

## EVALUATION OF CUSTARD BASED ON AYURVEDIC PRINCIPLES

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**ABSTRACT:** *The principles of Ayurveda can be used to elucidate the medicinal properties of new food stuff or medicinal substance. This point is proved with the example of custard.*

### INTRODUCTION

The indigenous scientific tradition of assessing new substances is now conspicuous by its non-existence. Owing to this major lacuna there exists a lack of new *nighantus*, which are dedicated to assessment, evaluation of new substances. As indigenous medical practitioners it is our prime duty to understand the substances that have become an inseparable part of our day to day life, unless that is achieved it would be well nigh impossible to correctly diagnose and treat effectively by drugs and diet the condition present.

It is our endeavour to present before you the assessment that we have done of the substance called CUSTARD, which has now become a part of Indian diet in the urban cosmopolitan areas. The parameters have been supplied by the ancient seers in their texts namely the *Pancabhaut* theory, *Rasagunavirya* theory and the *dosadhatu-mala* theory.

This is an attempt that we sincerely believe is in the correct direction and by no means the last work. Our main aim is to initiate a meaningful and exchange of thoughts on this intriguing topic. We are well aware of our limitations and shall be only too glad to those who would sincerely point out these because a reasonable and logic based

exchange only can establish the ultimate truth.

The substance under study CUSTARD is a gift from the west. It belongs to the *Anna Krtaana* varga. It generally is consumed after meal as a sweet dish or dessert, preceded by refrigeration.

#### *Common ingredients of custard*

Corn starch, milk, sugar – equal parts

Salt to taste, water – as required

Beaten eggs – if desired in pudding or soft baked custard.

Procedure – Stage I – mix dry ingredients first, corn starch, sugar and salt – thoroughly.

Stage II – Add some cold milk enough to make a smooth paste.

Stage III – Hot milk – enough to make an homogenous emulsion.

Stage IV – Cook on low flame till ready, stir constantly to avoid lumping.

Standards for a good Custard :

1. Texture – Smooth, devoid of lumps
2. Consistence – Firm and tender, homogenous, should not be leathery or watery.
3. Flavour – pleasing, delicate, should not be strong.
4. It should be like thick cream.

Evaluation by Panchavidhi (Five direct perceptions).

1. *Saba* – does not make any specific sound. It is cut without making sound.
2. *Sparsa* – Tactile  
*Snigdha* – Unctuous  
*Sita* – Cold  
*Piccila* – Slimy, tends to move, tremble paste like.  
*Guru* – Heavy or bulky  
*Mrdu* – Mild, soft, yielding to touch
3. *Rupa* – Visual  
*Pitta* – Yellowish to yellow in colour  
*Andra* – Looks moist

*Sandra* – Looks thick, well formed and not liquid.

4. *Rasa* – Taste  
*Madhura* – Sweet  
*Asyopalepa* – Creates stickiness in the mouth  
*Hladana* - Creates a sense of well being elation on tasting  
*Sadindriyaprasadana* – Causes a sated state of all the sense organs and the mind.  
*Smells sweet on tasting*
5. *Gandha* – Smell  
*Saumya* – mild, likable, agreeable smell, inoffensive.  
*Sughandha* – fragrance.

Hence *Hrdya*.

After noting these properties it now becomes possible for us to pose a working hypothesis regarding the *Rasa – Guna – Virya – Vipaka* and their *dosa – Dhatu – mala* relationships as well as effects. This would be apparent by the following table:

*GUNA* – P = Present A = Absent

<i>Guna</i>	Earth	Water	Fire	Air	Ether
<i>Snigdha</i>		P			
<i>Mrdu</i>		P			
<i>Sita</i>		P			
<i>Piccila</i>		P			
<i>Guru</i>	P	P			

<i>Sandra</i>		P
<i>Ardra</i>		P
<i>Manda</i>	P	P
<i>Madhura</i>	P	P
<i>Gandha</i>	P	P

Hence the Bhautic Constitution is water-predominant, with Earth contributing secondly and the Water in an infinitesimal manner the fire and air are conspicuous by their absence.

*Rasa* - Madhura

*Virya* – Sita

*Vipaka* - (post digestive effect) – as before in the table;

Because of this constitution, it –

- 1) Annihilates / Alleviates the *Vata dosa* due to its sweetness in taste and *vipaka*.

Annihilates / Alleviates the *Pitta dosa* due to its sweetness in taste and effect as well as cold phase activity.

Generates / intensifies *Kapha* – due to its common and comparable taste, effect, phase and properties.

- 2) It exhibits the following actions on the various bodily constituents.

*Rasa* – *Rasavardhana* owing to its common and comparable constitution.

*Rakta* – *Raktaprasadana* due to its sweet and heavy attributes.

*Mamsa* – *Mamsavardhana* due to its sweet and heavy attributes.

*Meda* – *Medavivardhana* due to comparable constitution.

*Sukra* – *Sukravardhana* due to Madhur taste, Snigdha, Saugandha attributes and cold phase activity.

*On the byproducts of dhatus (Updhatuus).*

*Raja* and *Stanya* – *Vrddhikar* due to its *Rasa* generative action.

*On the waste products*

*Srsta Mutrakara* due to its sweet effect and *gurutva*.

*Srsta Malakara* due to its sweet effect and *gurutva*

It facilitates an easy flow out, of the faecal matter and the urine from the body.

Some other important actions are as follows:

- (1) *Abhisyandi* – A substance which is capable of occluding the *Rasayanis* and causing accumulation of *Rasa* and heaviness owing to its *Picilla* (slimy character) and *gurutva* (heavy on digestion, conversion, etc.) and its affinity towards *Rasa dhatu*.
- (2) *Rakta prasadana* – Capable of purifying the *Rakta dhatu*, due to its sweet taste and post digestive effect and cold phase activity.

(3) *Upalepakara* – A substance which is capable of sticking to the surface in contact and causing balkiness, owing to its *Picchilata* and *Mrduta*.

#### *Custard and its Therapeutic Uses*

(1) In case of *Amplapitta* characterized by *Daha* – a subjective burning sensation. It is advised to lick it (*leha*).

(2) In case of *Mukhpaka* (stomatitis) - It is advised to be sucked and licked with finger. It brings about the drop in intensity due to *Mrdu*, *Sita*, *Picilla*, *attributes*.

(3) In case of *Vatika*, *Paittika Trsna* (thirst) it proves beneficial – but owing to its *Guru*, *Manda*, *Mrdu*, *Picilla* attributes it is totally contraindicated in the Amaja type of Trsna.

(4) In case of *Sosa* (wasting disorders) it can be beneficially administered but caution has to be observed and it should never be given after sunset, because of its *Abhisyandi*, *Guru* attributes.

(5) In case of *Malavibandha* (Constipation, irregular bowel habits), it is administered in the *Apana kala* or *Samana kala*.

(6) It is also used in *Krsa* (Ematiated) persons successfully to promote weight gain.

(7) It proves beneficial to the persons of *Vata prkrti* and *Pitta prkrti*.

(8) Its use in *Jangala Desa* (geo-physical distribution) is advisable.

(9) Its use is beneficial in the *Hemant* (Autumn), *Sisira* (Winter) and *Grisma* (Summer).

Its use is contraindicated in diseases conditions like *Pratisyaya Svasa-Kapha predominant Kasa-Kapha predominant Agnimandya Pravahika Atisara Grahani Hrdroga Kafaja Sotha Medoroga Dhamani Practicaya Mutraghata*.

Based on the foregoing discussions it is possible to apply the same line of thinking and discover new indications and contraindications. It is our sincere wish to impress upon the fresh graduates that the science of life holds true even now, in this rapidly changing world of today.

#### **REFERENCES**

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