



THE ROLE OF KRITANNAS IN NCDs: A REVIEW STUDY

Ayurveda

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ABSTRACT

Diseases which are caused by improper diet regimes, faulty lifestyles and environmental factors are called as Non communicable diseases (NCDs). NCDs are mostly chronic diseases which are attached to humans and progress slowly, such as Diabetes mellitus, cardiovascular diseases, cancer, obesity, auto immune diseases. They are leading cause of death worldwide. The main causes are eating unhealthy, junk food, high fat diet, and unhealthy living habits like less physical activity than required, high stress and strain. These factors have put man's life in danger. Ayurveda has answers to these problems in the form of Aahar, Nidra and Brahmacharya. Ayurvedic diet forms or aahara kalpanas are an important factor for prevention of these NCDs. One part of the aahara kalpanas is kritanna i.e. food which is processed with or without medicines like yavagu, yusha, manda, peya, vilepi and odana. When patient is given such kritannas, food itself becomes medicine. The kritannas help in alleviation of disease more effectively than giving medicines and food separately. It becomes easy for the patient to take his medicine and food in combined manner as it is easy to make it, its palatability increases and is cost effective. Instead of eating junk food, stale food when hungry, kritannas are a better option. All these facts were known to Ayurveda; hence kritannas became an integral part of the treatment. This paper deals with the information of types of kritannas, their procedure of making and indications.

KEYWORDS

NCDs, Kritannas, Diet, rice, water

Introduction

NCDs are global diseases. Everyone faces them now-a-days. They don't spread from person to person, hence called non-communicable diseases. In the global race of development of economic growth urbanization, industrialization have led to a fast paced life causing to eat fast food, hard and soft beverages, sedentary lifestyle, less physical activity, high fat diet, less physical activity than required, high stress and strain, disturbed biological clock and addictions like alcohol and smoking, etc. This has led to diseases like diabetes, cardiovascular diseases, arthritis, obesity, cancer, COPD, chronic liver disease, etc.

Ayurveda has always given the highest esteem to aahara. Aahara is the core element on which life on this planet depends upon. According to Acharya Lolimbaraj, if patient follows diet or pathya, he can attain health or swasthya without the support of medicines or aushadha. If the patient does not follow diet or pathya he cannot attain health, how much ever medicines he takes, become fruitless. Even after the intake of medicines, diet is a must to regain vitality. Hence Acharya Kashyup has called aahara or food as Mahabhaishajya.^[1]

Vyutpatti of aahara is 'Aaharyate galad adho neeyate' Something which can be swallowed through throat, oesophagus and gastrointestinal tract. Kritanna class of cooked food started from the time of Charaka Samhita, Sushruta Samhita and Ashtang Hrudaya. The number and type of preparations increased which can be seen in Sharangadhar Samhita, Bhavprakash, Yogratnakar and the various Nighantus. Acharyas have discussed different classes of dietary substances. Kritanna varga is one of them, which deals with the cooked food its preparation, properties and uses. Kritanna consists of words 'krit' and 'anna'. 'Krit' means prepared or processed and 'anna' means taken in as mentioned in shabdakalpadrum and Vachaspathyam. Pavakanna, sanskritanna or sadhitanna are its synonyms. The concept of kritanna is to use different dietary substances to prepare kritanna according to Ayurvedic principles so as to make them more palatable, favourable and beneficial to digestive power of normal people as well as diseased ones. Acharya Vagbhat has mentioned about the comparative degrees of lightness/ laghutva between these kritanna kalpanas. Manda is the most laghu kritanna kalpana, less laghu than manda is peya, less laghu than peya is vilepi and odana which is least laghu or the most guru kritanna kalpana. In this article, we upon how we can use kritannas for NCDs.^[2]

MANDA

Manda is referred to as Shiva or most healthy among the kritannas by Acharya Vagbhat. Acharya Sushruta has referred to manda as

'Sikthavirahita'.^[3]

Preparation:

The rice taken should be one fourth of the normal uncooked rice taken for meals.

1 part of rice is put into 14 parts of water and is boiled to form sikthaswaroop or cooked rice. The excess of water is sieved. This water which is devoid of any sikthasis manda. It can also be processed with sunthi and sendhav.^[4]

Guna

Laghu, ushna

Karma

Vatanulomana, pachana, deepana, swedajanana, agnisandhukshaka, strotasmardavakra, hrudya, balya, grahi, and dhatusamyakara.

Indication

It is truptikaraka in glani, trushna. Patients who have done their vama or vireshana, manda is given as a shesh dosha pachana and also for sneha pachana who take snehapanas every day. It causes vyadhi mardav and maintains the prakruti of indriyas. Bhrama, jwar, trushna, atisar, urusthambha, visarpa, sadyaprasutestri also its indications.

Not indicated in

Amatar, kaphaj vyadhi, yonivyapada, pliharoga, pinasa, gulma, hrudroga, halimaka, vatavyadhi, swasa, hikka, akshiroga, shiroroga, chardi, grahabadha, rajyakshma, chinta, unmada, mada, kaphaj prakruti.^[5]

PEYA

Here the siktha are sphuthita. They are surrounded by water from above, below and in the middle. They cannot be taken by hand because there are very few sikthas in it, hence called as swalpasiktha. Acharya Sushruta has mentioned peya as sikthasamanvita.^[6]

Preparation

1 part of rice is put into 14 parts of water and boiled to form sikthaswaroop. Acharya Kashyup has suggested to use 20 parts of water.

Guna

Laghu, ushna

Karma

Malanulomani, swedajanana, agnijanana, vata and doshanulomani, deepana, bastishodhana, ruchya, agnikruta, grahi, dhatupushtikar.

Indication

It alleviates daurbalya due to hunger / kshuda and thirst / trushna. It also removes kukshiroga, jwar, sthambha, klanti, atisar,[7]

VILEPI

Acharya Sushruta and Yogratnakar has mentionedas ghanasikthai.e. having more rice than liquid.

Preparation

1 part of rice is put in 4 parts of water and is boiled to form sikhthaswaroopa.

Guna

Laghu, madhur rasatmaka

Karma

Grahi, hrudya, deepana,tarpana, vrushya, bruhana, balya,ruchya, pushtikara, pitta nashaka.

Indication

Kshudha, trushna, vrana, akshiroga, jwar, amashool, it is given to both durbala and snehapayi patients.

YAVAGU

Acharya Charaka has a separate chapter on Yavagus. He has mentioned there 28 types of yavagus for various diseases. Acharya Sushruta has mentioned yavagu as bahusiktha and Yogratnakar has mentioned it as viral drava. He has mentioned 3 types of yavagu – manda, peya and vilepi.^[8]

Preparation

1 part of rice is put into 6 parts of water and is boiled to form sikhthaswaroopa.Acharya Sharangdhara has mentioned another procedure. 4 pala of rice is put into 64 pala of water and boiled till the water level becomes half. Then rice is strained and yavagu is prepared. Acharya Sushruta, rice taken for preparation of yavagu, manda, peya and vilepi is one-fourth the amount of rice a person eats during his meal. Yavagu can also be made from til (sesame seeds), moong (green gram) and udad (black gram).

Guna

Laghu, ushna

Karma

Due to it being laghu it doesn't cause daha and ushna guna causes vatanulomana. Grahi, bastishodhana, balya, tarpan, vatanashani.

Indication**Table No. 1**

Anupana	Indication
Dadim rasa	Vatakaphaj vyadhi
Sharkara	Pittakaphaj vyadhi
Jangal mansa rasa or Gorasa or Dadim rasa	Vataj vyadhi, gulma, pliharog, pinasa, trushna, jwar, etc.

Acharya Charaka has mentioned 28 types of yavagus for various diseases in sustrathana.

Acharya Kashyup has mentioned 7 doshas or defects of yavagu.

1] ghana 2] Visheerna 3] Sheet 4] Avakshinatandula 5] Pichila 6] Vishada 7] Ahrudya

ODANA

4 pala of rice is put into 24 pala of water and is boiled to form sikhthaswaroopa.

Various awastha of odana

Table No. 2

Dhauta (washed)odana	laghu, vimala, shudha, manognya, surabhi
Prasruta, swinnaodana	laghu, vishada, mrudu and ushna,
Odana which is aushadha or kwatha sadhita	Atilaghu
Bhrastatandulodana	Atilaghuttama, sugandhi, vatapittakaphahara, ruchya, grahi. It alleviatesjwara, rajayakshma, atisara, garavisha, kaphaj vyadhi,

Adhauta, aprasrutaodana	guru, sheeta
If odana is processed by any of these sneha, phala, kanda, vidal, amla rasa, kshira or mansa	guru, bruhana, balya.
Vipachayet, stravyet	madhur laghu
Atyushna	Balahruta
Sheeta, shushka	Durjara
Atiklinna	glanikar, durjar
Atidrava	swasa, kasa, agnisada, pinasa, varna, bala, vata and shakrutnirodha

YUSHA

A separate chapter is written on yusha by Kashyup Samhita as 'Yushaneerdeshiya' in khilasthana. Kruttanna kalpanas prepared with yushadi ingredients are pathyakar (good for body) and arogyakara. Yusha converts dhatu to liquid form or drava form causing dravikarana. Boiled yusha converts bhojyapadarthas or ingredients put in the yusha during cooking into liquid form. It is of two types based on rasa as Kashaya-madhur and Kashaya-amla. Its veerya and karmas differ from sheeta,ushna and mishra and pachana, karshana and bruhana.^[9]

Preparation

It is of 2 types based on preparation.

1] krutayusha – yusha when prepared with sneha, sendhav and aushadhi is called krutayusha.

2] akrutayusha - yusha when prepared without the above ingredients is called akrutayusha.

1 pala or 4 tole rice with half karsha of pippali and suntha is put into 1 prastha or 64 tole of water and is boiled to form sikhtha. Yogratnakar has mentioned to use 18 parts of water for the preparation.If the yusha is to be prepared with tikshna, madhyam or mrudu veerya dravyas then, they are taken as 1 toal, 2 tole and 4 tole respectively.

Guna

Yusha preparation differs according to doshaghna.

Table No.3

Prepared with	Doshaghna
Snigdha, ushna dravyas	Vata
Snigdha, kashaya dravyas	Pitta
Atyushna, kaphahar dravyas	Kapha

Karma

Rochana, deepana, vrushya, swarya, varnya, balya, agnikruta, swedajanana, tushti, pushti, sukhakaraka.

Indication

Acharya Kashyup has mentioned 25 types of yusha for various diseases and 75 types of yusha for various dosha sansarga and sannipata.

Acharya Dalhana has mentioned different preparation of kritannas

Table No. 4

Kritanna kalpana	Water used
Odana/bhakta	5 times
Yavagu	6 times
Manda	14 times
Vilepi	4 times

Discussion

The concept of kritanna is symbolof progressive society. Now-a-days, Noodles, Chowmin, Hotdog, Pizza, Burger, French fries, etc. have made their way, which are not so beneficial for the body. kritannasshould be used instead.

Some kritannas are light like manda while some are heavy like payas, etc. Most of the NCD causing dravyas are abhishyandi, guru, snigdha, rusksha, sthira, agnidushtikara, etc. Krittannas cause dosha pachana, malanulomana, agnideepana. It brings the doshas into the koshta and becomes easier to treat the disease. Physical inactivity, living sedentary life, having weak digestive fire should be advised kritanna made from amla, katu and tikta rasas causing laghuta and one who undergoes

exertion daily, does heavy manual work, has high digestive power should be given kritanna made from lavana, kashaya and madhura rasas causing guruta. In this way kritannas can be useful in prevention of NCDs.

Conclusion

The concept of kritanna depends upon certain fundamentals of Ayurveda, which are useful even in the present day. Their properties differ upon the ingredients, quantities, combination and processing. This way they can be useful in preventing NCDs. The use of appropriate food processing techniques not only restores nutritious value but also imparts some medicinal value to the processed food. If done otherwise causes dosha-dushya dusti and ama formation.

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