

**CONCEPTS OF TAKRA SEVAN WITH SPECIAL REFERENCE TO
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ABSTRACT

Ayurveda outlines various dietary rules and seasonal regimens to help the body adapt to changing environments. Its fundamental principle is "Swasthyasya Swasthya Rakshanam, Aturasya Vikara Prashamana," meaning the preservation of health in the healthy and the treatment of illness in the diseased. To support this, the concept of Rutucharya is described in detailed in classical Ayurvedic texts. Rutucharya describes the various regimens to follow in different seasons and In modern lifestyles, the consumption of Takra has become widespread due to its perceived benefits for gut health. However, Takra possesses specific properties that must be understood and considered before consumption. This study explores the qualities of Takra and its appropriate use during Grishma Rutucharya (the summer seasonal regimen).

NTRODUCTION

Ayurveda has always prioritized maintaining health and preventing disease through proper diet and lifestyle practices, rather than solely focusing on treatment and cure. Rutu classified based on distinct characteristics, exerts specific effects on both the human body and the surrounding environment. As seasons change, noticeable shifts occur in the environment, which in turn significantly influence the body. If the body fails to adapt to these seasonal transitions, it can result in Dosha Vaishamy (imbalance of doshas), potentially leading to various health disorders. Therefore, understanding Ritucharya is essential. Ritucharya

provides guidance on appropriate Ahara and Vihara for each season to help maintain a balanced and healthy state.

According to Ayurveda, a year is divided into six seasons: Shishira (late winter), Vasanta (spring), Grishma (summer), Varsha (monsoon), Sharada (autumn) and Hemanta (early winter). These are further grouped into two major phases or Ayanas based on the sun's apparent movement: Uttarayana and Dakshinayana. Uttarayana includes Shishira, Vasanta, and Grishma. During this period, the sun and wind become increasingly intense and dry, depleting the Soumya Guna (cool and soft qualities) of the earth and reducing an individual's strength. In contrast, Dakshinayana, comprising Varsha, Sharada, and Hemanta, is dominated by the moon's influence, which cools the earth and gradually enhances bodily strength.

In recent times, there has been a rising trend of consuming Takra, primarily for its reputed benefits in promoting gut health and its cooling effect on the body. While Takra does offer several health advantages, aspects like its correct preparation method, proper dosage, and the ideal time for consumption are often neglected. Moreover, there are several misconceptions about its use. Many people associate the term "buttermilk" with chhaas or taak, assuming it to be the same as Takra. However, the commonly consumed buttermilk today is actually chhaas, which differs from the traditionally prepared Takra mentioned in Ayurvedic texts.

MATERIALS AND METHOD

All available Ayurveda text, modern literature, articles, journals, research papers, internet was referred for this study.

OBSERVATIONS

Grishma Ritu, spanning from mid-May to mid-July, also considered as the summer season. During this period, the dominant Rasa is Katu (pungent), and the prevailing Mahabhutas are Agni (fire) and Vayu (air). Seasonal Characteristics of Grishma Ritu

Grishma Ritu is marked by intense heat and dry, unhealthy winds. Water bodies begin to dry up, and vegetation appears lifeless. The sun shines brightly with an appearance resembling the Atasi Pushpa (flax flower), and it causes further evaporation of moisture from water sources. Trees begin to shed their leaves, the surroundings lack greenery, and animals and humans alike search for water to stay hydrated.

During this season, Kapha Dosha which had accumulated during the earlier seasons begins to subside while Vata Dosha gradually increases. The intense summer heat evaporates moisture from the atmosphere as well as from within the body. This leads to a reduction in the body's Jaleeya Tatva, causing Kapha to decrease and Vata to accumulate. Since Shleshma is linked with bodily strength, its depletion results in reduced vitality. Consequently, the body's internal fire also becomes mild, affecting digestion and metabolism.

Dietary Guidelines for Grishma Rutu

To maintain body's equilibrium, it is essential to consume Hitkar Ahar i.e. foods that are light to digest, possessing Madhura (sweet), Snigdha (unctuous), Sheeta (cooling), and Drava (liquid) qualities. Since there is a natural loss of Jaleeya body fluids, a diet rich in fluids (Drava Yukta Ahara) is especially important to stay hydrated and to support body functions.

Avoid food items that are pungent (Katu), salty (Lavana), and sour (Amla) in taste. Although Ayurveda encourages consumption of all six Rasa (Shadrasa), the intake should be adjusted based on seasonal requirements.

Types of Takra

घोलं तु मथितं तक्रमुदश्विच्छच्छिकाऽपि च।

ससरं निर्जलं घोलं मथितं त्वसरोदकम् ॥१॥

तक्रं पादजलं प्रोक्तमुदश्वित्वर्धवारिकम् ।

छच्छिका सारहीना स्यात्स्वच्छा प्रचुरवारिका ॥२॥ भा. प्र.

According to Bhavprakash Nighantu Takra are of five types based on their method of preparation. They are as follows

1. Ghola

This is prepared by churning Dadhi (curd) without adding any water. When consumed with Sharkara pacifies Vata and Pitta doshas.

2. Mathit

This type is prepared by churning Dadhi after removing the Sneha content. Mathit is primarily effective in alleviating Kapha and Pitta doshas.

3. Takra

Prepared by churning curd with one-fourth the quantity of water. During this process, the Sneha portion is removed. Takra is absorbent (Grahi), astringent and sour in taste, and slightly Madhur Vipaka. It is Laghu, has Ushna Virya, stimulates digestion, improves vitality, provides nourishment and pacifies Vata. Takra is sour and warm in nature. Its astringent, heating, and drying properties make it effective in reducing Kapha.

4. Udashwit

In this preparation, curd is mixed with half its quantity of water and then churned. The Sneha content remains intact. This type is said to aggravate Kapha but is also considered Balya and helps balance all three doshas.

5. Chacchika

Made by churning curd with more than an equal quantity of water. Here, the Sneha is completely removed. Chacchika is Deepan, Laghu, and Sheetal. It is useful in managing disorders of Vata and Pitta, though it may aggravate Kapha.

Takra uses according to different Doshas

वातेऽम्लं शस्यते तक्रं शुण्ठीसैन्धवसंयुतम् ।

पित्ते स्वादु सितायुक्तं व्योषक्षारयुतं कफे ॥११॥ भा. प्र.

Sr.no	Dosha and Vyadhi	Takra
1.	Vata prakop	Amla Takra + Shunthi/Saindhav
2.	Pitta prakop	Madhur Takra + Sita
3.	Kapha prakop	Madhur Takra + Trikatu

Benefits of Takra

न तक्रसेवी व्यथते कदाचिन्न तक्रदग्धाः प्रभवन्ति रोगाः ।

यथा सुराणाममृतं सुखाय तथा नराणां भुवि तक्रमाहुः ॥७॥ भा. प्र.

A person who regularly consumes Takra is never troubled by illness. Diseases cannot thrive in a body where toxins are cleansed by Takra. Just as amrut (nectar) brings joy and immortality to the gods, Takra is considered a source of health and vitality for humans on Earth.

In Ayurveda, Takra holds a significant place in promoting health and managing various ailments. The Charaka Samhita highlights its therapeutic potential, especially in treating digestive disorders, Vata imbalances, and gastrointestinal issues. Takra is known for its ability to pacify excess heat, stimulate digestion, and harmonize the doshas particularly Vata and Pitta. It is highly valued for supporting digestion, boosting immunity, and detoxifying the body, making it a widely recommended remedy in Ayurvedic practice.

Indications of Takra

शीतकालेऽग्निमान्दये च तथा वातामयेषु च।

अरुचौ स्त्रोतसां रोधे तक्रं स्यादमृतोपमम् ॥

तत्तू हन्ति गरच्छर्दिप्रसेकविषमज्वरान् ।

पाण्डुमेदोग्रहण्यशोमूत्रग्रहभगन्दरान् ॥१५॥

मेहं गुल्ममतीसारं शूलप्लीहोदरारुचीः ।

श्वित्रकोष्ठगतव्याधीन् कुष्ठशोथत्क्षाकृमीन् ॥१६॥ भा. प्र.

In winter season, during weak digestive fire, in diseases caused by excess Vata, loss of appetite, and obstruction of body channels, Takra is considered equal to nectar. Takra is indicated in Gara, Chardi Praseka, Vishamjvara, Paṇdu, Meda, Grahani, Arsha, Bhagandara Meha, Gulma, Atisara, Shoola, Pliha-udara, Aruchi, Shvitra, Koshtha-gata-vyadhi, Kushta, Shotha, Krumi.

Misconceptions regarding Takra

Traditionally, Takra is prepared by adding a one fourth amount of water to curd without removing the cream, which helps preserve its inherent warmth. This unique quality makes it particularly effective in managing digestive disturbances and Vata-related conditions. However, a common misconception persists regarding its use especially during Grishma Rutu. Due to its Ushna nature, Takra is contraindicated during this time. Despite this, many people continue to consume it indiscriminately under the assumption that it universally benefits gut health, without considering the appropriate method, timing, or dosage of consumption.

DISCUSSION

नैव तक्रं क्षये दद्यान्त्रोष्णकाले न दुर्बले।

न मूर्च्छाभ्रमदाहेषु न रोगे रक्तपित्तजे ॥१७॥ भा. प्र.

While Takra offers numerous health benefits when consumed properly and in the right season, one of the most prevalent misconceptions is its use during Grishma Rutu. Many people mistakenly believe that Takra should be consumed in Grishma Rutu. In reality, due to its Ushna nature, Takra is contraindicated during Grishma Rutu. Ayurvedic texts advise against its use in conditions such as weakness, heat-related ailments, dizziness, burning sensations, and disorders caused by Rakta Pitta (bleeding disorders). Therefore, mindful and seasonally appropriate consumption of Takra is essential for reaping its therapeutic benefits without adverse effects.

CONCLUSION

Takra is a highly revered formulation in Ayurveda, often referred to as "nectar for humans" due to its numerous health-promoting and disease-curing properties. Classical texts such as the Charaka Samhita, Bhavaprakasha, and Ashtanga Hridaya extensively mention its role in enhancing digestion (deepana), improving metabolism (pachana), reducing ama, and balancing Vata and Pitta doshas. Charaka emphasizes

“गुणैः संपन्नं तक्रं श्रोष्यते दीपनीयकं” indicating that well prepared Takra strengthens digestion and should be considered a daily dietary component for those with weak Agni.

Properties of Chhachika

छच्छिका सारहीना स्यात्स्वच्छा प्रयुरवारिका ॥

छच्छिका शीतला लघ्वी पित्तश्रमतृषाहरी ॥

वातनुत् कफकृत् सा तु दीपनी लवणान्विता ॥८॥ भा. प्र.

Chhachika is a diluted form of curd, prepared by adding a larger quantity of water and thoroughly churning it. Unlike Takra, Chhachika has less nutritional essence, is clearer, lighter, and possesses greater cooling properties due to its higher water content. As per Ayurvedic texts, it is particularly beneficial in managing conditions arising from excessive

heat, such as Pitta disorders, fatigue, and thirst. However, it does not provide the same digestive and Vata balancing benefits as Takra, and thus is not suitable for treating Agnimandya (low digestive fire) or Vata-related imbalances. But in Grishma Rutu if Takra has to be consumed it has to be made in the form of Chhachika.

Furthermore, Ashtanga Hridaya warns against the indiscriminate use of Takra, particularly during Grishma Rutu and in cases of severe Pitta or bleeding disorders (rakta-Pitta), emphasizing that Takra's Ushna and Tikshna qualities can aggravate these conditions if not used judiciously.

To fully benefit from these preparations, one must understand the differences between them not just in terms of preparation, but also in their Rasa, Guna, Virya, and Vipaka. Takra, when prepared correctly by churning curd and removing the upper fat layer along with appropriate additives like rock salt, roasted cumin, dry ginger it becomes an ideal anupana for many Ayurvedic medicines and a daily health tonic.

In conclusion, Takra and Chhachika offer profound health benefits when used with proper understanding and seasonal awareness. By dispelling common misconceptions and adhering to the principles laid out in classical Ayurvedic texts, practitioners and individuals alike can unlock their full therapeutic potential. Integrating these age old preparations into daily life with awareness can support not only individual well-being but also contribute to the broader goal of holistic, sustainable health for society across generations.

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