

A REVIEW ON *DAHI* (CURD) MADE OF COW MILK AND ITS AFFILIATES IN THE HYMNS OF THE RIGVEDA

AUTHOR: Dr. DHARTI H. GAJJAR
Assistant Professor
Homescience Department, Jethiba K. Patel
Arts College & B.A. Patel and D.B.Vyas Commerce College,
Ruppur-Chanasma, Patan, Gujarat, India



ABSTRACT - The *Rig Veda* is the oldest of the four Vedas. *Rig veda* has narrated many important principles regarding healthy diet- specifically *Dadhi (Dahi)* made of Cow milk a very important feature of the Nutrition science for healthy person as well as for patient. There are lot of references to the milk of cows. Also finds mention *Dadhi (Dahi)* or curds were eaten with rice, barley or Soma Juice.

Aim : The present review aims at analysing the concept, various use, important feature as medicinal & nutritional in various hymns as per the classics of *Dadhi (Dahi)*.

Materials and Methods: Collection, compilation, analysis of data from different literatures. Information from *Rigveda* texts in Sanskrit, Hindi, English language and review article was used for the completion of the study.

Observations: Total 24 Hymns were found in *Rigveda*. The retrieved data were stratified into five hymns of God Indra, Agni, Soma Pavamana, Cows, & Visvedevas.

Conclusion: Body is the product of Food and Food is harbinger of Happiness and Suffering. Cattle were an integral part of the Vedic culture. In Vedas there is a lot of reference of milk of cow, goat, camel, mare, ass, elephant, sheep and human types which are commonly being used in the community. Milk is a natural elixir. Commonly milk contains proteins (caseinogen, lactalbumin and lactoglobulin), carbohydrates, fats, vitamins, minerals, salts and enzyme (mainly amyolytic, proteolytic, and lipolytic). *Dadhi (Dahi)* or curds was eaten with rice, barley or Soma Juice. According to the traditional Indian medical Ayurveda, milk and milk products, are Sattvic food which is most simple and easiest to digest type of food. It provides the necessary energy to the body without taxing it. It is also considered as a foundation of higher states of consciousness that is why saints and seer survive on Sattvic foods. If one observes the Hymns of the *Rigveda* mentioned carefully, it is easy to realize that in all hymns and its affiliates with the *Dahi* (Curd) shows its

importance. The proportion and amount may differ in different hymns.

KEY WORDS : *Rig Veda*, Hymns, *Dahi* (Curd)

INTRODUCTION : The Vedas are old and lengthy collections, probably composed between 1500 and 2000 B.C.

The Vedas have thematic elements, formulaic elements and oral mnemonics as part of their structure(Ong:1982:66). Hinduism is the oldest religion which was evolved out of the developments of spanning several millennia. The *Vedas*, the *Brahmanas*, the *Upanishads*, the *Ithihasas*, all reflect the thought of Hindu religion. The food habits and preferences of Indians have changed in stages over the last 4000 years, from the Indus Valley days through the Vedic times and after the influence of Buddhist and Jain thought, and their impact on the *Dharma Sutras* and *Arthashastra* of around 300 BC, to Mughals, Europeans and British (Pandey, 2018)

The *Rig Veda* is the oldest of the four Vedas, although this chronology has been challenged lately, and it is possible that they are significantly older. The other three include the *Samaveda*, the sacrificial chants, the *Yajurveda*, the sacrificial formulas, and the *Atharva Veda* which is a compendium of miscellany consisting of spells, cures, and curses. They were orally transmitted via a complex process of multiple, overlapping methods of memorization, which insured their preservation throughout the ages. The Vedas are considered to be the central scriptures of Hinduism, and are still studied, chanted and revered by many Hindus today (Michael Mayers).

Bhartiya way of life can lead the world because we have a holistic approach towards life. We believe that everything is interconnected and this cosmos is rhythm of 'Rta' One of our valuable heritage is cow (*Bos Indicus*) and we must strive to protect survival of its species. We must make such efforts that the species of *Bos Indicus* survives and it strengthens us and our generations for

time immemorial. "Let's worship mother land" Millions of Hindus worship cows. Hinduism is a religion that raises the status of Mother to the level of Goddess. Therefore, the cow is considered a sacred animal, as it provides us life sustaining milk

The cow is a symbol of the divine bounty of earth. The cow was elevated to divinity in the Rig Veda. Hymn XXVIII attributed to Rishi Bhardwaja extols the virtue of the cow. In Atharva Veda, the cow is formally designated as Vishnu and 'all that the Sun survey's.

The cow, according to the Vedas, provides for products for human use: (i) Godugdha (cow milk): As per Ayurveda, cow milk has fat, carbohydrates, minerals and Vitamin B, and even a capacity for body resistance to radiation and for regenerating brain cells. (ii) Goghrita (ghee): The best ghee, it is, as per Ayurveda useful in many disorders. In yajna, it improves the air's oxygen level (Patel, 2015).

The Rig Veda mentions neither rice, nor wheat but only about barley. The Yajurveda mentions all three besides panicum cereal, oil seed and pulses such as masha (urad), masura (masoor), mudga (mung) and Kalya (matar). Cattle were an integral part of the Vedic culture. There is a lot of references to the milk of cows, though that of the buffalo and goat also finds mention. Dadhi (*Dahi*) or curds was eaten with rice, barley or Soma Juice. Curd folded into fresh milk constituted a popular drink, the solid portion being termed as amishka and liquid portion as Vajina. Shikarini (Shrikhand), using strained curds, crystal sugar and fragrant herbs was used. The solid part of the cow ghee was called manda. Buttermilk was in wide use and it was turned into seasoned dish called saga. Guests were welcome in the household with madhuparka, a honey sweetened concoction of curd or ghee. In order to discuss the importance of dahi from Hindu perspective it is necessary to find out what these various hymns have to say about this (Pandey, 2018).

Cow milk has these 10 properties: sweet, cold, soft, unctuous, viscous, smooth, slimy, heavy, dull and clear. Thus, it increases ojas having the same properties due to similarity (to Ojas). Hence (Cow) milk has been said as the best one among vitalizers and as rasayana.

Dahi is relishing, appetizer, aphrodisiac, enacting, strength-promoting, amlapaka, hot, alleviates V, is auspicious, and bulk promoting. It is useful in rhinitis, diarrhoea, shivering, intermittent, fever, anorexia, dysuria and emaciation (Loon, 2002-03).

AIM AND OBJECTIVES : To study the *Dahi* (Curd) and its Affiliates in The Hymns of the Rigveda

MATERIALS AND METHODS: Collection] compilation analysis of data from different literatures - Total 24 hymns at various contexts were found in Rigveda and are explained underneath

OBSERVATIONS :-

Conceptual study:

पंचमंडल सूक्त-३६ देवता- इंद्र आदि तुभ्यं हिन्वानो वसिष्ठ गा अपोऽऽक्षन्त्सीमविभिरद्विभिर्नरः. पवेन्द्र स्वाहा प्रहुतं वषट् कृतं होत्रादा सोमं प्रथमो य ईशिषे..(१)

हे इंद्र! तुम्हारे उदेश्य से प्रस्तुत यह सोम गाय के दूध, दहर्षी एवं जल से मिश्रित है. यज्ञके नेताओं ने इसे पत्थरों एवं भेड़ के बालों से बने दशापवित्रों की सहायता से तैयार किया है.तुम सारे संसार के स्वामी हो, इसलिए स्वाहा एवं वषट् शब्दों के साथ अग्नि में डाले गए सोमरस का होता के पास से सर्वप्रथम पान करो.

1- MAY Indra come to us] he who knows rightly to give forth treasures from his store of riches- Even as a thirsty steer who roams the deserts may he drink eagerly the milked&out Soma-

सूक्त-२७ देवता-अग्नि

यस्य मा परुषाः शतमुधर्षयन्त्यु क्षणः.

अश्वमेघस्य दानाः सोमाइव त्वांशिरः.

हे अग्नि! अश्वमेघ द्वारा कि गई कामना पूर्ण करने वाले बैलों ने मुझे इस प्रकार प्रसन्न किया है, जिस प्रकार दहर्षी, दूध एवं सतू से मिला हुआ सोम तुम्हें प्रसन्न करता है. (५)

5- From whom a hundred oen] all of speckled hue] delight my heart The gifts of Asvamedha like thrice&mingled draughts of Soma juice-

सूक्त-१३

देवता-अग्नि

ता नृभ्य आ सौश्रवसा सुवीराग्ने सूनो सहसः पुष्यसे धाः.

कृणाषि यच्छवसा भूतिपश्वा वयो वृकायारये जसुरये.

हे बलपुत्र अग्नि! हमारे पोषण के निमित्त तुम शत्रुओं से लाया हुआ शोभन अन्न हमें संतान सहित दो. तुम पशुओं व दुग्धदहर्षीरूप जो अन्न दानहीन असुरों से प्राप्त करते हो वह अधिक मात्रा में हमें दो.

5- Grant] Son of Strength] to men for their subsistence such things as bring high fame and hero children- For thou with might givest much food in cattle even to the wicked wolf when he is hungry-

देवता-इंद्र

स नो बोधि पुरोळाशं रराणः पिबा तु सोम गोऋजीकमिन्द्र एदं बहिर्यजमानस्य सीदोरं कृधि त्वायत उ लोकम्.

हे इंद्र! तुम प्रसन्न होकर हमारा पुरोडाश स्वीकार करो. गाय के दूध-दहर्षी से मिले सोमरस को पिओ, यजमान द्वारा बिछाए हुए कुशों पर बैठो एवं अपने भक्त यजमान का घर विस्तीर्ण करो.

7- Mark well our sacrificial cake] delighted Indra] drink Soma and the milk commingled- Here on the sacrificer's grass be seated: give ample room to thy devoted servant-

सूक्त-३५

देवता-इंद्र

कहि स्वितदिन्द्र यन्मिनुन्वीरैवीरान्नीलयासे जयाजी

त्रिधातु गा अधि जयासि गोषिन्द्र घुम्नं स्ववैदेह्यस्मे..

हे इंद्र ! तुम हमारे सैनिकों को शत्रु सैनिकों एवं हमारी संतान को शत्रुसंतान के साथ कब भिड़ाओगे तथा युध्द में शत्रुओं को कब जीतोगे? तुम शत्रुओंकी दूध I, दहर्षी एवं घी देने वाली गायों को अधिक संख्या में कब जीतोगे? हे इंद्र! तुम हमें व्याप्त धन कब दोगे?

2- When wilt thou gather men with men] O Indra] heroes with heroes] and prevail in combat\ Thou shalt win triply kine in frays for cattle] so] Indra] give thou us celestial glory-

अष्टम मंडल

सूक्त- २१

देवता-इंद्र

सीदन्तस्ते वयो यथा गोश्रीते मधौ मदिरे विवक्षणे. अभि त्वामिन्द्र नोनुमः..

हे इंद्र! गाय के दूध-दहर्षी से मिले हुए मदकारक एवं स्वर्गप्राप्ति के हेतु तुम्हारे सोमरस में हम पक्षियों के समान निवास करते हो एवं तुम्हारी स्तुति करते हैं.

5- Sitting like birds beside thy meath-] mingled with milk] that gladdeneth and eÜalteth thee] Indra] to thee we sing aloud-

नवम मंडल

सूक्त- ११

देवता-पवमान सोम

नमसेदुप सीदत दध्नेदभि श्रीणीतन. इन्दुमिनदे.. हे स्तोताओ! नमस्कार करके सोम का सान्निध्य प्राप्त करो एवं उस में दहर्षी मिश्रित करके इंद्र के लिए उसे प्रस्तुत करो. (६)

6- With humble homage draw ye nigh; blend the libation with the curds: To Indra offer Indu up-

सूक्त- १४

देवता-पवमान सोम

अति श्रीती तिरश्चता गव्या जिगात्यण्व्या. वग्नुमियति यं विदे उंगलियों दारा निचोड़े जाते हुए सोम गाय के दूध-दहर्षी में मिलने के लिए तिरछे चलते हैं एवं शब्द करते हैं. (६)

6- O'er the fine fingers] through desire of milk] in winding course he goes] and utters voice which he hath found-

सूक्त-३१

देवता-सोम

तुभ्यं गावो घृतं पयो बभ्रो दुदुहे अक्षितम. वषिठे अधि सानवि..

हे पीले रंग के सोम! गाएं तुम्हारे लिए क्षीण न होने वाला दूध-दही देती हैं. तुम बढ़े एवं ऊंचे स्थान पर बैठो. (५)

[09&031] HYMN XXXI- Soma Pavamana- 5- For thee] brown&hued! the kine have poured imperishable oil and milk- Aloft on the sublimest height-

सूक्त-३२

देवता-सोम

उभे सोमावचाकशन्मृगो न तत्को अर्षसि. सीदन्तस्य योनिमा..हे गाय के दूध I-दहर्षी से मिले हुए सोम! तुम हिरन के समान घावा-पृथ्वी को देखते हुए यज्ञ के स्थान में बैठने हेतु जाते हो.

4- O Soma] viewing heaven and earth] thou runncst like a darting deer Set in the place of sacrifice-

सूक्त-४३

देवता-सोम

यो अत्य इव मुज्यते गोभिर्मेदाय हयैतः. तं गीभिर्वेसयामसि..जो सुंदर सोम चलने वाले घोड़े के समान देवों के नशे के लिए गाय के दूध-दहर्षी आदि में मिलाए जाते हैं, स्तुतियों दारा हम उन्हीं को प्रसन्न करेंगे. (१)

1- Wewill enrobe with sacred song the Lovely One who] as a Steed] is decked with milk for rapturous joy-

सूक्त-४६

देवता-सोम

आ धावता सुहस्त्यः शुक्रा गृम्णीत मन्थिना. गभिः श्रीणीत हे शोभन हाथों वाले ऋत्विजो! दौड़कर आओ, मथानी से सफेद रंग वाले सोम को ग्रहण करो एवं नशा करने वाले सोम को गाय के दूध, दहर्षी आदि से मिलाओ.

4- Deft&handed men] run hither] seize the brilliant juices blent with meal] And cook with milk the gladdening draught-

सूक्त-७५

देवता-पवमान सोम

ये ते मदा आहनसो विहायसस्तिभिरिन्द्रं चोदय दातवे मघ हे सोम! हमारे कल्याण के लिए चारों ओर दौड़ो. तुम यज्ञकर्म के नेताओं दारा पवित्र होकर दूध, दहर्षी को ढँको. तुम्हरे जो शब्दयुक्त, शत्रुघातक एवं महान् रस हैं, उनके कारण इंद्र को प्रेरित करो कि वे हमें महान् धन दें.

5- Flow onward] Soma] flow to bring prosperity: cleansed by the men] invest thee with the milky draught-

सूक्त-८१

देवता-पवमान सोम

प्र सोमस्य पवमानमस्योर्मेय इन्द्रस्य यन्ति जठरं सुपेशसदध्ना यदमुन्नीता यशसा गवां दानाय जब निचोड़े हुए सोम गायों की शक्ति रूप दहर्षी के साथ मिलकर यजमान की अभिलाषा पूरी करने के लिए शूर इंद्र को उन्मत करते हैं, तब शुद्ध सोम की सुंदर लहरें इंद्र के पेट में जाती हैं.

1-ONWARD to Indra's throat move] beauteously adorned] the waves of Soma as he purifies himself] when they] brought forward with the lovely curd of kine] effused] have cheered the Hero to bestow his gifts-

देवता-पवमान सोम

सूक्त-८५

कनिक्रदत्कलशो गोभिरज्यसे व्यग्रव्ययं समया वारमर्षेसि.

मयमृज्यमानो अत्यो न सानसिरिन्द्रस्य जठरे समक्षरः.. (५)

हे शब्द करते हुए एवं द्रोणकलश में स्थित सोम! तुम गायों के दूध-दहर्षी में मिलाए जाते हो एवं भेड़ के बालों से बने दशापवित्र के पास जाते हो. मसले जाते गए तुम घोड़े के समान सेवा करने योग्य हो. तुम इंद्र के पेट में टपको. (५)

[09&085] HYMN LXXXV-

Soma Pavamana-

5- Roaring within the beaker thou art balmed with milk: thou passest through the fleecy filter all at once- Carefully cleansed and decked like a prizewinning steed] O Soma] thou hast flowed down within Indra's throat-

सूक्त-८६

देवता-पवमान सोम

अगजते व्यगजते समगजते क्रतुं रिहन्ति मधुनाभ्यगजते.

सिन्धोरुच्छवासे पतयन्तमुक्षणं हिरण्यपावाः पशुमासु गृभ्णते..

(४३)

ऋत्विज् सोमरस को गाय के दूध-दहर्षी के साथ तरह-तरह से मिलाते हैं एवं उसका स्वाद लेते हैं. वे सोम को मधु के साथ मिश्रित करते हैं. जल के ऊपर उठने पर नीचे की ओर टपकने वाले व तृप्त करने वाले सोम को हिरण्य के द्वारा पवित्र करते हुए ऋत्विज् इस प्रकार जल में जाते हैं, जिस प्रकार पशु स्नान आदि के लिए तालाब में जाते हैं. (४३)

[09&086] HYMN

LXXXVI-

Soma Pavamana-

43- They balm him] balm him over balm him thoroughly] caress the mighty strength and balm it with the meath- They seize the flying Steer at the stream's breathing&place: cleansing with gold they grasp the Animal herein- सूक्त-८७ देवता-पवमान सोम

एते सोमा अभि गव्या सहस्त्रा महे वाजायामृताय श्रवांसि.

पवित्रेभिरु पवमाना असृग्रघ्रवस्यवो न पृतनाजो अत्याः.. (५)

ये सोम गाय के दूध, दहर्षी व हजारों अन्नो को लक्ष्य करके दशापवित्र के छेदों से छनते हुए महान् अन्न और अमृत के लिए इस प्रकार शुद्ध किए जाते हैं, जिस प्रकार सेना को जीतने वाला घोड़ा नहलाया जाता है. (५)

[09&087] HYMN

LXXXVII-

Soma Pavamana-

5- These Somas are for wealth of countless cattle] renown therefor] and mighty strength immortal- These have been sent forth] urified by strainers] like steeds who rusg to battle fain for glory-p-406

सूक्त-६६

देवता-पवमान सोम

प्रास्य धारा बृहतीरसृग्रन् गोभिरु कलशाँ आ विवेश.

साम कृण्वन्त्सामन्यो विपश्चिक्कदन्दन्नेत्यभि

सख्युर्नं जामिः.. (२२)

सोम की बड़ी-बड़ी धाराएं निमित की जाती है. गाय के दूध, दहर्षी आदि से मिलकर सोम द्रोणकलशोंमें प्रवेश करते हैं. सामगान में कुशल एवं सब जानने वाले सोम साममंत्रों को गाते हुए इस प्रकार पात्रों में जाते हैं, जिस प्रकार लंपट मनुष्य अपने मित्र की पत्नी के पास जाता है. (२२)

[09&096] HYMN XCVI-

Soma Pavamana

22- His streams have been effused in all their fulness] and he hath entered] balmed with milk] the goblets- Singing his psalm] well&skilled in song] a Chanter] be comes as 'twere to his friend's sister roaring-

सूक्त-१०१

देवता-पवमान सोम

एते पूता विपश्चितः सोमासो दध्या शिरः सूर्यसो न दशतासो जिगत्नवो ध्रुवा घृते. दशापवित्र की सहायता से शुद्ध किए गए, मेधावी, दही से मिश्रित, जल में चलने वाले एवं स्थिर सोम पात्रों में सूर्य के समान दिखाई देते हैं. (१२)

12- Tlese Soma juices] skilled in song] purified] blent with milk and curd] When moving and when firmly laid in oil] resemble lovely Suns-

सूक्त-१०७

देवता-पवमान सोम

मृजानो वारे पवमानो अव्यये वृषाव चक्रदो वने. देवानां सोम पवमान निष्कुतं गोभिरगजानो अर्षेसि..हे वर्षाकारक सोम, मसले जाते हुए एवं भेड़ के बालों से बने दशापवित्र पर छनते हुए सोम! तुम दोगकलश में शब्द करते हो. हे पवमान सोम! तुम गाय के दूध, दहर्षी के साथ मिलकर देवों के स्वच्छ स्थान को जाते हो.

22- Making thee pure and bright in the sheep's long wool] tbou hast bellowed] steerlike] in the wood- Thou flowest] Soma Pavamana] balmed with milk unto the special place of Gods-

सूक्त-१०८

देवता-पवमान सोम

वृषा वि जज्ञे जनयन्नमर्त्यैः प्रतपग्ज्योतिषा तमः स सुष्टुतः कविभिनिगिजं दधे त्रिः ात्वस्य दंससा. उत्पन्न करते हुए व अपनी ज्योति से अंधकार का नाश करते हुए अभिलाषापूरक एवं मरणरहित सोम जाने जाते हैं. बद्धिमानों द्वारा प्रशंसित सोम गाय के दूध-दहर्षी में मिलाए जाते हैं. यज्ञकर्म को तीनों सवनों में सोम ही धारण करते हैं.

12- The Mighty One was born Immortal] giving life] lightening darkness with his shine- Wcll&praised by- sages he hath- by his wondrous power assumed the Threefold as his robe-

सूक्त-१०९

देवता-पवमान सोम

पिबन्तस्य विश्वे देवासो गोभिरु श्रीतस्य नृभिरु सुतस्य..गायों के दूध-दहर्षी से मिले हुए एवं ऋत्विजों द्वारा निचोड़े हुए सोम को सभी देव पीते हैं. (१५)

15- All Deities are wont to drink of him] pressed by the men and blent with milk and curds-

दशम मंडल
 देवता-गौ

सूक्त-१६

परि वो विश्वतो दध ऊर्जां घृतेन पयसा ये देवाः के च यज्ञियास्ते रय्या सं सृजन्तु हे सर्वत्र स्थित देवो! मैं गाय के दूध, दहर्षी व घृत से तुम्हारी सेवा करता हूँ जो यज्ञ के योग्य देव हैं, वे हमें गायरूप धन से मिलावें.

7- I offer you on every side butter and milk and strengthening food- May all the Holy Deities pour down on us a flood of wealth-

सूक्त-३६

देवता-इंद्र आदि

या देवेषु तन्वमैरयन्त यासां सोमो विश्रव रुपाणि वेद. ता अस्मभ्यं पयसा पिन्वमानाः प्रजावतीरिन्द्र गोष्ठे रिरीहि.हे इंद्र! जो गाएं देवसंबंधी यज्ञों के निमित्त अपना शरीर देती है एवं सोम जिनके दूध, दहर्षी, घृत आदि रूपों को जानते हैं, उन्हें दूध से भरकर तथा संतान युक्त बनाकर हमारे यज्ञ में भेजो.

3- Mother of Mitra and of opulent Varuna] may Aditi preserve us safe from all distress- May we obtain the light of heaven without a foe- We crave this gracious favour of the Gods to&day ¼Sharma] 2016½ ¼Muller] 1869½ ¼Griffith] 1896½-

RESULTS & DISCUSSION :- In order to discuss the importance of dahi from Hindu perspective it is necessary to find out what these various hymns have to say about this-These very important hymns are usually considered to be one of the latest of the RigVedic hymns-It relates the creation of the world out of the sacrifice of purusa] the cosmic person ¼Nishteswar] 2016½-

The observation of the Hymn to Indra show that Indra was the chief of the heavenly gods] and is depicted first and foremost as a warrior wielding the terrible thunderbolt] and is akin to the Greek God Zeus- Event as a thirsty steer who roams the deserts may he drink eagerly the milked&out Soma- Delighted Indra] drink Soma and the milk commingled-The observation of the Hymn to Agni show that both fire and the god of fire] and Agni became one of the most central deities of the Vedic sacrificial cult] for it was he who transmitted the offerings to the heavens- His role was that of a mediator between the sacred and the mundane [ordinary] not interesting or eÜciting- From Agni a hundred oÜen] all of speckled&a very small mark o f a different colour from the area around it] usually found with a large number of other marks of the same type] hue] delight heart] the gifts of Asvamedha] like thrice&mingled [miÜ with other things] draughts of Soma Juice- Indra*s throat move] beauteously adorned] the waves of Soma as he purifies himself] when they] brought forward with the lovely curd of cows effused] have cheered the Hero to bestow [give] his gifts-

The observation of the Hymn to Soma Pavamana show that with humble homage draw night blend the libation with the curds to Indra] the fine fingers] through desire of milk] in winding course he goes] and utters voice which he hath found- The cow has poured imperishable oil and milk- These Somas are from wealth of countless cattle] renown therefore] and mighty strength immortal- These Soma juices] skilled in song] purified] blend with milk and curd] when moving and when firmly laid in oil] resemble lovely Suns All Deities are wont to drink of him] pressed by the men and blend with milk and curds- The observation of the Hymn to cows show that Cow offer people on every side butter and milk and strengthening food-

The observation of the Hymn to Visvedevas show that Visvedevas are Mother of Mitra and of opulent Varuna] Aditi preserve safe from all distress- This hymn is ascribed to Medhatithi] of the family of Kanva- The metre is Gayatri throughout- Gopitha is eÜplained by Yaska and Sayam as drinking Soma] the literal signification of the word] a draught of milk- In the last Maruts is said to consist of Soma] but Soma was commonly miÜed with milk-

The western Himalaya and the subjacent Indus Plain is considered by many as the region where Aryans lived and flourished- It is also considered as the region where the four Vedas as well as Ayurveda were created and practiced- The first of four Veds] the Rig Ved] as well as Atharva Veda make frequent references to the Soma which not only denoted a deity but also a plant ¼or plants½- The latter was the source of Soma rasa the divine eÜtract] often used for sacrifice and consumption during Yagnas and rituals- Soma rasa was considered to produce a hallucinogenic effect under whose influence] it is believed] that Vedic hymns were created and chanted as well as Vedic Shamanism was practiced- The eÜact identity of the soma plant is still debated although soma taÜa have been suggested ¼Pullaiah] 2018½-

If one observes the Hymns of the Rigveda mentioned carefully] it is easy to realize that in all hymns and its affiliates with the Dahi ¼Curd½ shows its importance- According to Susruta the milk of cow is regarded as the most wholesome among all milks- Curd] buttermilk and Ghee prepared from milk also differs in their properties- Curd is appetizer] stimulant] aphrodisiac and is useful nasal catarrh] diarrhoea] dysuria and emaciation- Takra ¼buttermilk½ is prohibited in hot season- Buttermilk prepared in the traditional way is considered beneficial to health as it contains probiotic microbes and sometimes

referred to as PGrandma*s Probitoicβ ¼Nishteswar] 2016½

Table:1 Tastes which Aggravate or Pacify the Respective Doshas:

Dosha: Vata	Aggravating Vata pungent bitter astringent	Pacifying sweet sour] salty pungent
Pitta pungent	sour salty sweet bitter	
Kapha	sweet sour salty	pungent bitter

Dadhi] Panchamrut and honey are offered to God until today during the ritual bathing of idols every day- The ritual bathing is called Abhishek- Milk ¼Kisra½] also called payas and milk products played a large part in the economy of the Vedic Hindus- Milk was cooked with grain- They drank it fresh or in the form of curd or butter- Boiled milk and cream of boiled milk were in common use- They ate milk and rice ¼Ksira odanam½- Hindus now days offer to God Payasa ¼sweet liquid made up of milk with vermicelli or rave or pounded rice/powa or rice½- Goat*s milk was also used- There were people who lived on milk alone ¼Payavrata½- Ascetics in India survived just by drinking milk and eating fruits- They used pieces of Putika creeper] bark of palasa tree or kuvala ¼ajjube½ to make yoghurt- The term Payasya in later Samhitas and Brahmanas denotes curds and hot or cold milk called Shrikhand] a sweet made up of Youghurt ¼curd½-

Lord Krishna who lived 5100 years ago according to Hindus tradition is linked with the cows and all dairy products- He is known as Butter Krishna ¼Navaneetha Krishna½- Several Upanishad stories are woven around raising cows or increasing two cows into 1000 cows ¼Satyakama Jabala in Chandogya Upanishad and 1000 cows for Yajnavalkya in Brihadaranyaka Upanishad½ ¼Swaminathan] 2015½-

The process of churning Curd with churning stick was known from Rig Vedic times- The mixture of curds and minute globules of butter] when the latter have not been removed] was called Prasadajya- Two varieties of cheese&one with pores and the other without pores were mentioned in the Rigveda- A preparation of curds with boilded milk was very popular- Solid part of the preparation was called Amiiksa] while the liquid part was called Vajina- Butter was heated to make ghee- Butter was used to make Apupas- Vedic society was the one that showed the importance of cow and milk to the mankind- Sweets like Rice Pudding and Shrikhand

eŪisted even during Vedica times- Milk and honey were considered holy and they are offered to God until Today-

CONCLUSION :- Ayurveda lays great deal of emphasis upon proper diet for the preservation and promotion of positive health] and prevention and cure of diseases- For each and every disease wholesome and unwholesome ¼pathya and apathya½ food ingredients have been specified- If a person suffering from any disease follows strictly the regulations of diet; he may not require medicine] but if he does not follow the regulations of diet] medicine may be fruitless- Food taken in proper quantity provides strength] vigor] good compleŪion and nurtures the health of the tissues- In order to live healthy] one must live in harmony with his surroundings and follow a diet suitable to one*s own bodily constitution-

Cattle were an integral part of the Vedic culture- According to the traditional Indian medical Ayurveda] milk and milk products] is Sattvic food which is most simple and easiest to digest type of food- It provides the necessary energy to the body without taŪing it- It is also considered as a foundation of higher states of consciousness that is why saints and seer survive on Sattvic foods- According to Susruta the milk of cow is regarded as the most wholesome among all milks- Curd] buttermilk and Ghee prepared from milk also differs in their properties- Cow milk has these 10 properties: sweet] cold] soft] unctuous] viscous] smooth] slimy] heavy] dull and clear- Dahi is relishing] appetizer] aphrodisiac] enacting] strength&promoting] amlapaka] hot] alleviates V] is auspicious] and bulk promoting- It is useful in rhinitis] diarrhoea] shivering] intermittent] fever] anoreŪia] dysuria and emaciation ¼Loon] 2002&03½-

Dadhi ¼Dahi½ or curds was eaten with rice] barley or Soma Juice- Curd folded into fresh milk constituted a popular drink- Curd ¼Dadhi½ is appetizer] stimulant] aphrodisiac and is useful nasal catarrh] diarrhoea] dysuria and emaciation- hus] it increases ojas having the same properties due to similarity ¼to Ojas½- Hence ¼Cow½ milk has been said as the best one among vitalizers and as rasayana- Ayurveda emphasizes the importance of proper nutrition through proper food choices] food combining and cooking methods- All methods are based on the specific needs of the individual and various statuses of the Dosha] Dhatu and Agni etc-

REFERENCES :-

1. Griffith, R. T. (1896). *The Hymns of the Rigveda*. New Delhi,.

2. *Indian Food and Cuisine-a historical survey*-Pande, R. (n.d.). Retrieved from http://eacharya.inflibnet.ac.in/data-server/eacharya-documents/548158e41301125fd790cf_INFIEP_72/76/ET/72-76-ET-V1-S1_1.pdf.
3. Loon, G. V. (2002-03). *Charaka Samhita, Handbook of Ayurveda, Vol.-1*. Durham N.C. 27705 USA: P.V. Sharma and Chaukhambha Orientalia Publishers.
4. Mayers, M. (n.d.). *The Rig Veda*. Retrieved from http://www.wsu.edu:8080/~wldciv/worl_civ_reader/world_civ_reader_1/rig_veda.html. Muller, F. M. (1869). *Rig Ved - Sanhita*. London: Trunbner & Co. , 60, Paternoster, London.
5. Nishteswar, K. (2016). *Ayurvedic Concept of Food and Nutrition*. *Journal of Nutrition & Food Sciences*.
6. Pandey, R. (2018). *Indian Food and Cuisine- a historical survey*. Retrieved from http://eacharya.inflibnet.ac.in/data-server/eacharya-documents_548158e2e41301125fd790cf_INFIEP_72/76/ET/72-76-ET-V1-S1_1.pdf: *Ved-Upnishad%202018/72-76-ET-V1-S1_1.pdf*
7. Patel, R. R. (2015). *INDIAN COW (BOS INDICUS) : THE STRENGTH OF INDIAN SOCIETY*. *Horizons of Holistic Education* , 4.
8. Pullaiah, T. K. (2018). *Ethnobotany of India, Volume 4, Western and Central Himalays*. Canada: Apple Academic Press Inc.
9. Sharma, D. S. (2016). *Rigveda*. New Delhi: Sanskrut Sahitya Publisher.
10. Swaminathan. (2015). *Milk and Yogurt in the Vedas!-Curd Rice*.
11. *The Rig Veda*, M. M. (n.d.). http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_1/rig_veda.html.