

## CRITICAL STUDY OF DADHI.

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### ABSTRACT-

Relevance between 'Dadhi' and pathogenesis of disease has always been field of interest among the medical professional as well as patients. So we have to carry out critical study of 'Dadhi'. From this kind of study we found relevance between guna, karma to rogkarata of Dadhi. We also found that by consuming 'Dadhi', which disease pathogenesis has more chances and which guna, karma of 'Dadhi' causes disease. So it will be helpful for all to find 'Pathya' and 'Apathya' of vyadhi in which 'Dadhi' can or can't be consumed. We have given an example of Shotha for the critical study of other diseases by guna of Dadhi.

### KEY WORDS-

Dadhi, Nidanarthakarata of dadhi

### INTRODUCTION-

Association between 'Dadhi' and disease pathogenesis has always been a field of interest among the medical professional as well as patients. In samhita's like Bruhatrayee, there is brief description of guna, karma and rogkaritva has been given. So we have to carry out critical study about guna, karma rogkaratva of Dadhi and to explain its relevance in disease pathogenesis.

From this kind of study we can find in which disease we can advise 'Dadhi' or in which diseases we can't consume Dadhi.

We also found that by eating Dadhi which disease pathogenesis has more chances. We can also elaborate that which guna and karma of Dadhi causes disease.

So, it will be helpful for all to find 'Pathya' and 'Apathya' of vyadhi in which 'Dadhi' can or can't be eaten.

### Aim-

Critical study of dadhi from Bruhatratee.

### Objectives-

1. To explain relevance between Dadhi guna, karma to vyadhikaratva.
2. To search highest chances of disease pathogenesis by eating Dadhi.
3. To elaborate which guna and karma of Dadhi causes vyadhikaratva.

### Materials and Methods-

#### Materials-

Literature of Dadhi from Bruhatrayi samhita's.

#### Methods-

Literature of Dadhi about guna, karma and rogkaratva from bruhatrayi samhita's



Guna, Karma and rogkaratva of dadhi in specific format



Relevance between guna and rogkaratva,  
Relevance between karma and rogkaratva,  
Relevance of rogkaratva according to guna and karma.



Results (from each relevance)



Discussion



Conclusion



summary

### Literature of Dadhi-

#### Vyutpatti and Nirukti-

दधातीति। धा +भाषायां धात्

कृसृगभिजनिनमिथ्यः। ३/२/१७१।

इत्पथ्य वार्तिकोक्त्या किः स च लिङ्गवत।

श्रीवासः। वसनम्। इति शब्दरत्नावली

क्षीरोत्तरावस्थाभावः। दइ इति

भाषा। तत्पर्यायाः क्षीरजम्। मंगल्यम्। विरलम्। पस्य

म्। (शब्दकल्पद्रुम/खंड २/६७९)

#### According to Charak Samhita -

#### Curds qualities and benefits according to charak samhita [cha. Su. 27/225-227]

रोचनं दीपनं वृष्यं स्नेहनं बलवर्धनम्।

पाकेऽम्लमुष्णं वातघ्नं मङ्गल्यं बृंहणं दधि॥

पीनसे चातिसारे च शीतके विषमज्वरे।

अरुचौ मूत्रकृच्छ्रे च काश्ये च दधि शस्यते॥

शरद्वीष्मवसन्तेषु प्रायशो दधि गर्हितम्।

रक्तपित्तकफोत्थेषु विकारेष्वहितं च तत्॥

#### Curd is

Rochana – improves taste, appetizer

Deepana – improves digestion strength

Vrushya – aphrodisiac

Snehana – imparts oiliness

Balavardhana – improves strength and immunity

Amla Vipaka – Sour taste conversion after digestion

Ushna – hot

Vataghna – Balances Vata

Mangalya – auspicious

Brumhana – improves nourishment

Useful in

Pinasa (rhinitis),

Atisara – diarrhea,

Sheetaka (fever with cold),

Vishamajwara – irregular fever,

Aruchi – Anorexia, lack of interest in food

Mutrakrichra – dysuria, difficulty to pass urine

Karshya – emaciation  
It is generally harmful during autumn,  
summer and spring seasons. It is invariably  
harmful in diseases caused by the vitiation  
of blood, Pitta and Kapha. [225-227]

### According to Ashtang

#### Hrudayam-

#### Curds qualities and benefits according to Vagbhat Ashtang hrudayam su.

[5/29-32]-

अम्लपाकरसं ग्राहि गुरु उष्णम दधि वातजित ।  
मेदः शुक्र बल श्लेष्म पित्त रक्त अग्नि शोफकृत ।  
रोचिष्णु शस्तमरुचौ शितके विषं ज्वरे ॥  
पिनसे मूत्रकुर्छे च , रूक्षं तु ग्रहणी गदे ।  
नैवद्यानषि नैवोष्णाम वसन्तोष्णशरत्सु न ॥  
नामुदगसुपं नाक्षोद्रं तन्नाघृतसितोपलं ।  
न चानंलकं नापि नित्यं नो मन्द मन्यथा ॥  
ज्वर असृक् पित विसर्प कुष्ठः पाण्डु भ्रम प्रदम् ।”

Amla rasa – sour taste

Amla paka – undergoes sour taste  
conversion after digestion

Grahi - absorbent, useful in diarrhoea,

Guru – heavy to digest

Ushna – hot in nature

Vatajit – balances Vata

Increases Meda (fat), Shukra (semen),  
Bala (strength), Kapha, Raktapitta  
(bleeding disorders), Agni (digestion  
strength) and shotha (inflammation).

Rochishnu – increases taste

Curd Useful in aruchau – useful in  
anorexia

Vishamajwara – chronic, recurrent fever

Peenasa – rhinitis

Mutrakruchra – dysuria

Grahani – malabsorption syndrome

Rules for curds consumption:

Curd should not be eaten at nights, not  
made hot, Curd should not be taken along  
with green gram soup It should not be  
taken along with honey, ghee, sugar and  
Amla.

It should not be taken daily. If used daily,  
it may cause worsen fever, bleeding  
disorders, skin.

#### According to Sushrut Samhita -

#### Curds qualities and benefits according to Sushrut samhita [Su. su. 45/65-67]

दधि तु मधुरमम्लमत्यम्लं चेति; तत्कषायानुरसं  
स्निग्धहृत्मुष्णं पीनसविषमज्वरातिसारारोचकमूत्रकृच्छ्र  
काशर्यापहं वृष्यं प्राणकरं मङ्गल्यं च।

महाभिष्यन्दि मधुरं कफमेदोविवर्धम्॥

कफपित्तकृदम्लं स्यादत्यम्लं रक्तदूषणम्॥

विदाहि सृष्टविण्मूत्रं मन्दजातं त्रिदोषकृतम्॥

There are 3 types of Dadhi- Madhr, amla, atiamla

Kashay anuras- slightly Bitter in taste

Snigdha- semi solid

Ushna virya- Hot in nature

Useful in- Pinus (rhinitis), Visham jwar (irregular fever), Atisar (loose motion), Aruchi (Anorexia, lack of interest in food), Mutra kruchha (urinary infection), Krushata (weight loss)

In healthy people Dadhi act as Vrushya (aphrodisiac), Prankarak (good for health), Mangalyakar (auspicious).

### Types of Dadhi-

Madhur Dadhi- Mahaabhishtyandi (more disease causing), Increases Kapha & Mada dhatu.

Amla Dadhi- Increases Kapha and Pitta.

Ati amla Dadhi- impure blood.

Semi fermented Dadhi causes- Vidaha (burning), increases stool and urine.

**Curds prepared from cow's milk- [Su. su. 45/67]**

स्निग्धं विपाके मधुरं दीपनं बलवर्धनम्॥

वातापहं पवित्रं च दधि गव्यं रुचिप्रदम्॥

Snigdha-semi solid

Madhur vipak- sweet in digestion process

Deepan- Increases hunger or good appetizer

Balavardhan-Increases body strength

Vatapaham- decreases increased gases of the body

Pavitra- auspiciousComparative

### Chart of Dadhi described by Bruhatrayee -

Samhita	Rasa	Viry a	Vipa k	Dosha	Guna	Rognata	Rogkarak ta
Charak [Cha.su.27/ 225-227]		Ush na	Amla	Vatshama na	Rochan, Deepan, Vrushya, Snehan, Balava rdhan, Mangalyam, Bruhan	Pinas, Atisara, Karshya, Shitjwar, Visham Jwar, Aruchi, Mutrakrucch a	Raktapitt a, Kaphaj vikara
Sushrut [Su.su.45/6]	Types accord ing to		Mad hur	Vatshama n, Pittavardh	Snigdha, Ushna, Vrushya,	Pinas, Visham Jwar,	Kapha- Meda vivardhan

5-67]	Rasa- 1)Mad hur 2)Aml a 3) Ati Amla Kasha y Anura s			an, Kaphavar dhan	Prankara,Man galya, Deepan, Balavardhan, Pavitra, Ruchipradam, Mahaabhisya ndi	Atisara,Aroc haka, Mutrakrucch a, Karshya	am, Raktadus hana
Ashtang Hruday [Ast. Hr. su 5/29-32]	Amla		Amla	Vatshama n, Pittavardh an, Kaphavar dhan	Grahi, Guru, Ushna, Meda- Shukra-Bala kruta, Ruchikara	Aruchi, Shita Jwara, Vishama Jwara, Pinas, Mutrakrucch a, Grahani (by Ruksha Dadhi sevan)	Raktavik ar, Agnidush ti, Shotha, Jwara, Rktapitta, Visarpa, Kushtha, Pandu, Bhrama

### Referances of Dadhi in Samhitas-

[Reference from Thesis – “Study of Jangam dravya from Bruhatrayee and Laghutrayee”

[M.D. 2010, MUHS, by Vd. Abhijit Saraf;

Guide – Vd. S.P. Sardeshmukh]

### Dadhi as a hetu –

Hetu	Refrance
Nija shoth	Cha. Su.18/6, Cha. Chi. 12/5, Bha.pra.ma.42/1
Rakta dushti	Cha. Su. 24/7, Bha.pra.pu.1(dadhi)
Shopha	Cha. Su. 27/4, Ast. Hru. 5/30
Rakta pitta	Cha. Ni. 2/4, Ast. Hru. 5/33
Kaphaj gulma	Cha. Ni. 3/10
Prameha	Cha. Ni. 4/5, ma.ni.,Bha.pra.ma.38/1
Kushtha	Cha.chi. 7/7,Su.chi.24/100,Ast.hru.su.5/33,Bha.pra.ma. 54/4, Ma.ni.
Sleshmoder	Cha.chi.13/29
Arsha	Cha. Chi.14/9
Hikka, Shwasa	Cha. Chi. 17/15, Bha.pra.pu1(dadhi)

Visarpa	Cha. Chi. 21/16, Su.chi. 24/100, Ast.hru.su.5/33
Urustambha	Cha.chi.27/8
Vatrakta	Cha.chi.29/6, Ma.ni, Bha.pra.ma.29/2
Dwajbhanga	Cha.chi.30/164
Pradar	Cha.chi.30/206
Stanya rog	Cha.chi.30/234
Puyavardhan	Su.su. 19/16
Pitta prakop	Su.su.21/21
Bahu gadkar	Su.chi.24/100
Krumi	Su.utt.54/4
Kaphaj Krumi	Su.utt. 54/17, Ast.hru.ni.14/46,Bha.pra.ma.25/36
Jwar	ast.hru.su.5/33
Pandu	ast.hru.su.5/33
Bhrama	ast.hru.su.5/33
Mukharoga	Ast.hru.utt. 21/1, Ma.ni.,Bhav.ma.66/4
Vidaha	Bha. Pra. Pu. 4 (dadhi)
Kamala	Bha. pra. Pu. 20(dadhii)
Kapha prakop	Bha. pra. Pu. 47 (Rogi)

### Dadhi- Rog ghnata-

Bha.pra.pu.2(dadhi varga)

Su.su. 15/33,45/65

Ast.hru.su.5/30

### Guna, Karma of Dadhi present in disease prognosis-[Table no. 1]-

		Shop h	Agnivik ar	Jwa r	Raktapitt a	Visar p	Kusht a	Pand u	Bra m
Guna-	1.Guru	Y	Y	Y	Y	Y	Y	Y	Y
	2.Ushna	Y	Y	Y	Y	Y	Y	Y	Y
	3.Ruksha	N	Y	N	N	N	Y	Y	Y
	4.Snigdha	Y	Y	Y	Y	Y	Y	N	N
Karm a-	1.Grahi	Y	N	Y	N	Y	Y	Y	N
	2.Shophkrut	Y	N	N	Y	Y	Y	N	N
	3.Rochan	N	N	N	N	N	N	N	N
	4.Deepan	N	N	N	N	N	N	N	N
	5.Vrushya	N	N	N	N	N	N	N	N
	6.Snehan	Y	N	N	N	N	N	N	N
	7.Balvardhan	N	N	N	N	N	N	N	N

	8.Mangalya	N	N	N	N	N	N	N	N
	9.Bruhan	Y	Y	Y	N	Y	Y	N	N
	10.Prankar	N	N	N	N	N	N	N	N
	11.Maha-abhishyandi	Y	Y	Y	Y	Y	Y	Y	Y
	12.Raktadushan	Y	Y	Y	Y	Y	Y	Y	N
	13.Vidahi	Y	Y	Y	Y	Y	Y	Y	Y
	14.Ruchipradam	N	N	N	N	N	N	N	N

### Relevance between guna and rogkaratva [Table no. 2]-

Guna	No. of vyadhi affected
Guru	08
Ushna	08
Ruksha	04
Snigdha	06

Findings- Guru and Ushna guna are more relevant for disease pathogenesis.

### Relevance between karma and rogkaratva [Table no.3]-

Karma	No. of vyadhi affected
1. Grahi	05
2. Shophakrut	04
3. Rochan	00
4. Deepan	00
5. Vrushya	00
6. Snehan	01
7. Balvardhan	00
8. Mangalya	00
9. Bruhan	05
10. Prankar	00
11. Maha-abhishyandi	08
12. Raktadushan	07
13. Vidahi	08
14. Ruchiprad	00

Findings- Maha-abhishyandi,vidahi, raktadushan karma are more relevant for disease pathogenesis.

### Relevance of rogkaratva according to guna and karma [Table no.4]-

Vyadhi	No.of guna present	No.of karma present
1.Shoph	03	07
2.Agnivikar	04	04
3.Jwar	03	05
4.Raktapitta	03	04
5.Visarpa	03	06
6.Kushta	04	06
7.Pandu	03	04
8.Bram	03	02

### Findings-

- 1] Disease pathogenesis of kushta and agnivikar are more relevant to guna.
- 2] Disease pathogenesis of shoph, visarpa and kushta are more relevant to karma
- 3] Kushta is highest relevant for guna and karma of Dadhi.

### Discussion-

We have made an attempt to explain the rogakaratra of dadhi on the basis of above tables. We can discuss in brief on the basis of tables.

In table no.1, we made table of guna, karma of Dadhi presents in diseases which causes due to Dadhi. From reference of Dadhi in Bruhatrayee. We ruled out guna, karma for diseases of Dadhi. From this table we had made further tables of relevance of guna, karma to disease pathogenesis.

From table no. 2 i.e. Relevance between guna and rogakaratra, we can discuss about relevance according to no. of vyadhi affected in guna of Dadhi. We found that Guru and Ushna guna are more relevant for disease pathogenesis.

From table no. 3 i.e. Relevance between karma and rogakaratra, we had discuss about relevance according to no. of vyadhi affected in karma of Dadhi. We found that Maha-abhishyandi, vidahi, raktadushan karma are more relevant for disease pathogenesis.

From table no.4 i.e. Relevance of rogakaratra according to guna and karma, we had discussed about no. of guna and karma affected for causing disease. We found that disease pathogenesis of kushta and agnivikar are more relevant to guna, disease prognosis of shoph, visarpa and kushta are more relevant to karma and Kushta is highest relevant of guna and karma of Dadhi.

Example of how disease pathogenesis occurred by Dadhi-

We will discuss pathogenesis of shotha by consumption of Dadhi.

Shotha-

Types - 1. Sarvanga, Ekanga

2. Abhyantar, Bahya

3. Ekamargaj, Bahumargaj

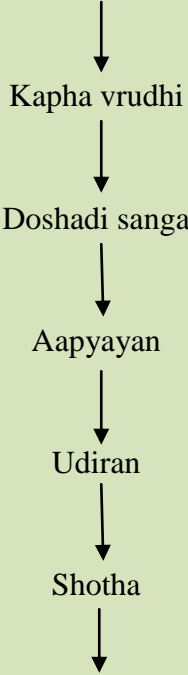
In these types of Shotha differences found in sthana, Dosha, Dushya.

These differences are due to different types of guna of Dadhi. So different types of pathogenesis of Shotha occurs by different guna of Dadhi.



## 1. From Guru &amp; Snigdha guna of Dadhi-

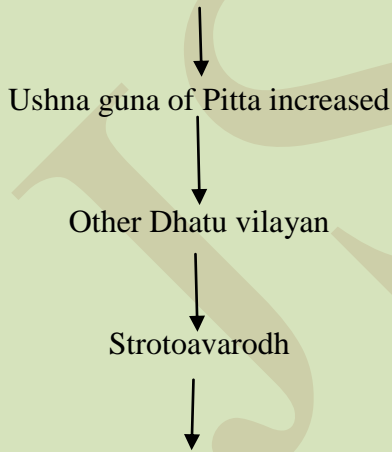
Dadhi sevan (Guru &amp; Snigdha)



Swatantra Kaphaj Shotha

## 2. From Ushna guna-

Dadhi sevan (Ushna)



Strotoavarodh

## Avarodhjanya Shotha

This is one of the examples which tells us how carry out critical study of Shotha by different guna of Dadhi.

So this type of critical study will be helpful to know about different disease pathogenesis occurred by different guna of Dadhi.

**CONCLUSION-**

- 1] Guru and Ushna guna are more relevant for disease pathogenesis.
- 2]Maha-abhishyandi,vidahi, raktadushan karma are more relevant for disease pathogenesis.
- 3] Disease pathogenesis of kushta and agnivikar are more relevant to guna.
- 4] Disease pathogenesis of shoph, visarpa and kushta are more relevant to karma.
- 5] Kushta is highest relevant of guna and karma of Dadhi.

**SUMMARY-**

This critical study of Dadhi will be helpful for all to found 'Pathya' and 'Apathya' of disease in which 'Dadhi' can or can't be eaten.

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These and other relevant book checked thoroughly for information, literature review and whenever required internet surfing was done for review modern literature and various articles related to the subject.

#### 11. ABBREVIATIONS

Ast.Hru. AshtangaHridaya  
Ast.Hru.Chi. AshtangaHridaya Chikitsa Sthana  
Ast.Hru.Ni.  
AshtangaHridayaNidanaSthana  
Ast.Hru.Su. AshtangaHridaya Sutra Sthana  
Ast.Sa. Ashtanga Samgraha  
A.Sst. Sa.Ashtanga Samgraha Sutra Sthana  
Bha.Pra. BhavaPrakasha  
Cha.Charaka Samhita  
Cha.Su. Charaka Sutra Sthana  
Cha.VI. Charaka VimanaSthana  
Cha.Ni. Charaka NidanaSthana  
Cha.Chi. Charaka Chikitsasthana  
Cha.K. Kalpasthana  
Ma.Ni. Madhyamakhandha  
M.N. MadhavaNidana  
Pu.Purvakhanda  
Sha.Sharangadhara  
Su.Sushruta Samhita  
Su.Su. Sushruta Sutrasthana  
Su.U. Sushruta Uttartantra