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A case control study on *Asheelaneeya Dravya Dadhi* and its role as *Nidana* of *Mukhapaka* with special reference to *Karya Karana Siddhanta*

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ABSTRACT

Many things in the universe including the creation itself happens due to the "cause and effect" relationship is called *Karya Karana Siddhanta*. *Ayurveda* is a science which cures the disease, it also helps in the prevention of diseases. According to our *Acharya's 'Dadhi'* (curd) is *Asheelaneeya Dravya*. *Dadhi* is most common food content of Indian diet. *Dadhi* by its nature *Amla-Rasa*, *Amla-Vipaka*, *Guru-Guna*, *Ushna-Virya* and is *Abhishyanda Karaka*. It should not be consumed during *Vasantha*, *Greeshma* and *Sharad Ritu*. It should not be taken at night, which is the *Nidana (Karana)* for the manifestation of the *Vyadhi (Karya)*. Hence the present retrospective case control study was taken to imply the *Karya Karana Siddhanta* with special reference to *Dadhi* as *Nidana* in the manifestation of *Mukhapaka*. **Objectives:** To study the implication of regular indulgence of *Dadhi* and to identify and comprehend the role of *Dadhi* as one of the important *Nidana* for *Mukhapaka*. **Results:** Results were drawn based on an observational study and Statistical analysis by Chi square test and Odds ratio. It shows highly significant results. **Interpretation:** This Case Control Study reveals that, regular consumption of *Dadhi*, could be risk factor for *Mukhapaka*. After discussing about types of the *Dadhi* and its properties, conclude that *Dadhi* has to be consumed by taking into account the type of *Dadhi* and individual's own *Prakriti*. **Conclusion:** *Pitta Pradhana Prakriti* persons are more susceptible to *Mukhapaka*. After discussing about types of the *Dadhi* and its properties, it can be concluded that *Dadhi* has to be consumed by taking into account the type of *Dadhi* and individual's own *Prakriti*.

Key words: *Asheelaniya, Dadhi, Mukhapaka, Karya, Karana, Siddhanta.*

INTRODUCTION

Ayurveda is much systematized science of knowledge based on sound foundation of its basic principles and a very logical as well as rational, practical thinking process. It is the root of most ancient philosophies and alternative medicine. It is a science that imparts all the knowledge of life. It defines health and factors

responsible for its maintenance and promotion. Health is essential for enjoyment of all the worldly pleasures in a righteous matter and in attainment of salvation. *Ayurveda* uses them in the form of *Siddhantas* for maintaining health of the individual and to mitigate the disease of the *Rogi* as the main aim of *Ayurveda* is '*Svasthanaya Swasthya Rakshanam* and *Aturasya Vikara Prashamanam*'.

The *Siddhantas* which are explained in *Ayurveda* are in *Sutra* form. To apply these *Siddhantas* in present era it is necessary to know the methodology by which these *Siddhantas* were postulated. *Darshanas* are the keys to decode these *Siddhantas* and to interpret them in a correct way. *Ayurveda* has philosophical background. In *Ayurveda Karya Karana Siddhanta* is having more importance as the *Rogotpatti, Roga Prashamana* and maintenance of *Arogya* are based on *Karya Karana Siddhanta*. *Ayurveda* gives clinical importance to *Karya Karana Siddhanta*.

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In disease manifestation, *Mithya Ahara* which is the *Nidan* or *Hetu* is the *Karana* for the manifestation of the disease (*Karya*).

Many things in the universe including the creation itself happens due to the "cause and effect" relationship, which is called *Karya Kaarana Siddhanta*. *Ayurveda* not only cures the disease but also helps in the prevention of diseases. The inevitable and unexceptional (*Nirapavada*) relation between *Karana* and *Karya* was the first principle accepted in *Ayurveda*, on which the whole epitome of *Ayurveda* is standing upright. *Ayurveda* is the outcome of the quest i.e., what is the cause of suffering and how it can be solved? *Acharyas*, gathered in a meeting to search out the causes and their remedies for the sufferings. Thus in *Ayurveda* we can find vivid description of this theory, which is regarded as *Sarvatantra Siddhanta*.^[1] *Siddhanta*: A demonstrated truth established after several examination and reasonings is known as *Siddhanta*, *Sarvatantra Siddhanta* is called truth common to all scriptures. The causative factors leading to the manifestation of disease, to isolate these causative factors, cures the diseases.

Ayurveda maintain the health of a person through the basic regimens. In classics there is an elaborate description regarding *Dinacharya*^[2], *Rutucharya*^[3], *Sadvritta Palan* etc. In their different contexts. *Ayurveda* had very good vision through which they observed various phenomena in nature and tried to understand the logic behind them. In *Ayurveda* actions or phenomena are termed as *Karya* whereas their responsible factors are called as *Karana*.

Our *Acharya's* explained *Ahara Dravya Sevan Krama*^[4] according to *Rutu*. If we are consuming same diet for all season's it may cause diseases, If we follow appropriate knowledge which our *Acharya* mentioned in classics, then we get *Swasthavastha* according to *Acharya* common food content of Indian diet. *Dadhi* by its nature is having *Amlarasa*, *Amlavipaka*, *Guruguna*, *Ushnavirya* and is *Abhishyanda Karaka*. *Dadhi* should not be consumed during *Vasantha*, *Greeshma* and *Sharad Rutu*. *Dadhi* should not be taken at night. It is invariably harmful in diseases caused by the vitiation of

Rakta, Pitta and *Kapha*. *Dadhi* is the *Mitya Ahara* in the following condition, which is the *Nidan* or *Hetu* (*Kaarana*) for the manifestation of the disease (*Karya*) vitiation of *Dooshya* (*Dosha Vaishamy*). This is *samavayi Karana* for *Vyadhi Utpatti*. Vitiated *Dosha* gets combined with *Dushya* (*Dosha Dushya Sammurchana*) this is *Asamavayi Karana* for *Vyadhi Utpatti*. *Mithya Ahara* is the *Nimitta Karana* which is one of the cause for the Vitiation of *Dosha*. *Vyadhi Utpatti* is the *Karya*. *Shonita* gets vitiated by the intake of *Dadhi* in various *Rutus*. The following diseases occur due to the vitiation of *Shonita* these are '*Makhapaka*' *Akshiraga*, *Putigrana*, *Asyagandhita*, *Gulma*, *Upakusha*, *Visarpa*, *Raktapitta Pramila*, *Vdradi*, *Raktameha*, *Pradara*, *Vatashonita* etc. *Mukhapaka* (*Stomatitis*) is most common disease of oral cavity and can occur anywhere in the mouth, including the inside of the *Kapola*, *Dantamoola*, *Oshtha*, *Taalu* and *Jivha*. It can disrupt a person's ability to talk, eat and sleep.

This is an Observational study to attempt basic issues of susceptibility and prevention. This work focusses on highlighting the ancient wisdom related to the knowledge of cause and effect relationship. *Ayurveda* tells that the best and easiest way of treating any disorder is *Nidana Parivarjana* (*Nidana-Kaarana*) or isolation of causative factors which causes the disease (disease being the *Karya* or effect). Here is an attempt to understand the specific *Nidana 'Dadhi'* developing specific disease *Mukhapaka*. We are thousands year away from the time when *Ayurveda* was practiced uniquely. The *Siddhantas* of this science then & now are the same. These *Siddhantas* are too revised in the context of modern lifestyle.

To maintain the health of healthy person is main the main goal of *Swasthavritta*. The branch parallel to *Swasthavritta* is 'Preventive & Social Medicine (PSM)' which is now considered to be one of the important branches in the modern medicine. *Swasthavritta* mainly emphasizes on following a proper routine regime as well as seasonal regime. The ultimate aim of any medical science is for attainment of level of health, which enables every individual to lead socially and economically productive life. In this regard *Ayurveda* stands first, as it is the science, which primarily aims at

preservation of positive health. The potential causes that makes a person ill are *Trividha Hetu* i.e., *Heena*, *Mithya*, *Atiyoga of Artha*, *Kala* and *Karma*.

Among various *Mukha Rogas*, *Mukha Paka* is considered as *Pittajananatmaja* and *Raktapradoshaja Vikara*, characterized by *Vedana Yukta Vrana* inside the *Mukha Kuhara*. Nearly 20% of the population is suffering with this problem. The *Lakshanas of Mukha Paka* can be correlated to a clinical entity "aphthousulcer" (recurrent ulcerative stomatitis) explained in the contemporary medical science, which is also characterized by painful superficial ulcers in the movable mucosa of the mouth with recurrent episodes. *Mukhapaka* is neither a serious disorder nor one that can be dismissed as cursory. It is not life threatening, but at the same time it can be crippling by grossly disturbing the individual's life style. Hence the present retrospective case control study was taken to imply the *Karya Karana Siddhanta* with special reference to *Dadhi* as *Nidana* in the manifestation of *Mukhapaka*.

OBJECTIVES OF THE STUDY

1. Detailed study on *Karya Karana Siddhanta* to understand its role in *Rogotpatti*.
2. To study the implication of regular indulgence of *Dadhi* and to identify and comprehend the role of *Dadhi* as one of the important *Nidana* for *Mukhapaka*.

METHODOLOGY

Literary Source: Classical text books from college library. Data from authenticated magazines and journals and related source of data from authenticated website.

Materials required for the study

Group A - The sample of 30 diagnosed patients of *Mukhapaka* were selected for study.

1. The patient diagnosed as *Mukhapaka* based on the diagnostic criteria.
2. Were willingly to participated in the study, fitting in to the inclusive criteria, were selected

incidentally from OPD and the monthly camps conducted by Ayurvedic medical college and research centre.

Group B - The sample of 30 Healthy individuals were selected.

Study Design

1. **Sample Size** - 60 (Pilot study - It was trial before Starting Research work.)
2. **Study Design** - Both exposure and outcome have occurred before the start of the study. Study proceeds backward from effect to cause. Uses a control group to support an inference. In above particular region so sample size is preferred to assess the results as per statistics.
3. **Groups** - Two Group: Group A - Case group, Group B - Control group
4. **Sampling Technique** - An Observational Case Control Study

Statistical Analyses

Chi Square test and Odds ratio which ever required Samples are divided in two groups, according to Inclusion criteria to observe actual effect of *Dadhi* as cause for *Mukhapaka*. In this study it was observed that age factor, *Prakruti*, *Agni*, Quality, Quantity and Time of Curd consuming of Person.

Group A

A) Inclusion Criteria

1. Patients were having classical symptoms of *Mukhapaka*.
2. Patients between 16 to 70 years of age irrespective of gender, religion and socio-economic status.

B) Exclusion Criteria

1. Patient suffering from any systemic disorders.
2. Patient suffering from CA of oral cavity, who wear Dental braces (Dentures) and toothache.
3. Patient suffering from Immuno-compromised diseases and patient who were on long-term medication.

4. Pregnant and Lactating women were excluded.

Group B

Healthy Volunteers between 16 to 70 years of age irrespective of gender, religion and socio- economic status.

Diagnostic Criteria

Selection of cases:

The case for the present study was defined as a *Mukhapaka* diagnosed case with no complication or no other co-existing significant illness. For every prospective volunteer [Case and Control] coming under the inclusion criteria.

Subjective parameters

1. *Ragata* (Redness)
2. *Sphota* (Mouth ulcer)
3. *Ruja* (Pain)
4. *Daha* (Burning Sensation)
5. *Toda* (Itching)

Objective Parameters

1. *Ragata*
2. *Sphota*

This was an Observational Retrospective Case Control Study

REVIEW OF LITERATURE

Siddhanta is the foundation stone of other basic principles of *Ayurveda*. This *Siddhanta* is also applicable in the etiopathogenesis and principles for the management of diseases. Our *Acharya's* explained *Aahar Dravya Sevana Krama according to Ritu*. The theory which establishes the relation between *Karya*^[2] and *Karana*^[3], causative factors leading to the manifestation of a disease. *Karya Karana Siddhanta* is an universal principle mainly explained by *Darshana* and accepted by *Ayurveda* that every *Karya* has its own specific *Karana* and all the specific *Karana* produce the specific *Karya*. The rules for consumption of '*Dadhi*' that it should not be taken at night, should not be consumed during *Vasanta*, *Greeshma* and *Sharad*

Rutus, and it should not be consumed regularly. *Mukhapaka* is mentioned under *Mukhagata Roga Nidana Adhyaya* found to affect the entire cavity of the mouth giving rise to symptoms like *Daha*, *Ragata*, *Sphota*, *Ruja*, *Toda*. Case control study involves two populations both exposure and outcome have occurred before the start of the study, the study proceeds backwards from effect to cause it uses a control or comparison group to support an inference.

Table 1: Rasa, Guna, Virya, Vipaka and Doshagnata of Dadhi

Samhita	Rasa	Virya	Vipaka	Dosha	Guna
Charaka Cha.Su.27/ 225-227	Amla	Ushna	Amla	Vatashama ka	Rochana Deepana Vrushya Brumhana
Sushruta Su.Su.45/6 5-67	Kashaya Anurasa	Ushna	Madhu ra Amla	Vatashama ka Pittavardha ka Kaphavardh ana	Snigda Vrushya Mangalya Balavardha na
Ashtanga Hrudaya 5/29-32	Amla	Ushna	Amla	Vatashama ka Pittavardha ka Kaphavardh ana	Guru Ruksha
Bhava Prakash Nighantu	Kinchit Kashaya	Ushna	Amla	Vatashama ka	Snigda Guru

Table 2: Dadhi Sevana according to Ritu's

SN	Sevan Kala	Asevana Kala
1.	Hemanta	Sharad
2.	Shishira	Grishma
3.	Varsha	Vasanta

During *Uttarayana* the seasonal changes in Indian subcontinent is from *Shishira* (winter), *Vasanta* (spring) and to *Grishma* (summer). The period can be compared to mid-January to mid-July, when warmth and dryness in weather increases. It has an overall debilitating effect on environment, to which human being is also a part. During *Shishira* (winter) season, due to contact of cold air. Dryness & dehydration are more in this *Ritu* which causes the accumulation of *Kapha Dosha* in the body. During the *Vasanta* season, the accumulated *Kapha* is liquified by the heat of the sun and disturb the power of digestion. The *Kapha* accumulated in *Hemanta* and *Shishra Ritu*, aggravates in *Vasanta Ritu* and manifests the *Kaphaja Vyadhis*, if in this *Ritu* we are consuming *Dadhi* due to its *Guru Guna* and *Abhishyandi Karak* it leads to *Agnimandya* and causes disease. During *Greeshma*, the hot temperature of the season evaporates the moisture of the earth by its rays and individual feels weakness during this season During *varsha* season, where the power of digestion as well as the body was though already weak. In order to maintain normal power of digestion, one can consume wholesome food. The *Sharada Ritu*, the *Pitta* accumulated during the rains, gets generally vitiated. In this season. The *Hemanta Ritu*, in this season *Agni* becomes powerful it will digest any type of food.

Table 3: Observation of statistical data

SN	Variables	Chi square test	P Value	Statistical Data
1.	<i>Agni</i>	11.701	0.008	Significant
2.	<i>Koshta</i>	1.667	0.435	Insignificant
3.	<i>Prakruti</i>	15.110	0.004	Significant
4.	<i>Dadhi Sevana</i> regularly	2.500	0.114	Insignificant
5.	<i>Prataha Dadhi Sevana</i>	13.710	0.008	Significant
6.	<i>Madhyannaha Dadhi Sevana</i>	2.856	0.058	Significant

7.	<i>Sayam Dadhi Sevana</i>	13.347	0.010	Significant
8.	<i>Nisha Dadhi Sevana</i>	37.297	0.001	Significant
9.	<i>Dadhi sevana</i> in <i>Hemantha</i>	18.569	0.001	Significant
10.	<i>Dadhi Sevana</i> in <i>Shishira</i>	16.667	0.001	Significant
11.	<i>Dadhi Sevana</i> in <i>Vasantha</i>	48.834	0.001	Significant
12.	<i>Dadhi Sevana</i> in <i>Greeshma</i>	50.805	0.001	Significant
13.	<i>Dadhi Sevana</i> in <i>Varsha</i>	49.471	0.001	Significant
14.	<i>Dadhi Sevana</i> in <i>Sharat</i>	19.698	0.001	Significant
15.	Amount of curd intake	6.483	0.039	Significant
16.	<i>Go (Cow) Dadhi</i>	20.386	0.001	Significant
17.	<i>Mahisha (Buffalo) Dadhi</i>	9.540	0.049	Significant
18.	Packed <i>Dadhi</i> (Nandini Curd)	8.240	0.143	Insignificant
19.	<i>Madhura (Sweet) Dadhi</i>	9.922	0.077	Insignificant
20.	<i>Amla (Sour) Dadhi</i>	12.290	0.031	Significant
21.	Yogurt Curd	16.315	0.006	Significant
22.	<i>Shrikhand</i>	11.701	0.020	Significant
23.	Formed Curd	18.468	0.001	Significant
24.	Plain Curd	20.644	0.001	Significant
25.	<i>Dadhi</i> with <i>Sharkara</i>	13.997	0.007	Significant
26.	<i>Dadhi</i> with <i>Lavana</i>	17.509	0.002	Significant

27.	Dadhi with Pickel	4.286	0.117	Significant
28.	Dadhi with Mudga Yusha	1.017	0.313	Insignificant
29.	Dadhi with Amla Powder	1.424	0.419	Insignificant
30.	Dadhi after meal	3.587	0.465	Insignificant
31.	Dadhi with Chapati	14.800	0.002	Significant
32.	Heated Curd	6.667	0.036	Significant
33.	Ushna Dravya	3.018	0.221	Insignificant
34.	Lassi	7.915	0.048	Significant
35.	Rabadi	3.958	0.138	Insignificant
36.	Jelabi	6.971	0.073	Insignificant
37.	Dahi Vada	19.400	0.001	Significant
38.	Dahi Puri	8.789	0.032	Significant
39.	Manglore Buns	15.158	0.001	Significant
40.	Dudga with Dadhi	36.485	0.001	Significant
41.	Dadhi with Sala	6.027	0.197	Significant
42.	Dadhi (Curd Rice)	34.626	0.001	Significant

DISCUSSION

Health is essential for enjoyment of all the worldly pleasures in a righteous matter and in attainment of salvation. Ayurveda uses them in the form of Siddhanta's for maintaining health of an individual, and to mitigate the disease. Ayurveda gives clinical importance to *Karya Karana Siddhanta*. Our *Acharya's* explained *Aahar Dravya Sevan Krama* according to *Rutu*. The study undertaken was conceptual as well as observational study to understand the basic concept of *Karya Karana Siddhanta*, rules of consumption of *Dadhi* is an observation point of view the study was aimed at ruling out *Dadhi* as *Nidana* of *Mukhapaka*.

Hence the present retrospective case control study was taken to imply the *Karya Karana Siddhanta* with special reference to *Dadhi* as *Nidana* in the manifestation of *Mukhapaka*. This is an observational case control study. 'Anything which has a capacity to perform a work or cause an event to happen is called *Karana*. *Karya* means any substance which comes into existence. *Siddhanta* is the conclusion which is established by our *Acharya's* after carefully testing in several ways and which is proved with reasoning. *Ayurveda* enhance the importance of *Asheelaniya Aahara Dravya*^[5] in the maintenance of health as well as prevent of diseases. As per *Ayurveda*, *Asheelaniya Ahara Dravya's* are those food articles which are not suitable for regular use such as *Dadhi*. *Dadhi* should not be taken at night. It is in variably harmful in diseases caused by the vitiation of *Rakta*, *Pitta* and *Kapha*. which is the *Nidana (Kaarana)* for the manifestation of the disease (*Karya*),^[6] Vitiation of *Dosha (Dusha Vaishamy)*. This is *Samavayi Karana* for *Vyadhi Utpatti*. Vitiated *Dosha* get combined with *Dushya (Dosha Dushya Sammurchana)* this is *Asamavayi Karana*^[10] for *Vyadhi Utpatti*. *Mithya Ahara* is the *Nimitta Karana* which is one of the cause for the vitiation of *Dosha*. *Vyadhi Utpatti* is the *Karya*. *Shonita* gets vitiated by the intake of *Dadhi* in various *Rutus*. The diseases occur due to the vitiation of *Shonita*,^[8] one of them is '*Mukhapaka*'. Among various *Mukha Rogas*,^[9] *Mukha Paka* is considered as *Pittajananatmaja* and *Rakta Pradoshaja Vikara*, characterized by *Vedana Yukta Vrana* inside the *Mukha Kuhara*.

Discussion on disease

Mukha (mouth or oral cavity) is one of the important part of our body. Digestive system starts from *Mukha* so it is important to maintain proper oral hygiene for our overall health status. *Mukhapaka* is curable & not considered threat to life but these ulcers have significant negative impact on the oral health, affecting the quality of life. It also affects normal activities like eating & swallowing. Sometimes brushing & talking also becomes painful. The etiological factor of *Mukhapaka* can be classified as *Aharaja* and *Viharaja*. By intake of *Pittakapha Prakopaka*, *Agnimandyakara*

and *Raktaprapakopaka Ahara (Dadhi)*, *Kapha* and *Pitta Dusti* occurs and *Dushita Rakta* interact with *Dushita Kapha Pitta* finally ascend to *Urdhwajatru* and get localized in *Mukha*, which leads to *Mukhapaka*^[12] of symptoms like *Ruja, Daha, Sphota, Toda* and *Ragata*.

Discussion on case control study

A case-control study is an epidemiological study design called an observational study. Case-control studies trace backwards from outcome to exposure. Starting with an outcome like disease, a case-control study looks backwards in time for exposures that might have caused the outcome. Case Group - Diseased Group, Control Group - Healthy Group. They can yield important scientific findings with relatively little time, money and effort compared with other study designs.

Discussion on Dadhi

Dadhi^[11](Curd) is one among the foods which is widely used in every household in India. *Dadhi* (Curd) is a white creamy semi solid substance which is made by fermenting the milk (curdling of milk) at home. *Dadhi* is also called as *Vichitrapratyayardaka Dravya*, which does not act according to *Rasapachaka*. *Dadhi* is one of the five elixirs or *Panchamrta* is often used in Hindu ritual. Preparation of (curd); *Dadhi* is prepared by boiling a whole or skimmed milk and adding approximately 2% of culture when the milk is cooled about 37°C degree Celsius using culture. The quality of the *Dadhi* depends on the starter culture used. Quality of milk and other added things that taste the flavour and consistency of curd depends on the culture used and environmental conditions like temperature, which changes according to season. The *Kapha* accumulated in *Hemanta* and *Shishra Ritu's* aggravates in *Vasanta Ritu* and manifests the *Kaphaja Vyadhis*, if in this *Ritu*^[7] we are consuming *Dadhi* due it's *Guru Guna* and *Abhishyandi Karaka* it leads to *Agnimandya* and causes disease. *Pitta Rakta Vardaka Swabhava*, it is not good for health to take daily. Should take only mix with other substances like *Gruta, Sharkara, Madhu, Lavana, Amalaki* and *Mudga Yusha* to balance *Gunas*. All these mixing *Dravya* are opposite in qualities to curd. So, help in reducing the ill effects of curd. Curd is not good to take at Night and Alone Apart from the qualities there

is described beautifully the cautions while using *Dadhi* (curd).^[13]

Discussion on observation

Validation of Questionnaire for reliability and consistency carried out with the following steps;

1. Preparation of questionnaire: A preliminary list of items related to *Dadhi* and its mode of intake with duration in seasonal as well as daily routine and *Dadhi Sevana Niyama* were prepared according to classical *Samhitas* and same was converted into questions and questionnaires are prepared.
2. Expert validation: Expert validation was conducted to explore opinions about the positive and negative aspects of questionnaire and give expert suggestions. Experts were given the questionnaire containing twenty-two questions.
3. Statistical Analysis: The data was computed for Chi square test and P value. *Dadhi* was cause for *Mukhapaka* observed on the basis of result using Odds ratio.
4. Pilot Study: necessary information not only for calculating the sample size, but also for assessment of pilot study provides all other aspects of the main study
5. Final reforming the Questionnaire: Final questionnaire contains twenty two questions the questionnaire also contains a copy of confidentiality agreement and brief history of patient

Result

Result for *Mandagni, Pittaprapakruti*, consuming *Dadhi* at night, consuming *Dadhi* in *Shishira, Vasanta, Grishma, Sharad* and *Varsha Ritu*, consuming curd with milk, salad, rice, chapati, consuming packed and sour curd was found to be statistically significant. Result for - consuming *Dadhi* regularly, frequently, morning, in autumn, in winter, consuming cow curd, buffalo curd, sweet curd, consuming yogurt, shrikhand, sugar, and salt was found to be statistically insignificant. Significant ratio was found to be more when compared with the insignificant ratio.

CONCLUSION

By an interactive literary review and based on an observational study the following conclusions can be drawn: In this case control study it is proved that, if *Dadhi* is not consumed as per our ancient rule told by our *Acharyas* become one of the cause for *Mukhapaka*. This Case Control Study reveals that, regular consumption of *Dadhi*, could be risk factor for *Mukhapaka*. After discussing about types of the *Dadhi* and its properties, conclude that *Dadhi* has to be consumed by taking into account the type of *Dadhi* and individual's own *Prakriti*. Intake *Dadhi* to gets its benefits only on proper time and proper Season, mix with other mentioned substances. This work focusses on highlighting the ancient wisdom related to the knowledge of cause and effect relationship. Here is an attempt to understand the specific *Nidana 'Dadhi'* developing specific disease *Mukhapaka*. The *Sidhanta's* of this science then & now are the same. These *Siddhanta's* are too revised in the context of modern era. The present retrospective case control study was proved that *Karya Karana Siddhanta* with special reference to *Dadhi as Nidana* in the manifestation of *Mukhapaka*.

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