



ĀHARAVIDHI VIŚEṢA ĀYATANĀNI AS AN AYURVEDIC TOOL TO ANALYZE SAFE & SUITABLE DADHI

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Abstract: *Dadhi* (curd) is widely consumed in contemporary society owing to its probiotic and nutritional benefits. However, classical Ayurvedic texts describe *dadhi* as *nitya-asevaniya* due to its *abhishyandi*, *uṣṇa* and *kapha-pittavardhaka* properties, indicating the need for cautious and individualized consumption. The present review analyses *dadhi* through the lens of *Aṣṭāhāra-vidhiviśeṣaāyatana* to establish rational guidelines for its appropriate use. The *prakṛti* of *dadhi* suggests beneficial roles in *brimhaṇa*, *vātahara* and *balyakara* actions, while unsuitable intake may aggravate conditions like *agnimāndya*, *peenasa*, *raktapitta* and *kaphaja vikāras*. Attributes such as *karāṇa* (processing into *takra*, *rasāla*, *mandaka*), *saṃyoga* (combination with *mudga*, *ghṛta*, *śarkarā*, *āmalakī* etc.), *deśa*, *kāla*, *rāśi*, *upayoga-saṃsthā* and *upayogtā* markedly influence its safety and therapeutic applicability. Market-based ready-to-eat curd products require reconsideration in light of traditional guidelines to ensure health benefits without adverse outcomes. This study concludes that consumption of *dadhi* should always be customized based on *doṣa*, *agni*, *deśa*, *kāla* and clinical status of an individual. Thoughtful implementation of Ayurvedic dietary principles can transform commonly consumed foods like *dadhi* into safe and condition-specific therapeutic dietary interventions.

IndexTerms – Ayurveda, *dadhi*, *dadhi-sevana-niyama*, *Dadhi Samyoga*, *ahara-vidhi-vishesha-ayatana*, *Ayurvedic dietetics*.

I. INTRODUCTION

Āhāra, being one among the *Trayopasthambha* (three life substantiating sub-pillars), plays a vital role in maintaining health and is also a major causative factor in disease. Only when suitable (*hita*) food is consumed in the appropriate manner and well accepted by the body, can its expected nutritional benefits be fully realized, ultimately reflecting in the individual's physical and functional well-being.

Global and Indian data indicate the coexistence of a dual nutrition burden among children across various socio-economic strata. Long-term cohort studies demonstrate that both undernutrition and overnutrition serve as significant risk factors for non-communicable diseases later in adult life¹. In India, although severe forms of undernutrition such as marasmus, kwashiorkor, and keratomalacia have declined, subclinical nutritional deficiencies and anemia continue to remain major public health concerns. Simultaneously, several states report a rising prevalence of overweight and obesity, resulting in a dual burden of malnutrition wherein both extremes coexist within communities and even at household level.²

Dietetics is the scientific discipline that explains how nutrition influences health. Evidence suggests that suitable dietary interventions can effectively prevent and manage several chronic disorders, including obesity, diabetes, and cardiovascular diseases³. Ayurveda describes dietetics through *Āharavidhi Viśeṣa Āyatanāni*, the eight fundamental determinants that assess the suitability or unsuitability of food substances at the individual level⁴.

Dadhi (curd), listed under *Gorasa Varga* (milk and milk products), is highly popular due to its taste, nutritive value, and easy availability. It is consumed either as plain curd or as an ingredient in various food preparations and is commonly available in the form of yogurt. Fermented dairy products are rich in probiotics such as lactic acid bacteria, which support gastrointestinal health, improve lactose tolerance, strengthen immune response, and may offer protection against certain infections and non-communicable diseases.⁵

However, despite its recognized probiotic properties, the increasing modern trend of consuming curd and yogurt daily often overlooks the correct dietary guidelines essential for its safe and beneficial use. Ayurveda not only elaborates the benefits of *dadhi* but also emphasizes specific rules of consumption to avoid adverse effects resulting from inappropriate intake.

Therefore, this article aims to evaluate *dadhi* through the lens of *Āharavidhi Viśeṣa Āyatanāni* and provide a comprehensive understanding of the proper guidelines to ensure its health-promoting utility.

II. OBJECTIVE

1. To critically analyze *Dadhi* with respect to *Āharavidhi Viśeṣa Āyatanāni* as described in Ayurvedic literature.
2. To emphasize the importance of adhering to appropriate *Dadhi Sevanavidhi* for optimizing health benefits and preventing adverse effects.

III. METHODOLOGY

Relevant information regarding *Āharavidhi Viśeṣa Āyatanāni* was collected from *Charaka Saṃhitā – Vimānasthāna*. Literary data pertaining to *Dadhi*—including its properties, indications, contraindications, and rules of consumption—was gathered from Ayurvedic classical texts and authoritative commentaries. Cross-referencing was carried out to correlate the guidelines of *Dadhi Sevanavidhi* with *Āharavidhi Viśeṣa Āyatanāni* for substantiating its suitability in relation to individual variations. Recent information pertaining to same context was updated from online articles. All the collected information was compiled, critically analyzed, and systematically organized to derive probable scientific and Ayurvedic reasoning supporting the recommended use of *Dadhi*.

IV. RESULTS

The present study highlights that Ayurvedic dietetics, represented through *Āharavidhi Viśeṣa Āyatanāni*, consists of eight essential determinants that evaluate the suitability of any food article, including *Dadhi*. These components are:

- *Prakṛti* – inherent nature and qualities of the food,
- *Karāṇa* – methods of processing and transformation,
- *Samyoga* – effects of combinations with other foods,
- *Rāśi* – quantity to be consumed,
- *Deśa* – influence of geographical and environmental factors,
- *Kāla* – time and seasonal compatibility,
- *Upayoga Saṃsthā* – specific rules of consumption, and
- *Upayoktā* – suitability according to the individual's constitution and health status.

Application of these eight determinants to *Dadhi* provides a structured Ayurvedic understanding of its benefits, limitations, and safe consumption practices.

Prakṛti: *Prakṛti* refers to the inherent nature and attributes of a food substance that remain naturally present within it. These include qualities like *guru* (heavy) or *laghu* (light), and potency such as *śīta* (cold) or *uṣṇa* (hot). The *prakṛti* of *dadhi* as described in Ayurvedic classics is represented in table no.01 and 02.

Table No.01: Properties of *Samyak-Jāta Dadhi* (Properly Formed Curd)^{6,7,8}

| | |
|----------------------|---|
| <i>Rasa</i> | <i>Amla, Kinchit Kaṣāya</i> |
| <i>Guṇa</i> | <i>Guru, Snigdha, Grāhī</i> |
| <i>Vīrya</i> | <i>Uṣṇa</i> |
| <i>Vipāka</i> | <i>Amla</i> |
| <i>Doṣa Karma</i> | <i>Mitigates Vāta; Increases Śleṣma & Pitta</i> |
| <i>Dhātu Karma</i> | <i>Medo-vardhaka, Śukra-vardhaka</i> |
| <i>General Karma</i> | <i>Bala-kara, Agni-kara, Vṛṣya, Prāṇa-kara, Maṅgalya</i> |
| <i>Rogagnata</i> | <i>Useful in Aruchi, Śītaka Jvara, Vātaja Jvara, Peenasa, Mutrakṛcchra, Rūkṣa Grahaṇi, Atiśāra, Karśya</i> |
| <i>Dadhi Dosha</i> | - <i>Mahā-abhiśyandī, Kapha-meda-vardhana, Pitta-rakta-kara, Śopha-kara</i> - <i>Amla Dadhi increases Kapha-Pitta;</i> - <i>Ati-amla Dadhi causes Rakta-duṣṭi</i> |

Table No.02: Types of *dadhi*⁶

| | | |
|--------------------------|---|---|
| <i>Mandajāta dadhi</i> | <i>Amla rasa not fully expressed</i> | Causes <i>vidāha</i> ; expels <i>viṇ-mutra</i> ; contraindicated as it aggravates all three <i>doṣas</i> |
| <i>Samyak-jāta Dadhi</i> | <i>Amla rasa is properly expressed</i> | It is the ideal form of <i>dadhi</i> . It exhibits the classical <i>guṇa</i> and <i>karma</i> like <i>vatagṇa</i> . |
| <i>Atijāta Dadhi</i> | <i>Amla rasa is expressed excessively</i> | It retains <i>guṇa</i> but with reduced potency compared to <i>samyak-jāta dadhi</i> |

Components of *Dadhi*^{7,8}

1. *Sara*- superficial creamy content of *dadhi* – It has *guru, vṛṣya, śukrala, anilānāśana-kaphavardhana*, and *vahnivardhana* properties.
2. *Asara Dadhi*- Curd without cream- It has *rūkṣa, laghu, grāhī, vistambī, vātala, dīpana*, and *ruciprada* properties.
3. *Mastu*- the watery portion of curd- it acts as *shleshma-anilagṇa (reduces Kapha and Vata) and Srotoviśodhana (cleanses the channels)*

Karāṇa: *Karāṇa* refers to any processing or transformation applied to a food substance that alters its inherent properties. Such modifications may enhance its digestibility, reduce harmful effects, or make it more suitable for specific health conditions.

In the case of *Dadhi*, various forms of processing are described in Ayurveda, each producing different therapeutic attributes: Examples of *Dadhi Karāṇa* forms:

- *Takra* – Buttermilk obtained after churning; reduces *Kapha and Vata, Shopha* and improves digestion⁹
- *Rasāla* – Curd mixed with sugar; increases nourishment and palatability¹⁰

- *Dadhi preparations like Katvara, Khāḍa* should be served in stony utensil, *Sattaka* – should be served in plate made up of *Vaidurya*.¹¹

Samyoga: *Samyoga* refers to the combination of two or more food substances that may result in new properties in the final preparation. Proper combinations can enhance therapeutic benefits, whereas inappropriate combinations may lead to harmful effects.

Examples of *Dadhi Samyoga* include its combination with *Mudga Rasa* (green gram), which is considered beneficial.¹² In contrast, combining *Dadhi* with *Lakucha Phala* (monkey jack fruit) or *Kadali Phala* (*Musa paradisiaca*) is regarded as *Viruddha Ahara* (an incompatible diet).¹³

Rāsi: *Rāsi* refers to the appropriate quantity of a food substance to be consumed. Recent dietary guidelines such as “My Plate for the Day – 2000 Kcal, 2024” recommend approximately 300 ml of milk or curd per day as part of a balanced diet.²

In Ayurveda, quantity is not standardized but is determined based on the individual’s *Agni* (digestive capacity) and the inherent nature of the food. Since *Dadhi* is *Guru* (heavy for digestion) and often consumed as an accompaniment to meals, it is advised to take *Ardha-saunhitya Mātra* (upto a quantity that produces half of the satiation level)¹⁴

Deśa: *Deśa* emphasizes the suitability of a food substance based on the place of its origin as well as the geographical region where it is consumed. Environmental factors influence the dominance of specific *doṣas* in different regions, and accordingly determine dietary appropriateness.

Due to its *Kaphakara* and *Abhishyandī* properties, *Dadhi* requires greater precaution in consumption in Anupa Deśa (marshy, humid regions with Kapha predominance). In contrast, it is relatively more suitable in Jāngala Deśa (dry regions with Vata predominance), where its nourishing and moistening qualities can be beneficial.

Kāla: *Kāla* (time) is considered in two perspectives in Ayurveda — *Nityaga Kāla* (regular usage in a healthy state) and *Avasthika Kāla* (usage during specific disease conditions).

a. Nityaga Kāla (Routine Dietary Timing)

Dadhi Sevanā should be avoided at night and for regular consumption. *Dadhi Sevanā* should be avoided during *Vasanta Rutu*, *Uṣṇa Rutu* and *Śarada Rutu*, where *Kapha* and *Pitta* predominance already exist.⁶ Intake of *Śīta-Rūkṣa* substances during cold seasons and *Kaṭu-Uṣṇa* substances in hot seasons is described as *Kāla Viruddha Āhāra* (seasonally incompatible diet).¹⁵

b. Avasthika Kāla (Therapeutic Usage in Disease)

Due to its *Brimhana* (nourishing) property, *Dadhi* is beneficial in conditions requiring improved nutrition and strength. It is indicated in: *Aruchi* (anorexia), *Śītajvara* (fever), *Pīnasa* (chronic rhinitis), *Mutrakṛcchra* (dysuria), *Rūkṣa Grahaṇi* (dry malabsorption), *Atiśāra* (diarrhea), *Karśya* (emaciation)⁶

Upayoga Saṁsthā:

Ayurveda emphasizes specific guidelines for the wholesome consumption of *Dadhi* to prevent its potential pathogenic effects due to its *Guru*, *Snigdha* and *Abhishyandi* nature.^{6,7}

Classical Rules

- *Dadhi* must not be consumed at night
- *Dadhi* must not be heated before consumption
- Avoid consumption in *Vasanta*, *Uṣṇa*, and *Śarada Rutu*
- Do not consume *Dadhi* alone; combine with one of the following: *Mudga-sūpa*, *Madhu*, *Ghṛta*, *Śarkarā* (*Sitopala*), or *Āmalakī*
- Do not consume *Dadhi* daily
- Avoid unformed/half-curdled *Dadhi*

Probable Consequences of Improper Intake
Improper usage of *Dadhi* may lead to conditions such as: *Jvara*, *Āsrugpitta*, *Visarpa*, *Kuṣṭha*, *Pāṇḍu*, *Bhrama* and *Ugra Kamala*

Upayoktā:

The suitability of any *Āhāra Dravya* must be assessed based on the individual’s constitution and health status. *Dadhi* intake requires greater precaution in those with *Kapha-Pittaja Prakṛti*, individuals suffering from *Agnimāndya*, and those with *Ati-Snigdha* status, as its *Guru*, *Snigdha*, and *Abhishyandi* properties can aggravate *Kapha* and *Pitta*, leading to metabolic impairment and disease predisposition.

V. DISCUSSION

Presently, the trend of intake of *dadhi*, yogurt, and other fermented products seems to be increasing due to their probiotic properties, whereas the appropriate guidelines to be followed for obtaining their exact benefits are not being considered. Ayurveda mentions the benefits of *dadhi* and also states it as a *nitya-asevanīya dravya*¹⁶ (not to be consumed regularly), which indicates that it has to be taken with precaution. *Aṣṭa-ahāra vidhi-viśeṣa āyatana* are the Ayurvedic guidelines for analyzing the suitability of food items. Here, *Aṣṭa-ahāra vidhi-viśeṣa āyatana* are implemented for the appropriate utility of *dadhi*

Prakṛti: By analyzing the natural properties of *dadhi*, it can be inferred that it possesses *guru* and *snigdha* qualities, which help in *br̥mhaṇa* and *vāta-sāmana*. Thus, it can be used in a *kṛśa* patient for *br̥mhaṇārtha*. The *uṣṇa* property of *dadhi* cautions its usage in *pitta-prakṛti* individuals and during *uṣṇa-kāla*. When *srotosodhana* and *kapha-vāta-sāmaka* action is required, the *mastu* portion of *dadhi* should be used. When the *sāra-bhāga* of *dadhi* is used, it acts as *Śukrala*. Based on the different types, the features of *dadhi* also vary.

Karana: The required quality changes can be achieved by adapting *karana* such as-

Takra: When *dadhi* is churned, it turns into *takra*, whereby the property of producing swelling in *dadhi* is lost and the capability to reduce swelling is imparted to *takra*.⁴

Rasāla: *Dadhi* churned and mixed with *marica*, *śarkarā* etc. It is advised to be consumed in *Grīṣma ṛtu*¹⁷ which provides a hint that it has *vāta-pitta-śamana* properties. While *dadhi* possesses *pitta-vardhana* property, when it is converted into *rāsala*, it imparts *pitta-śamana* effect. *Rāsala* possesses *br̥mhaṇa*, *bālya*, *vṛṣya* and *rocana* properties.¹⁰

Serving *dadhi* in particular utensils is mentioned in *Suśruta Saṃhitā*, which enhances the properties of *dadhi*. *Kātvara* and *khāḍa* (*dadhi* preparations) are advised to be served in stony vessels (*Su. Su. 46*). *Sattaka* (*dadhi* preparation) should be served in *vaidūrya-pātra*¹¹

Samyoga: Certain combinations are beneficial in nature where as some of them may be harmful, which is represented in table no.03.

Table No.03: Examples of *dadhi samyoga*

| Beneficial <i>Samyoga</i> ¹⁸ | Harmful <i>Samyoga</i> ¹³ |
|--|---|
| - <i>Dadhi</i> taken along with <i>Mudga rasa</i> prevents <i>dadhi-doṣa</i> | - Combination of <i>dadhi</i> with <i>pr̥ṣata</i> (spotted deer) or <i>kukkuṭa</i> (chicken) is considered <i>viruddha</i> |
| - <i>Dadhi</i> taken along with <i>śarkarā</i> and <i>ghṛta</i> is <i>vāta-hara</i> | - Combination of <i>dadhi</i> with <i>Lakucha Phala</i> or <i>Kadali Phala</i> (<i>Musa paradisiaca</i>) is <i>viruddha</i> |
| - <i>Dadhi</i> taken with <i>madhu</i> (honey) is <i>adoṣakara</i> | |
| - <i>Dadhi</i> with <i>guḍa</i> (jaggery) is <i>vāta-śāmaka</i> | |
| - <i>Dadhi</i> with <i>śarkarā</i> (sugar) is <i>vāta-pitta-śāmaka</i> and <i>kapha-vardhaka</i> | |
| - <i>Dadhi</i> with <i>āmalakī</i> is <i>tridoṣa-śāmaka</i> | |

Rāsi: Any *āhāra dravya* when consumed in *hīna mātṛā* causes *asantoṣa* (dissatisfaction) and leads to *bala-kṣaya* (weakness). If *āhāra* is consumed in excess quantity, it causes *ālasya* (lassitude), *gaurava* (heaviness), *āṭopa* (abdominal bloating) and *sāda* (weakness).¹⁹ This is applicable to the consumption of *dadhi* as well. Thus, consuming *dadhi* in appropriate quantity is necessary.

Deśa: The *anūpa-deśa* is said to have the predominance of *kapha* qualities.²⁰ Thus, if *dadhi* having *pitta-kaphakara* properties is taken regularly in *anūpa-deśa*, it may affect individuals with *kaphaja-vikāra*. Consuming *snigdha-ādi-guṇa-yukta* food articles in *anūpa-deśa* is also considered as *deśa-viruddha*.¹⁵

The *jaṅgala-pradeśa* is said to be predominant in *vāta*,²⁰ where *dadhi* having *vāta-hara* property can be consumed according to the rules of consumption.

Kāla

a. Nityaga Kāla

Consuming *dadhi* daily is contraindicated:

Due to the *doṣa* caused by *dadhi* during and after digestion, it is contraindicated for daily consumption. This is supported by the evidence in *Mātrāsītīya Adhyāya* — “*kilāta-dahī-kurchika.....*” as not to be consumed daily.

Contraindication of *dadhi* intake at night:

Dadhi is considered *mahābhīṣyandī*. During night, the *srotomukha* naturally remain narrower compared to morning hours. If *dadhi* is consumed at night, it leads to excessive *abhīṣyandī*. *Dadhi* has *tāmasika* properties by nature, which further increase due to the *tamas* of night time. Thus, consuming *dadhi* at night is contraindicated.

Contraindication of *dadhi* in *uṣṇa ṛtu*:

During *uṣṇa ṛtu* like *Grīṣma* and the *pitta-prakopa-kāla* of *Śarad ṛtu*, the *uṣṇa* property of *dadhi* may further aggravate the condition. In *Vasanta ṛtu*, *kapha doṣa* is naturally in *prakopa avasthā*. *Dadhi* having *kapha-pittakara* properties, if consumed in *Vasanta ṛtu*, will further worsen the condition. Such consumption becomes *kāla-viruddha*. Thus, consuming *dadhi* in *uṣṇa ṛtu* and *Vasanta ṛtu* is contraindicated.

b. Avasthika Kāla⁵

- *Dadhi* usage in *aruci*: Although several drugs are mentioned for the treatment of *aruci*, *dadhi* has its special role. Certain drugs like *ghṛtapūra* are *rucya* (tasty) but cannot cure *aruci*. On the other hand, *paṭola* can cure *aruci* but is not *rucya* (not palatable). *Tikta rasa dravya* are generally not palatable but help in curing *aruci*. In comparison, *dadhi* is palatable (*rucya*) and also aids in curing *aruci* when used appropriately. It is told that *dadhi* can be used even in the complete absence of taste perception. Due to its tastefulness, *dadhi* is liked to be consumed with other food articles like *māmsa* and *manda*, and is often consumed at the end of meals.
- *Dadhi* action as *agnivardhana*: *Dadhi* has *śukrakara* and *balavardhana* properties. Generally, drugs with these properties are *guru* in nature. Although *dadhi* is *guru*, due to its *amla rasa*, *amla vipāka* and *uṣṇa vīrya*, it aids in *agnivardhana*.
- *Dadhi* as *śukrakara*: *Dadhi* has *amla rasa* and *amla vipāka*. Although *amla* is mentioned as *śukranāśaka*, due to *snigdha*, *br̥mhaṇa*, *vātaghna* and *bālya* properties, *dadhi* helps in the production of *śukra*.
- *Dadhi* as *vāta-jit*: *Dadhi* having *bālya*, *snigdha*, *guru* and *uṣṇa guṇa* acts as *vāta-hara*.

- Action in *śītaka jvara*: *Śītaka jvara cikitsā* states the usage of *agnikṛta* or *anagnikṛta svedana* in the form of medicine or food. *Dadhi* aids in *śītaka jvara*-like condition due to its *uṣṇa guṇa*.
- Action of *dadhi* in *pīnasa*: *Pīnasa* is of four types — *vātaja*, *pittaja*, *kaphaja* and *saṃnipātaja*. *Dadhi* seems to be useful only in *vātaja pīnasa* by its *uṣṇa guṇa* promoting *paripāka*, which helps in curing *pīnasa*. But, due to the *Prabhāva* of *dadhi* it is useful in all types of *pīnasa*.
- Indication of *dadhi* in *rūkṣa grahaṇī*: *Rūkṣa grahaṇī* represents the *udrikta sāra* condition in *grahaṇī* patients. Due to its *snigdha* property, *dadhi* is useful in *rūkṣa grahaṇī*.

Upayoga Saṁsthā:⁵

Due to certain of dosha produced by *dadhi* its consumption has certain restrictions.

- Contraindication of *Dadhi* intake in heated form:
- Heating *dadhi* is contraindicated since it spoils its natural properties and damages the fermented components.
- Consuming *dadhi* with either *Mudga-sūpa* / *Madhu* / *Ghṛta* / *Śarkarā* in *sambhāga* / *Āmalakī*: Prevents complications of *dadhi* consumption such as *raktapitta*, etc. This can be substantiated by a similar practice where in *agnivṛddhi* and *raktapitta*, the *uṣṇatva* of *tiṭhiriyādi dravya* is complemented with *udumbarādi rasa*.
- *Dadhi* intake with *ghṛta*: It increases its *śleṣmala* property and can be used in cases of *vāta prakopa*.
- *Dadhi* with *śarkarā*: Can be administered in conditions of *trṣṇā*, *dāha*.
- *Dadhi* with *mudga yūṣa*: Indicated in conditions of *raktapitta* and *vāta prakopa*.
- *Dadhi* with *surasā* or *kṣudra*: Acts as *alpadoṣakṛt*.
- *Uṣṇa* and *pittasra doṣa* are prevented by using *dadhi* with *dhātṛī rasa*.
- Contraindication of *mandaka dadhi* (unformed / malformed *dadhi*): The *sneha* present in *mandaka dadhi* causes *lepa* to *srotas*, leading to *tridoṣa prakopa*. Thus, *mandaka dadhi* is totally contraindicated. Similarly, unformed or improperly formed *madya* is unfit for consumption.

Improper consumption leading to complications: If rules of *dadhi* intake are not followed, or improperly formed *dadhi* is consumed, it leads to complications such as *jvara*, *raktapitta*, etc. Although *mandaka dadhi* has *snigdha*, *amla*, *guru guṇa*, it causes *tridoṣa prakopa*.

But the contradicting rules also gives a hint about how to use a substance. The contraindication at night, reflects that *dadhi* can be consumed in morning hours. By contraindication in *Vasanta-uṣṇa-Śarada ṛtu*, it should be inferred that it is consumable in other *ṛtu* with combinations like *mudgādi dravya* as mentioned.

Upayoktā: Ayurveda emphasizes *Pratipurūṣa Siddhānta* (individual-specific suitability). In persons with *Kaphapitta Prakṛti* or *Ati-Snigdha* status, regular or excessive consumption of *Dadhi* may lead to *Kapha-Pitta*-related disorders due to *Samāna-Guṇa-Vṛddhi*. In individuals with *Agnimāndya*, intake of *Guru Dadhi* may precipitate *Ajīrṇa* or other digestion-related complications. Hence, even if a *dravya* possesses beneficial attributes, it must always be evaluated for individual suitability before administration.

Overall, the *Dadhi Prakṛti* must be carefully analyzed, and its suitability should be modified considering other *Āhāra-Vidhiviśeṣa-Āyatanas*. Therefore, while advising *Dadhi*, factors such as *Vyādhi-Avasthā*, *Rogī-Bala*, *Agni-Bala*, and adaptable *Samskāra* (processing methods) that render it suitable for the individual must be taken into account. If these considerations are neglected, the intake of *Dadhi* may result in adverse outcomes and complications.

In the current era, ready-made *Dadhi* and yogurt products are widely available in the market. Considering the classical recommendations of combining *Dadhi* with suitable dietary components to mitigate its *Doṣa-prakopaka* effects, industry-level innovations can focus on developing formulations such as *Mudga-rasa*-processed *Dadhi*, *Āmalakī*-processed *Dadhi*, or *Dadhi* fortified with *Madhu*, *Ghṛta*, or *Sitopala*. Such functional products would not only enhance acceptability but also provide additional therapeutic and health benefits, ensuring the safe utilization of *Dadhi* in accordance with Ayurvedic principles.

VI. CONCLUSION

Any *āhāra dravya* must first be analysed for its *prakṛti*. A thorough understanding of its intrinsic nature is essential to obtain optimum benefits and prevent adverse outcomes. *Dadhi*, though possessing beneficial properties such as *vāta-hara* and *snigdha*, also exhibits comparatively undesirable qualities like *abhīṣyandī*, *uṣṇa*, and *kapha-pitta-kara*. Therefore, these undesired effects must be modified by considering the principles of *Āhāra-vidhi-viśeṣa-āyatana*. By applying appropriate *saṃskāras*, such as *manthana-karaṇa*, the *śophakara* and *abhīṣyandī* effects of *dadhi* can be reduced. Similarly, *saṃyoga* with *Mudga-sūpa* and other *hita* combinations prevents *doṣa*-prakopa arising from the intake of *dadhi*. Administering *dadhi* in proper *mātrā* helps to avoid *ati-mātra*-janita complications, while considering *deśa* and *kāla* helps prevent *viruddha-sevana*-related disorders. Further, assessing *upayoga-saṁsthā* (rules of intake) and *upayogtā* (individual suitability) ensures safe consumption based on *vyādhi-avasthā*, *rogī-bala*, *agni-bala*, and adaptability of *dadhi* through suitable processing methods.

Thus, similar to *dadhi*, every *āhāra dravya* must be evaluated through *Āhāra-vidhi-viśeṣa-āyatana*, and the required modifications should be applied with *yukti* before consumption. When the *śubha* and *aśubha phala* of food are well understood and only *hita* substances are selected for intake, the expected health outcomes can be achieved. On the contrary, selecting a food article despite knowing its harmful effects, either due to indulgence or ignorance, will inevitably cause harm to the body. Thus, the widely consumed *dadhi* or yogurt, often preferred for its probiotic properties, requires careful assessment of individual suitability, dosage, processing, and time of intake before consumption, so that it can truly serve as a health-promoting food in accordance with Ayurvedic wisdom.

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