

Review on therapeutic uses of Takra w.s.r. to Medoroga - A Conceptual Study

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Ayurveda, originating from ancient India, is a holistic system of medicine that has gained significant attention for its comprehensive approach to health and well-being. In Ayurveda, obesity is conceptualized as "Medoroga," where "Meda" refers to adipose tissue and "Roga" denotes disease. According to Ayurvedic principle, Medoroga is a Kapha predominant Vyadhi yet the involvement of Vata and Pitta cannot be neglected. So, all the three Doshas are involved in the pathogenesis of Medoroga. A dietary approach to cure Medoroga is intake of Takra in individual's diet. It is prepared by churning yogurt or curd with water, it is considered to pacify aggravated Doshas, particularly Vata and Kapha, due to its Madhur Kashaya Rasa, Ushna Virya and Laghu-Ruksha Guna. Takra is believed to stimulate the digestive fire (Agni) without aggravating Pitta. By utilising Samanya Vishesh Siddhant and Ashraya Ashrayi Bhava Takra remove the obstruction of the Srotas by balancing Doshas and Agni.

Keywords: Medoroga, Dosha, Agni, Srotas, Samanya-Vishesh, Ashraya-Ashrayi Bhava

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Introduction

Human body is considered as *Trayodasha Purush* which composed of *Tridosha*, *Sapta Dhatu* and *Trimala*. *Dosa* are functional component of the body when remain in equilibrium it take care of all the functions of our body and if it vitiated then it responsible for the diseases, *Dhatu* which bears or support and provide nourishment, growth, and structure to the entire body, mala are the three excreta of the body these three are formed on daily basis and keep the body healthy and fit by getting excreted out of the body at proper time and in right quantity. If they remaining the body they would cause many diseases. *Takra*, also known as buttermilk, is a fermented dairy product that has been an integral part of Indian cuisine and *Ayurvedic* medicine for centuries. It is made by adding bacterial cultures to milk, which ferments the lactose and produces lactic acid, giving *Takra* its characteristic tangy flavor and thick, creamy texture. *Takra* is considered a *Tridoshic* food in *Ayurveda*, meaning it can balance all three doshas (*Vata*, *Pitta*, and *Kapha*). It is believed to possess numerous health benefits, including Enhancing digestion and gut health, boosting immunity and energy, supporting bone health and calcium absorption, aiding in detoxification and cleansing, Providing probiotics and beneficial bacteria. *Takra* is used to treat various health conditions, such as digestive disorders, fever, and skin problems. It is also consumed as a refreshing beverage, often flavored with spices and herbs, to promote overall well-being and vitality.

Literature Review

All the literatures related to "*Medoroga* and *Takra* " will be collected from *Brihatrayi*, *Laghutrayi*, *Nighantu's* & other classical text of *Ayurveda*, and the modern literature including recent advances in this field will also be review.

Takra - *Ayurveda* is not only based upon medicine but diet is also playing an important role to cure many diseases, In *Kashyap Samhita Ahar* is Consider as *Mahabhaishjya* which signifies that *Ahar* is the best medicine, Different *Acharya's* have mentioned *Takra* in different *Vargas* such as *Raj Nighantu* mentioned in *Kshiradi Varg* whereas *Bhava Prakash Nighantu* independently mentioned *Takra* in *Takravarga*. [1]

Different Types of Takra[2-5]

SN	Charak Samhita	Bhava Praksh	Madanpal Nighantu	Raj Nighantu
1.	Snehayukta	Ghola	Ghola	Mathita
2.	Ardhasnehayukta	Mathita	Mathita	Udasvit
3.	Sneharahit	Takra	Sveta	Mastu
4.		Udasvit	Udasvit	
5.		Chacchika	Takra	

Preparation of different types of Takra

SN	Types	Preparations
1.	Ghola	Curd churned along with supernatant water (Dadhimastu) without adding plain water.
2.	Mathita	Curd churned without the supernant water (dadhimastu) without adding plain-water.
3.	Sveta	Curd churned with equal quantity of plain water.
4.	Udasvit	Curd churned with half the quantity of plain water.
5.	Takra	Curd churned with 1/4th quantity of plain water. Some physician consider curd with half quantity of water.
6.	Chacchika	Curd from which butter has been churned first and then churned again by adding more quantity of clean water.
7.	Mastu	Curd water

Rasapanchak of Takra[6]

Rasa - *Kashaya-Madhura*

Guna - *Laghu, Ruksha, Vikashi*

Virya - *Ushna*

Vipaka - *Madhura*

Properties of Takra[7]

Grahi, Agnideepak, Viryavardhak, Truptikarak, Balya, Prinana

Doshic properties of Takra[8]

Vata	Pitta	Kapha
Due to Amla Rasa, Ushnavirya, Agnideepak, Viryavardhak and Truptikarak act as Vata Nashak	Due to its Madhura Vipaka act as Pitta Nashak	Due to Kashaya Ras, Ushnavirya, Vikashi and Ruksha Guna act as Kafa Nashak

Meda Dhatu

Among all the *Panch Mahabhut Dravya's*, *Meda Dhatu* is made up of *Prithvi* and *Jala Mahabhut* also by the action of *Medagni* on *Mansa Dhatu* takes place then *Meda Dhatu* is formed. It is a well lubricates system, with oily and soft hair, skin and efficient eyes. Nourishes *Asthi Dhatu* and is governed by *Kapha*. When *Medas Dhatu* is depleted then it leads to spleen enlargement, difficult joint movements, emaciation at abdomen, desire to consume fatty food. When *Medas Dhatu* is in excess then person gets tired,

Fat increases at abdomen, thighs, neck etc, and foul smell in sweat, shortness of breath etc.[9]

Srotas

Srotas are the channels in the body which the transportation of *Asthayi Dhatu* takes place which leads to the formation of *Sthayi Dhatu*. The major role of *Srotas* in pathogenesis is explained by *Acharyas* in their texts.

Types of Srotas[10-13]

Charak Samhita	13
Sushrut Samhita	11 Pairs
Kashyap Samhita	2
Sharangdhar Samhita	9 + Bramrandra in male, 12+ Bramrandra in female

Sroto Dushti Lakshan[14]

The main signs of the vitiation of the channels are

- 1) *Atipravrutti*: Increased flow of contents or over functioning of the *Srotas* (channel).
- 2) *Sanga*: Obstruction or stagnation of the flow of content of the *Srotas* (channel).
- 3) *Siragranthi*: Appearance of nodules in the *Srotas* (channel).
- 4) *Vimargagamana*: Diversion of the flow of the contents to an improper *Srotas* (channel) or flow in the path other than its own.

Medovaha Srotas

Medovaha Srotas plays a key role in the transportation of the transforming *Meda Dhatu* as well as the transudation of nutrients essential for *Meda Dhatu* metabolicity.

Medovaha Srotas Moola

1. *Charaka Acharya* and *Vagbhata Acharya* - *Vrikka*, *Vapavahanam*
2. *Susruta Acharya* - *Kati*, *Vrikka*

Charaka Acharya lists both *Vrikka* and *Vapavahanam* in the *Panchadasha Koshtanga*. It is claimed that *Rakta* and *Medo Prasada* are responsible for the organogenesis of *Vrikka*.

Causes of Medovaha Srotodushti

अव्यायामाद्दिवास्वप्नाच्चेद्यानां चातिभक्षणात् ।
मेदोवाहीनि दुष्यन्ति वारुण्याश्चातिसेवनात् ॥

The etiological factors that lead to *Medovaha Srotodushti* is lesser energy expenditure than input which include lack of exercise,

Day sleeping, eating fatty foods, excess intake of alcohol etc. increase *Medadosa* which leads to *Atisthoulya*.

Samprapti of Medoroga[15]

Nidan Sevan

↓

Medo Dhatu Vikruti

↓

Strotorodha

↓

Koshthashrit Saman Vayu Vriddhi

↓

Increases *Jatharagni*

↓

Kshudhahdhikya and *Trushnadhikya*

(If not fulfill the *Dhatupachan* occur)

↓

Rapid digestion of food and starts voracious eating

↓

Overload on *Agni* and *Medo-Dhatwagni*

↓

Formation of *Vikrut Medo Dhatu*

↓

Causes *Medoroga*

Sthoulya Samprapti according to *Acharya Charaka*, due to *Avarana* (obstruction) in the *Srotas* (channels) by the *Meda*, there is *Vriddhi* of *Koshthashrit Samana Vayu*, which in turn causes *Ati Sandhukshana* of *Jatharagni*. The increase in *Jatharagni* leads to rapid digestion of consumed food and leaves the person craving for more food. If at all due to some reason the person doesn't receive more food the increased *Agni* causes *Dhatu Pachana* which may lead to various complications. But because of the hunger the persons tend to eat more and the cycle continues. In this way it becomes a vicious circle creating excessive improperly formed *Medo Dhatu* with giving rise to various symptoms. Because of such condition of *Strotorodha*, the other *Dhatu*s are not nourished properly causing *Shaithilya* (flabbiness) of *Dhatu*s prior to *Meda Dhatu* and depletion of *Dhatu*s next to *Medo Dhatu*.

Discussion

Role of Takra in Medoroga

Among all the thirteen *Agnis Jatharagni* is the most superior *Agni*. *Jatharagni* is composed of *Saman Vayu*, *Pachak Pitta* and *Kledaka Kafa*,

And *Jatharagni Dushti* depend on all these three factors, *Kledaka Kafa* fine heads the chewed *Ahar* where saman *Vayu* illuminated *Pachak Pitta* which is responsible for digestion of *Ahar*.

1. Balances *Jatharangni*[16]

In Case of *Medoroga Jatharagni* as well as *Medagni* both are deteriorated, *Takra* due to is *Kashaya Rasa*, *Ushnavirya*, *Vikashi* and *Ruksha Guna* balances *Kafadosha* i.e., *Kledaka Kafa* and *Amla Rasa*, *Ushnavirya*, *Agnideepak* properties balances *Vatadosha* i.e., *Saman Vayu* and if *Saman Vayu* remain in its balance state it does not over illuminate *Pachak Pitta* also *Takra* has *Laghu Guna* and *Mala Sangraha* so it does not aggravate *Pitta Dosh*.

2. Remove the obstruction of *Srotas*

By the concept of *Ashraya Ashrayi Bhava*[17] and *Samanya Vishesh Siddhant*[18] the inter-relationship among *Kafa Dosh* with *Rasa*, *Mansa* and *Meda* also with other *Dhatus* and the causative factor for *Medoroga* is the excessive intake of *Kafaj Ahar Vihar* so it redouble the *Rasa*, *Mansa* and mainly *Meda Dhatus* when *Kafa doshas* are aggregate it obstruct the *Medovaha Srotas* and further only *Medo Dhātu* formation takes place and by the law of *Samanya Vishesh*, *Dravya Vishesh* action of *Takra* takes place due to its *Kashaya Rasa*, *Ushna Virya* and *Laghu Ruksha Guna* which deplete the *Kafa Dosh* and remove the obstruction of the *Srotas* through which *Srotas* get cleaned. As the *Amrita* or nectar is good for the gods,[19] similarly the *Takra* is useful for the human beings. *Takra* is like elixer (*Amṛta*) during *Śītakāla* (winter) as well as in case of *Kapha-Vātarogas*, *Srotorodha* and *Mandāgni*. *Takra* should never be taken during *Grīsmartu* (summer) and *Saradrtu* (late autumn) as well as in case of *Dourbalya*, *Bhrama*, *Mūrchā*, *Raktapitta*, *Mada* and *Śōtha*. *Takra* from which ghee/butter is removed is always good for health and is *Laghu* in nature. If ghee/butter is partially removed, such buttermilk is *Vṛṣya*, *Guru* and *Kapha Hara* in nature.[20] In *Vataprakopa* sour buttermilk is to be given along with rock salt. In *Pittaprakopa* sweet butter milk shall be given along with sugar (*Sarkarā*). In *Kafa Prakopa* *Takra* should be given along with *Rūkṣa*, *Trikatu*, *Kṣāra* substance etc.[21]

Conclusion

Takra with fat is heavy, causes lethargy and sleep.

It increases belly. The *Takra* with 1/2 fat contents is considered ordinary and the *Takra* entirely devoid of fats is light and wholesome. The action of *Takra* in obesity underscores its multifaceted therapeutic potential within the realm of *Ayurvedic* medicine. *Takra* offers a holistic approach to addressing the complex interplay of factors contributing to *Medoroga*.

By balancing the *Doshas*, enhancing digestion, and supporting gut health, *Takra* not only aids in weight management but also promotes overall well-being.

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