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An Ayurvedic diet supplement for Kuposhita children of India

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Abstract

India has the 10th-highest percentage of overweight children and the 17th-highest percentage of stunted children in the world, according to UNICEF. Under nutrition is thought to be the cause of 3 million child deaths annually, or over half of all child fatalities under the age of five. The most crucial 48 hours following delivery are these 48 hours, and many of these deaths might be prevented with appropriate prenatal and postpartum care. In addition, adequate breastfeeding reduces the risk of childhood obesity, diabetes, infections, and malnutrition. The WHO has launched maternal death and surveillance and response (MDSR), a critical strategy for reducing avoidable maternal mortality. For all living things in the universe to survive, food is essential. The dietary or pathya guidelines, together with the Ayurvedic principles of Ahara, are exceedingly detailed and grounded on empirical knowledge. Nutrition is the study of food, whereas dietetics is the application of food to health and disease. Classical literature vividly depicts the three tripods (Trayopastambha) of life: nourishment, sleep, and mental progress. Aushadhi (medicines) and Ahara (food and lifestyle) are the three foundations upon which all Ayurvedic prescriptions are based. Only themes like balanced diets, diets tailored to certain seasons, constitutions, and age groups, specific diets for each of Ayurveda's eight clinical divisions, food source classification, food item protection, appropriate and inappropriate eating regulations, and incompatible diets are covered in major works.

Keywords: Ayurvedic nutritional therapy, Diet, Food, etc.

Introduction

Ayurveda states that Ahara items consist of five Mahabhuta and matching bhutagnis, which break down the constituents throughout the digestive and metabolic processes—but only when they are stimulated by antaragni. Over many years, India has evolved a rich legacy of food preparation, preservation techniques, and medical uses ^[1]. Ancient Ayurvedic texts cover a wide range of food-related subjects, such as the diversity of natural sources, their qualities in relation to specific seasons and places, and their unique function in both physiological and pathological states ^[2]. When properly ingested, they promote mental acuity, the constitution of dhatus, strength, skin tone, and sensory organ clarity; when swallowed improperly, they become harmful ^[3].

Basic fundamentals of Ayurvedic nutrition

The three components of the body, Dosha, Dhatu, and mala, are formed from a healthy, balanced diet, which is why nutrition is so important. The saying "we are what we eat" is accurate for this reason. Food is essential for maintaining our physical health, but it also provides mental nutrition. The Upanishad states that there are three parts to the food we eat. The vulgar part is turned into flesh, while a delicate part feeds the mind. The fact that the water we drink is divided into three parts is also noted there. Urine makes up the bulk, blood makes up the middle portion, and prana, the essence of life, makes up the little amount.

Vedic literature on Ahara Kalpana

The Vedas were not the Aushadha granthas, but they did include all relevant material, much like encyclopedias. Man is never ahead of the taste of his own food. Man may have experimented with different ahara kalpana throughout the Vedic era, in the same way that we try to make delicious dishes with the vast array of vegetables available to us. The Vedic literature refers to different anna kalpana on several occasions. Among other texts, the Rigveda, Yajurveda, and Atharva Veda all refer to yava, a kind of grain.

During the Vedic era, Ahara dravya was called various names such as dhana (fried yava dhanya), karambha (churned food items), saktu (roasted flour), parivapa (roasted grains), payas (milk), dadhi (curd), soma (dravya visesha), amiksha (milk + curd), vajina (liquid part while preparing amiksha), and madhu (honey-based beverage). Many references to madya kalpana (fermented preparations), payasa, dadhi, navanita, sarpi, parivapa, laja, saktu, karambha, odana, etc. may be found directly in the Vedic literature. The Ayurvedic Samhitas, or old Ayurvedic texts, provide a clear explanation of the notion of ahara kalpana as well as its characteristics and context-specific uses. It also includes articles and advanced methods for creating ahara kalpana.

Food habits according to Charaka samhita

The Charaka Samhita Sutrasthana's Chapter 27, Annapana Vidhi Adhyaya, discusses the many types of grains and pulses; the types, qualities, and benefits of fruits and vegetables; milk and dairy products; sugarcane preparations; honey; and its varieties, waters, wines, etc. The food products are categorized using the following 12 groups: Dhanya Grain Shuka, Dhanya Pulse Shami Mamsa Varga Meats, Milk, and Dairy Products Green leafy vegetables, fruit Phala varga, vegetable Shaka varga, and Kshira varga Sugarcane Products, Waters Jala Varga, Oils Taila Varga, and Harita Varga Ikshu varga, Foods That Are Ready Varga Krutanna. The varieties, qualities, and benefits of fruits and vegetables; the many types of cereals and pulses; milk and dairy products; sugarcane preparations; honey; and its kinds, waters, wines, etc. are all explained in the 27th chapter (Annapana Vidhi Adhyaya) of the Charaka Samhita Sutrasthana.

Food habits according to Sushruta samhita

According to Sushrut Acharya, one should consume the appropriate quantity of food at the appropriate time while seated on a raised platform. We should dine like royalty and then go for a little stroll afterward. When we eat, we should taste sweet foods first, followed by sour and salty foods, and then astringent, bitter, and pungent foods. Sweet tastes help to regulate Vayu in the stomach when someone is hungry; salt and sour tastes stimulate the digestive fire; and lastly, pungent, bitter, and astringent tastes balance out the kapha dosha. A few of fruits eaten early may also help to overcome the vata dosha. Indian gooseberry is recommended at the start, midpoint, and end of meals.

Food habits according to Ashtanga Hridaya

Vagbhtacharya is obsessive about sitting on the ground to eat. He claims that this stokes the digestive fire even more. Additionally, the food dish needs to be kept just above the floor. At lunchtime, one can eat buttermilk, juice, or a lighter meal. When the sun is still shining in the evening, dinner should be served. According to Acarya, the digestive fire goes dormant after sunset, thus we should take our meals before the sun sets. We ought to make it a practice to lie on our left side after eating. Lying on one's left side activates the pingala (soorya) naadi on the right side of the body. Then, the pingala nadi comes into action, setting off the digestive fire.

Food for mind

In Ayurveda, foods are used to emphasize and uplift the

three qualities of mind. Foods that maintain sattwa are called sattvic foods. Foods that bring forth raja are called rajasic foods, whereas those that encourage tamas are called tamasic foods.

Sattvic diet

A sattvic condition is one of absolute essence. This is the purest diet for a purposefully spiritual and healthful life. It gives the body nutrition and maintains its balance. According to Ayurveda, this is the perfect diet for long life, mental clarity, physical strength, and great health. It also calms and purifies the mind, enabling optimal mental function. As a result, a sattvic diet encourages true health, which is defined by an even distribution of energy between a physically fit body and a peaceful mind. For those seeking a peaceful, introspective, and serene life, a sattvic diet is strongly advised sprouted whole grains, fresh fruit, sea and land veggies, pure fruit liquids, nut and seed milk and cheese, legumes.

Rajasic diet

In Ayurveda, meals that intensify the vata and pitta doshas and heighten restlessness and agitation are called rajasic foods. They inspire more fervor, aggression, creativity, fire, and outward action. It is overflowing with spicy, sour, and salty dishes. Pickles, alcohol, tea, coffee, sour and spicy foods, and vegetables like onions and garlic are all said to contain rajasic qualities. Rajasic foods will throw off the body-mind equilibrium and lead to mental unrest and instability.

Tamasic diet

Foods that exacerbate emotions of inner darkness and confusion are known as tamasic foods. Examples of tamasic foods include fried and frozen meals, fast food, microwaved food, processed food, food that was left over from the previous day, meat, fish, eggs, onions, alcohol, and so on. They are effective in making us slower, duller, and more inert. Tasic is the unhealthiest type of food.

Some traditional dietary preparations in Ayurveda

It is evident that Ayurveda lays more emphasis on eating the correct meals to be healthy than it does on treating illnesses. The following list of traditional Ayurvedic foods is called pathya, which means "that which is wholesome and soothing to our body."

Manda, Peya, Yavagu and Vilepi

It is necessary to prepare the rice by cooking it in water over a moderate heat. There will be variation in the quantity of liquid and solid rice eliminated.

Manda: The cooked rice is left behind after just the liquid supernatant is removed.

Peya: The same amount of liquid and solid rice is consumed.

Yavagu: A combination of a higher solid and a lower liquid amount of rice is consumed.

Vilepi: You just get the solid rice portion. Following thorough cleaning, rice is submerged in water until the grains begin to expand somewhat when that, the solid portion is used when it is boiled in water and filtered.

Yusha - A semisolid mixture is obtained by boiling one part of each of the three types of dhanya visesha (kulattha, yava, and mudga), one-eight parts sunthi (dried ginger), pippali,

and sixteen parts water.

Takra

It is a liquid preparation that is created by churning the curd continuously for one prahara, or three hours, while adding different amounts of water.

Mamsa rasa

a soup prepared by cooking chopped beef with the appropriate amount of water. To get the right consistency, add two, four, six, or eight times as much water to the chopped mamsa and cook over a moderate heat, depending on the kind of meat.

Discussions

For many years, food has played a significant role in both human health and disease. Much of human history has been devoted to the pursuit of food. The major medicinal tool in the therapeutic practice of Ayurveda is food. Ayurveda teaches us to avoid tamasic (spoiled) and rajasic (fiery) foods and to eat sattvic (clean and fresh) meals instead. Sattvic foods are light, fresh meals that promote mental clarity [4]. By adhering to Ayurvedic food habits, we can control our evacuation, assimilation, and absorption. Food has a profound effect on a person's disposition and personality.

Just as our nutrition will be natural and clean, so too will our brain be healthy and active. The human body can maintain its integrity throughout life when these three triads are used correctly, optimally, and skillfully, being enhanced with bala (physical and immune strength), varna (complexion), and upachaya (growth of nourishment), provided that the person in question refrains from unhealthy practices [5].

Conclusion

The ancient medicinal system known as Ayurveda, which has its roots in South Asia and goes back over three millennia, offers a wealth of knowledge on diet and health based on some unique philosophical and theoretical perspectives. Globally, interest in conventional medicine has increased. Measures have been taken to monitor and regulate traditional herbal medicine. Food is a basic human necessity, and maintaining good health may be achieved by eating a natural, balanced diet. Inappropriate cooking and eating habits are the root cause of most health problems. The first upasthambha (food), ahara (sleep), and brahmacharya (Celebrity) are considered the three most significant upasthambhas (life supports) by Ayurveda. The human body can maintain its integrity throughout life when these three triads are used correctly, optimally, and skilfully. This is because it can be strengthened with bala (physical and immune strength), varna (Complexion), and upachaya (Growth of nourishment), provided that the person in question refrains from unhealthy practices.

Conflict of Interest

Not available

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