa

Roasted cakes made of blackgram. Tasty, good for *mehavata* (body pains), Laxative, heavy, promotes strength, aphrodisiac, aggravates *kapha*⁹.

9. Pongal (MudgaTandulakrisara)

It gives less strength and light but difficult to digest compared to boiled rice, promotes strength, nourishment, gives satisfaction and cool in potency¹⁰.

10. Samosa/Bhajiya/Bajji/Punugu/Bonda

Heavy and causes burning sensation, hot in potency and *katuvipaka* (hot in post digestive effect), pacifies *vata*, harmful to eyes, aggravates *pitta*¹¹.

11. Pesarattu:/Pesaradosa

Roasted cakes made of green gram added by ginger and jeera. Pacifies hunger, body pains and *pitta*. Gives nourishment and strength .If taken with ghee it is more beneficial diet and is a good promoter of health¹².

12. Atukulu: (Pruthuka/cipita)

Pruthuka is heavy and strength promoting. It should be taken in a small quantity. If prepared without frying is laxative¹³.

Pruthuka are heavy to digest, pacify *vata* and enhance *kapha*. Along with milk they are nutritious, aphrodisiac, tonic and expel hard faeces¹⁴.

13. Iddenukudumlu

A sort of cakes prepared on steam by paste of blackgram, pepper and jeera. Soft in nature, tasty, pacifies *mehavata* (body pains), nourishes the body, aphrodisiac. Aggravates *kapha* and *pitta*¹⁵.

14. Undrallu

Balls of rice flour boiled on steam. Gives nourishment, promotes strength, pacifies hunger and digestive fire, aggravates *kapha*, *vata*¹⁶.

15. RagiSangati: Ragi gruel (Ambali)

Made of raagi flour. Thick and soft in nature, Increases *kapha* and cooling, pacifies *paityasula*, hunger, thirst and *raktapitta*, promotes taste, laxative, diuretic¹⁷.

16. Biyyamrotte

Rice flour made into cakes by mixing with hot water and ghee and roasted on a pan.

Pacifies *tridosha*, Promotes strength, Good for physically hard working people. If made only with cold water causes pain in abdomen and heavy¹⁸.

17. Bread:(Wheat Bread)/Biscuits/Bunns

Bread prepared by soaking wheat flour, maida added by yeast, soda and baking in oven. Easy to digest. It is the main diet consumed by many people all over the world, Gives nourishment to the body and promotes strength¹⁹.

18. Purika (Kachouri)

Blackgram dough or *pistika* is kept inside a cake made of samita(white wheat flour) along with salt, ginger and asafoetida, covered and made into a cake again i.e., made like a *polika* and cooked in oil is known as *purika*. (*kachouri*).

Purika promotes taste, palatable, heavy to digest, demulcent, tonic and vitiates *pitta* and *rakta*. It removes the brightness of eyes, hot after digestion and removes *vatadosha*. If the same fried in ghee, it is beneficial to vision and controls haemorrhages²⁰.

SWEETS & SAVOURIES**1. Ariselu**

Riceflour is soaked in jaggery syrup made into cakes and roasted in oil/ghee garnished with sesame seeds. *Ariselu* are tasty,heavy, causes *seetapitta* ,pain in abdomen and body pains²¹.

2. Laddu: (Muktamodaka/VesanaModaka)

Dhumasi (fine flour) of *vesana* (Bengal gram) is mixed with water on a deep pan filled with ghee, a sieve is placed and liquefied flour is slowly poured on to the sieve. Drops like pearls fall into the ghee. When fried well they are taken out and added with sugar syrup and made into balls.

Modaka are strengthening, light to digest, cooling, slightly aggravate *vata*, remains undigested (form bulk), relieve fever and pacify aggravated *pitta*, *rakta* and *kapha*²².

3. KobbariHalwa: (Narikerakshiri)

When grated kernel of coconut is boiled in milk along with sufficient quantity of sugar and cowghee, that preparation is known as *Narikerakshiri*.

This preparation is demulcent, cooling, highly nutritious, heavy, sweet in taste,promotes semen and controls haemorrhage and *vatadosha*²³.

4. Purnamboorelu/boorelu/suggeelu

Made of paste of boiled bengalgram mixed with jaggery prepared into balls coated by

blackgram paste and fried in oil/ghee.

Tasty, heavy, nourishing, aggravates *kapha*, increases semen²⁴.

5. Bobbattu/bhakshyalu: (KritaGodhumaPurika)

Bengal gram boiled in water and mixed with jaggery made into a dough added by salt, cumin, asafoetida and covered by wheat flour layer on all sides and baked on a pan added by oil.

It is sweet in taste, increases strength, cures giddiness and *vataroga*, increases semen, nourishment, good for dyspnoea and helps to cure heart diseases. If it is mixed with *lavana*, light to digest, pacifies *kapha* and *vata*²⁵.

6. Paramannam/ksheerika/payasam

When rice fried in ghee is boiled along with pure, half boiled milk and sufficient ghee and sugar are added to it that preparation is known as *ksheerika*.

Ksheerika is difficult to digest, nourishing, strengthens the body, remains undigested for longer period, pacifies *pitta*, haemorrhages, *vata* and digestive capacity (*Agni*)²⁶.

The author of *vastugunadeepika* added *kapha* and complexion enhancing, aphrodisiac and constipative properties to the *payasam*.

7. Minapasunniunda

Flour of fried blackgram mixed with sugar and ghee. Strength giving, nourishing, increases semen, heavy, decreases appetite, laxative, cures body pains²⁷.

8. Chimmili

Sweet made of gingely seed dall and jaggery.

Imparts strength, aphrodisiac, decreases the digestive fire, aggravates *kapha*²⁸.

9. Jilebi

A kind of sweet prepared by blackgram. Gives nourishment, strength, and promotes health. Aphrodisiac, easily digestible, if taken excess causes urticaria. If taken with hot water arrests diarrhoea and dysentery. Gives strength to kidneys²⁹.

10. Junnu

Boiled milk of newly calved cow or she buffalo. Gives nourishment to the body, aphrodisiac. Pacifies heat, burning sensation and *pitta*. Induces sleep. Increases blood,

good for throat, cordial, aggravates *kapha*, causes constipation, decreases digestive fire, delays digestion and causes abdominal pain³⁰.

11. *Pulagam*

Rice boiled with green gram by adding salt. Very tasty, pacifies vata and coolness, hot in potency, heavy, gives strength and nourishment to the body, not suitable for *pitta* predominant persons, indigestion and in dysentery conditions³¹.

12. *Appalu*

A sort of cakes prepared by rice flour, jaggery and fried in oil, tasty, heavy, gives nourishment to the body and pacifies *pitta* and *kapha*³².

13. *Putarekulu/PuutaAtlu*

Made of thin layers of rice flour and spreaded by powdered sugar and ghee.

Putarekulu are tasty, strength promoting, nourishing, slightly heavy³³.

14. *Nuvvundalu*

Sweet made of fried gingili seed and jaggery syrup and moulded into a ball. Pacifies *vata*, eye disorders, aphrodisiac³⁴.

15. *Sanagaundalu*

A kind of sweet prepared by fried Bengal gram and jaggery syrup. Pacifies *pitta* and *medas* (fat). Gives nourishment to the body, aphrodisiac³⁵.

16. *Rasala /Rasagulla/srikhand*

Concentrated curds made of buffalo milk which became sour is to be taken in a quantity of one adhaka (3200ml), white sugar two prastha (1600g) and half a pot of milk (6400ml) are to be mixed well and kept in a clean cloth and water is filtered out slowly. Then the entire substance is taken into clean vessel and cardamom seeds, cloves, cinnamon seeds and black pepper are added in needed quantity and stirred. This preparation is called *SriKanda* and was first prepared by Bhimasena, son of Kunti and an expert in cookery. Because of its palatability, Lord Sri Krishna used to consume it frequently. A man, who cherishes it in all seasons except during spring season, will attain excess increase in semen and strength in all his sensory and motor organs. A man whose body becomes dried during summer and post rainy seasons, who became very much tired due to

continuous sexual intercourse ,who was tired due to continuous journeys will gain immediate energy, by consuming Srikanda.

Rasala or srikanda is strengthening,palatable,pacifies *vata* and *pitta*,appetiser,nourishing demulcent ,sweet in taste,cooling,laxative and alleviates haemorrhage, thirst ,burning sensation and common cold³⁶.

17. *Chalividi*

Sweet made of riceflour and jaggery mixed with milk or water.

Pacifies thirst and appetite, gives strength and complexion .If consumed by weak people causes diseases and is heavy³⁷.

18. *Palatalikelu*

A kind of puddings of rice flour boiled in milk. Promotes strength,causes burning sensation and heavy to digest, pacifies *pitta*³⁸.

19. *Godhumapayasam*

Gives strength,increases *medas* and *kapha*, heavy,imparts cooling, pacifies *pitta*, aggravates *vata* and aphrodisiac³⁹.

20. *Gavvalu/kaja/Badusha* :(*PakwannaSadhanaVidhi*) (*Manthaka*)

Samita (white wheat flour) is moistened and kneaded with ghee.Small sized cakes are made out of it and fried in ghee. Then they are soaked in sugar syrup,mixed with aromatic substances like cardamoms,cloves and camphor.This preparation is considered as *Manthaka*.

Manthaka is nourishing,aphrodisiac,strengthgiving,very much sweet,heavy to digest,pacify *pitta* and *vata* and are revered by persons with good digestive capacity⁴⁰

21. *Jantikalu*

Twist rings of paste of rice flour fried in oil causes constipation , pacifies hunger, heavy, aggravates *kapha* and *vata*⁴¹.

22. *Murukulu/chakaralu/chekkalu* :(*Sashkuli*)

Samita(white wheat flour) mixed with ghee and moistened is beaten and flattened to thin cakes.They are fried in oil and are known as sashkuli.

They are nourishing,aphrodisiac,strength giving,light to digest compared to *Manthaka*, pacify *pitta* and *vata*⁴²

- The food items prepared by rice flour (*salipista*) are not that much strength giving, causes burning sensation, not aphrodisiac, heavy and increases *kapha* and *pitta*⁴³.
- The food items prepared by wheat flour promotes strength, pacifies *vata* and *pitta*⁴⁴.
- The food items prepared by pulses increases *vata*, astringent, heavy and imparts cooling cooling⁴⁵.
- The food items prepared by *Masha* (Blackgram) gives strength and increases *pitta* and *kapha*⁴⁶.
- The food items processed /boiled in ghee increases strength, pacifies *vata* and *pitta*. If processed with oil decreases *vata* and vision, hot in potency and vitiates *pitta* and *rakta*⁴⁷.

CONCLUSION

The properties of the recipes mentioned in classics not only aids to cure diseases but also to prevent the diseases and thus helpful to assess *pathya* and *apathya* in day to day life.

Acknowledgements:

The authors are thankful to Dr.B.Sitaram, Dr.Lavanya and all the P.G.Scholars of the department for their support during the study.

REFERENCES

1. Yogaratnakara-Siddhannadipaka Guna Kadhanam-9,10
2. VastugunaDeepika
3. VastugunaDeepika
4. Bhavaprakasha.Kritannavarga-51-53.
5. Bhavaprakasha.Kritannavarga-54-55
6. Yogaratnakara.SiddhannapanakadiGunakadhanam
7. Bhavaprakasha.Kritannavarga-31,32.
8. Bhavaprakasha.Kritannavarga-39
9. VastugunaDeepika
10. Yogaratnakara.SiddhannadipakaGunakadhanam
11. Su.Su.46/406
12. VastugunaDeepika
13. Ch.Su.27/273
14. Bhavaprakasha.Kritannavarga-176,177.
15. VastugunaDeepika

16. VastugunaDeepika
17. VastugunaDeepika
18. VastugunaDeepika
19. VastugunaDeepika
20. Bhavaprakasha.Kritannavarga-48-50.
21. VastugunaDeepika
22. Bhavaprakasha.Kritanna Varga.-132
23. Bhavaprakasha.Kritannavarga-17,18
24. VastugunaDeepika
25. Yogaratnakara. Siddhannadipaka Gunakadhanam-6,7
26. Bhavaprakasha.Kritaanna Varga-15,16.
- 27.VastugunaDeepika
28. VastugunaDeepika
29. VastugunaDeepika
30. VastugunaDeepika
31. VastugunaDeepika
32. VastugunaDeepika
33. VastugunaDeepika
34. VastugunaDeepika
35. VastugunaDeepika
36. Bhavaprakasha.Krittannavarga 143-149
- 37.VastugunaDeepika
38. VastugunaDeepika
39. Yogaratnakara.SiddhannadipakaGunakadhanam
40. Bhavaprakasha.Kritannavarga 108-110.
41. VastugunaDeepika
42. Bhavaprakasha.Kritannavarga 125
43. Yogaratnakara.SiddhannadipakaGunaKadhanam
44. Yogaratnakara.SiddhannadipakaGunaKadhanam
45. Yogaratnakara.SiddhannadipakaGunaKadhanam
46. Yogaratnakara.SiddhannadipakaGunaKadhanam
47. Yogaratnakara.SiddhannadipakaGunaKadhanam

Bibliography:

- 1.BhavaPrakashaSamhita, Edited by Dr.Bulusu.Sitaram, ChowkhambaOrientalia,

Varanasi 2006.

2. CharakaSamhita by Agnivesa Revised by Charaka and Dridhabala Edited by Vaidya YadavjiTrikamjiAcharya, Chowkhambasurabharathiprakasham , Varanasi, 2010.
- 3.SushrutaSamhita Edited by VaidyaJadavajiTrikamajiAcharya and Narayana Ram AcharyaKavyatirtha, ChaukhambaSurabhiPrakashan, Varanasi, 2008.
- 4.Vastugunadeepika by ErraVenkata Swamy,A.B.S.Publishers,Rajmundry,2004.
5. Yogaratnakara with Vidyotini Hindi commentary by VaidyaLakshmipatiShastri

Edited by BhishagaratnaBrahmashankarShastri, Chaukhambha Sanskrit Sansthan, Varanasi
Edition: 7th