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A ROLE OF TAKRA IN THE MANEGEMANT OF ARSHAS

¹*Dr. Jasmin Gohel, ²Dr. Jaydeep Khant, ³ Dr. Mohit P. Paghdar ⁴Dr. Yogesh Manani,
⁵Dr. Rahulkumar Barad and ⁶Dr. Rahul Shingadiya

¹Assistant Professor, Department of *Shalya Tantra*, Noble Ayurved College, Baman gam,
Junagadh, Gujarat, India.

²Assistant Professor, Department of *Dravyaguna*, Noble Ayurved College, Baman gam,
Junagadh, Gujarat, India.

³Assistant Professor, Department of *Panchkarma*, Noble Ayurved College, Baman gam,
Junagadh, Gujarat, India.

⁴Assistant Professor, Department of *Stri Roga & PrasutiTantra*, Noble Ayurved College,
Baman gam, Junagadh, Gujarat, India.

⁵Assistant Professor, Department of *Kayachikitsa*, Noble Ayurved College, Baman gam,
Junagadh, Gujarat, India.

⁶Assistant Professor, Department of *Ras Shastra & Bhasajya kalpna* Government Ayurved
College, Junagadh, Gujarat, India.

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***Corresponding Author**

Dr. Jasmin Gohel

Assistant Professor,
Department of *Shalya
Tantra*, Noble Ayurved
College, Baman gam,
Junagadh, Gujarat, India.

ABSTRACT

Ayurveda, a science of life, has emphasized on proper diet and lifestyle for the promotion of health and prevention of diseases as well as curing the diseases. In present era *Arshas* (piles/Haemorrhoids) is a very common ano-rectal disorder caused due to unhealthy food habits, improper diet regimens. *Takra* is considered as *amrita* (nectar) in treating ano-rectal disorder's especially in *Arshas*. A simple preparation of *takra* alone with some medicaments can be used as an *aushada* or *patya* in treatment of *Arshas*. Ano-rectal diseases such as *Arshas* require specific treatments such as 1) *bheshaja*, 2) *kshara* 3) *Agni karma* and 4) *shastrakarma*, but *Arshas* adjuvant requires *vatanulomana* and *agnideepana*. *Takra* has the qualities of

vatanulomana and *agnideepana*. When used with combination of different drugs, enhance its pacifying property and is a rich source of probiotics which provides necessary micronutrients to the body. In *Ayurveda* it has been told that "one who uses *takra* daily does not suffer from

any diseases, and diseases cured by *takra* do not recurrence; just as divine nectar is for the Gods, *takra* is to humans". Hence it is said that *takra* acts as *aamrita* in ano-rectal diseases, especially in *Arshas*. It is also said that chances of re-occurrence of *Arshas* treated with *takra* is very rare.

KEYWORDS: *Arshas, takra, Curd, Anupana*, functional foods.

INTRODUCTION

Arshas in *Ayurveda* classics is defined as “*Arivat Pranana Shrunothi HinasthiIti Arsha*”.^[1] That which tortures patient like an enemy. It is mainly of two types- *Shushka Arsha* and *Ardhra Arshas*. It mainly presents with complaints such as protrusion of mass, bleeding per rectum and soiling of under clothes. *Takrabhyasa* in *Arshas* is mentioned in various text books of *Ayurveda*, where in it can be caused as a *Aushadha* or as *Ahara*. *Arshas*- the *Vatadi Doshas* involving *Twacha, Mamsa, Medadi Dushya*'s produce *Mamsankura* in *Guda Pradesha*. On predominance of *Doshas*, it is of 6 types *Vataja, Pittaja, Kaphaja, Sannipataja, Sahaja* and *Raktaja*. In *Charaka Samhita*.^[2] *Chikitsa Sthana Arshas* is considered as *Kruchra Sadya Vyadhi* as it is *Bahu Vyadhikara* as it involves all *Vata, Pitta, Kapha* and *Rakta* in its management. *Vibadha Vata-Mutra- Purisha, Panduta, Balahani, Gudashula, Parikartana* (cutting type) of pain in *Nabhi* and *Vankshana* are some of the *Samanya- Lakshana*'s of *Arshas*.^[3]

The science nutraceuticals deals with food or constituents of food that provide medical or health benefits including the prevention and treatment of diseases. *Ayurveda* a science of life has a great deal of emphasis on proper diet and lifestyle for the promotion of health and prevention of diseases as well as curing the diseases. Our body is the result of food and humans attain pleasure and sorrow (health and disease) because of wholesomeness and unwholesomeness of the diet they consume. The diseases can be cured without any medicine by just following wholesome food and regimen while, even hundreds of medicines cannot cure a disease in absence of them. No medicine is equivalent to food, it is possible to make a person disease free with mere proper diet.

Food articles have been classified into different groups viz cereals, pulses, vegetables, fruits, milk & milk products and also described the qualities and effects of different foods on human body while describing about the food. *Takra* (buttermilk) is one among them which is grouped under *gorasa varga* (milk and milk products). It is said that one who uses buttermilk

daily does not suffer from any diseases, and diseases cured by buttermilk do not recur; just as divine nectar is for the Gods, buttermilk is to humans. This shows the importance of buttermilk in daily diet. It forms an integral part of a normal Indian diet. It is used to maintain health and to treat various disease conditions; it pacifies *tridosha* (three humors- *Vata*, *Pitta*, *Kapha*) and provides necessary micronutrients to the body; kindles digestive fire thus prevents various diseases as *mandagni* (weak digestive fire) is cause for all diseases.

Samprapthi of Arshas

Nidanasevana mandagni

Vataditridoshaprakopa

Sthanasamsraya in guda

Raktaprakopa

Mamsaankurautpatthi

Mamsavat Katina ankura

Arshas

Samprapthighataka

Dosha- Tridosha

Dushya-Mamsa, Rakta, Meda, Twak

Srotas- Mamsavaha, Raktavaha, Purishavaha

Adishtana- Gudavalitraya

Srotodusti- Sanga

Agni- Jataragnimandya

Udbavasthana- Aamashayotta

Swabhava- Daruna

Sadyaasadyata- Kruchrasadya

General method of preparation of *Takra*: *Takra* is prepared by churning the curd in a vessel by adding 1/4th or 1/2 parts of water.

Properties of *Takra*: It is of 2 types based on the taste viz., *madhura* and *amla* (sweet and sour) with *kashaya anurasa* (astringent in secondary taste); *laghu* (light), *ruksha* (dry) in nature; *ushna veerya* (hot in potency) and *madhura vipaka* (sweet at the end of digestion) and kindles the digestive power. Though it mainly acts on *kapha* and *vata* it is considered to

pacify *tridosha*. Even though buttermilk is considered to pacify *tridosha*, it can be used with combination of different drugs to enhance its *dosha* pacifying property.

Preparation of various types of *Takra*

It is of 5 type's namely.^[4]

1. *Ghola*- curdswith its *saara*, churned with or without adding water.
2. *Mathita*- curds without *saara*, churned without adding water.
3. *Takra*- curds churned by adding water- 1/4th of the quantity of curds.
4. *Udasvit*- curds churned by adding half the quantity of water.
5. *Chachika*- curds without *saara*, churned with adding water

Gunas of takra^[5]

It is *Kashaya-Amlarasayukta*, *Madhuravipaka*, *Ushnaveerya*, *Deepana*, *Laghu*, *Preenanam*, *Vrushya* and *Vatanashaka*.

Importance of *Takrapana*^[6]

“*yathasuranamamrutamsukhayatathanaranambuvitakramahu*” Just like *amrita* to *Suras* *Takra* is for humans. *Udasvit* helps in mitigation of *Ama*, *Chachika* easily digestible, mitigates *Pitta* and *Vata*, and acts as *Agnideepaka*.

“*natakrasevivyathatekadacinnatakradagdhaprabavantirogaha*”

He who uses *Takra* daily does not suffer from diseases, and diseases cured by *Takra* do not re-occur. *Amlatakra* with *Shunti* and *Saindhava*- mitigates *Vatadosha*.

Amlatakra with *Sita*- mitigates *Pitta Dosh*.

Amlatakra with *Vyosha* and *Kshara*- mitigates *Kapha Dosh*.

Asthaguna's of takra^[7]

Increases appetite, *Pranadayaka*, *Rakta* and- *Mamsavardhaka*, *Kapha* and *Vatavikaranashaka*, *Amanashaka* and *Abhigatahrut*.

Composition of *Takra*^[8]

Nutritional value per 100 g (3.5 oz)

Energy 169 kJ (40 kcal)

Carbohydrates 4.8 g

Fat 0.9 g

Protein 3.3 g

Minerals (12%)

Calcium 116 mg

□ Units

□ µg = micrograms • mg = milligrams

IU = International units

Percentages are roughly approximated using US recommendations for adults

Assimilation^[9]

Water content in *Takra* at its highest is 91–92%. High water content allows the use of *Takra* both for maintaining the water balance of the human body and as a quick thirst quencher. As the water content of *Takra* is mainly bound to proteins, it is absorbed from the intestines slowly enough that This drink is better than any type of water, either ordinary or flavored. *Takra prayoga* in case of *Arshas*- In one or the other form every author has mentioned the use of *Takra* in case of *Arshas*.

EX- *Takraarishtha*^[10]

Takra is considered to be the best in case of *Vata-Sleshma Arshas*. *Takra* helps in treating the *Sroto dustiinturn* providing *Bala-pushtivarna*. In *Chakradatta* it is explained that in case of *Vibandha* *takra* mixed with *Yavani* and *Vidalavana* is useful. There is no remedy for *Arshas* caused by *Vata* and *Kapha* better than *Takra*, which is used with or without fat content according to *Dosha*. The *Arshas*.

Treated by *Takra* do not reoccur. Hence forth by clearing the channels and by its *Guna*, *Takra* is considered as best in case of *Arshas* either in form of *Patya* or in form of *Aushada*.

DISCUSSION

The first line of treatment of *Arshas* is *Vatanulomana* and *Agnibalavardhana*. *Takraby* it *Vata-pittaharaguna* brings down the pain presented in case of *Arshas*, by *Swadupaka* it mitigates the burning sensation, by *Kashaya rasa* it stops the bleeding, by its *Deepana* property cures *Agni-mandya*, thereby helping in *SrotoShuddi*. Based on *Agnibala* of the patient the suitable *Takra* with or without fat.

Content is used thereby treating all types of *Arsha*. Hence it is said that *Arshas* treated by using *Takra* will not reoccur. One should use his *Yukti* and treat *Arshas* using *Takra* as *Patya* or as *Aushada*.

CONCLUSION

Takra when processed with other drugs acts as *Tridosahara* thus, providing an aid to cure all types of *Arshas*.

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