

TAKRA PRAYOGA IN ARSHAS**Sushil Kumar¹, Anjali Bharadwaj², Shailaja S V³**

¹PG Scholar, Dept., of PG studies in Shalyatantra, ²MD (AYU) Professor, Dept., of PG Studies in Shalyatantra, ³MD (AYU) Professor and HOD, Dept., of PG studies in Shalyatantra, SKAMCH & RC, Vijayanagara, Bengaluru, Karnataka, India

ABSTRACT

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 medications can be used as *anaushadaor patya* in treatment of *Arshas*. Ano-rectal diseases such as *Arshas* require specific treatments such as *bheshaja*, *kshara*, *agni karma* and *shastrakarma*, but also as an adjuvant requires *vatanulomana* and *agnideepana*. *Takra* has the qualities of *vatanulomana* and *agnideepana*. 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.

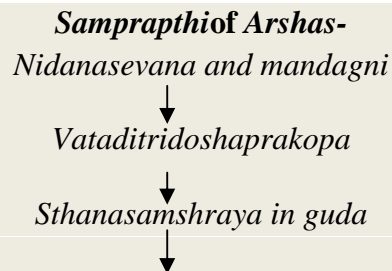
Keywords: *Arshas*, *takra*, haemorrhoids.

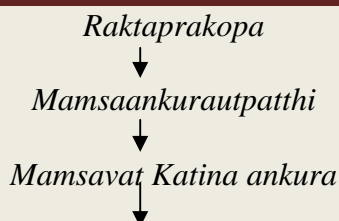
INTRODUCTION

Arshas in Ayurveda classics is defined as “*ArivatPrananShrunothiHinasthiIti Arsha*”¹. That which tortures patient like an enemy. It is mainly of two types- *Shushka Arsha* and *ArdhraArshas*. 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 used as *Aushadha* or as *Ahara*.

Arshas- The *VatadiDosha*'s involving *Twacha*, *Mamsa*, *MedadiDushya*'s produce

Mamsankura in *GudaPradesha*. On predominance of *Dosha*'s, it is of 6 types *Vataja*, *Pit-taja*, *Kaphaja*, *Sannipataja*, *Sahaja* and *Rak-taja*. In *Charaka Samhita*² *ChikitsaSthanaArshas* is considered as *KruchraSadyaVyadhi* as it is *BahuVyadhikara* as it involves all *Vata*, *Pitta*, *Kapha* and *Rakta* in its management. *VibadhaVata-Mutra-Purisha*, *Panduta*, *Balahani*, *Gudashula*, *Parikartana* (cutting type) of pain in *Nabhi* and *Vankshana* are some of the *Samanya-Lakshana*'s of *Arshas*³.





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

Preparation of various types of takra-

It is of 5 types namely⁴-

1. *Ghola*- curds with 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 takra⁵-

It is *Kashaya-Amlarasayukta, Madhuravipaka,*

Composition of buttermilk⁸

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	

Ushnaveerya, Deepana, Laghu, Preenanam, Vrushya and Vatanashaka.

Importance of *Takrapana*⁶-

“*yathasuranamamrutamsukhayatathana-ranambuvitakramahu*”

Just like *amritato SurasTakra* is for humans.

Udasvit helps in mitigation of *Ama, Chachika* easily digestible, mitigates *Pitta* and *Vata*, and acts as *Agnideepaka*.

“*natakraseviviyathatekadacinnatakradagdhaprabavantirogaha*”

He who uses *Takra* daily does not suffer from diseases, and diseases cured by *Takrado* not re-occur.

Amlatakra with *Shunti* and *Saindhava*- mitigates *Vatadosha*.

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

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

Asthaguna's of *takra*⁷-

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

Assimilation⁹

Water content in buttermilk at its highest is 91–92%. High water content allows the use of buttermilk both for maintaining the water balance of the human body and as a quick thirst quencher. As the water content of buttermilk 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 flavoured.

Takraprayoga in case of *Arshas*-

In one or the other form every author has mentioned the use of *Takra* in case of *Arshas*.

EX- *Takraarishta*¹⁰

Takra is considered to be the best in case of *Vata-Sleshma Arshas*. *Takra* helps in treating the *Sroto-dusti* in turn providing *Bala-pushti-varna*. In *Chakradatta* it is explained that in case of *Vibandha* butter milk 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*. *Takra* by its *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 *Sroto Shuddi*. Based on *Agnibala* of the patient the suitable *Takra* with or without fat content is used¹¹, 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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CORRESPONDING AUTHOR

Dr.Sushil Kumar

PG Scholar, Dept., of PG studies in Shalyatantra, SKAMCH&RC, Vijayanagara, Bengaluru, Karnataka, India

Email: sushil011jan@gmail.com

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