



TAKRA KALPANA FOR HEALTH MAINTENANCE- A SCIENTIFIC REVIEW

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ABSTRACT:

Ayurveda Samhitas are not only the *Aushadha Granthas* but also the encyclopaedia, as they include everything relevant. In *Ayurveda*, '*Ahara Kalpana*' is considered as more competent than the *Aushadha Dravya*, as it is the basis of both health and disease. That's why *Ahara* is considered as *Prana* (life). *Ayurveda* states that the importance of *Agni* (digestive fire) through its compendium is to keep the body in healthy condition. *Agni*, if disturbed, it may create many kinds of disorders. *Takra* (buttermilk) acts as primary digestive aid for the disease associated with *Agni*. *Takra* is one of the *Ahara Dravya* with lots of medicinal properties. *Takra* indicated in various diseases like *Grahani*, *Arsha*, *Atisara* etc., as a *Pathya*, *Anupana* or single drug. The presence of sphingolipids, lactoferrins, caseins, good qualities of proteins, various vitamins etc., which are easily digestible have been detected in buttermilk. All these explain the mechanism and action of buttermilk. A person who consumes *Takra* never suffers from any disease and there is no recurrence of disease treated with *Takra*. It alleviates the hundred disorders. There is no remedy better than *Takra* for the 80 types of *Vataja* and 20 types of *Kaphaja Vyadhi*. Thus, we can call it 'Panacea' and 'Nectar' for its utility in innumerable diseases. It acts as *Rasayana* and helps to slow down the ageing process like a magical elixir. "*Takra* is easily palatable which can be used for prevention as well as treatment of diseases. Hence fulfils the principles of *Ayurveda*."

Keywords: *Kalpana, Kalpa, Ahara, Takra, Pathya.*

INTRODUCTION:

Ayurveda advocated, *Kalpana* is the process or method employed for the preparation of pharmaceutical products as well as food substances. *Kalpana* or *Prakalpana* is the process of ‘*Samskarana*’^[1] by *Agni*, *Jala*, *Atapa* etc. *Kalpana* can be defined as ‘*Yojana*’ (the plan or the strategy) developed for the preparation of food and medicines. Processes like grinding, heating, frying, boiling etc. are included in the list. The word *Kalpa* is also used for preparations. *Kalpa* and *Kalpana* having mutual differences but have some similarity. Hence, they both are used either in the same or different form.

In different context, the preparations are innumerable but in *Ayurveda* these formulations can be divided into *Aushadha* (medicinal preparations) and *Ahara* (dietary preparations). From *Aushadha Kalpana* only *Bhaishajya Kalpana* (Pharmaceuticals) has evolved. *Panchavidha Kashaya Kalpana* is established as basic principles of *Ayurveda*. *Ahara Kalpana* is a dietary regimen mentioned in *Krutanna Varga*. In *Ayurveda*, different forms of food are named as different *Kalpanas* (formulations). One substance is transformed into various forms with the help of different techniques and formulations which is still flourishing without any obstruction in present versatile era. For example- different types of food items can be made from rice like *Odana*, *Krishara*, *Peya*, *Vilepi* and many other preparations. The path of *Ahara Kalpana* is also

described in the form of 56 *Bhoga* in Ancient India. *Pathya Kalpana* (wholesome diet) mainly based on *Ahara Dravya*. which can be used in different forms according to severity of disease and condition of the patient.

Since the beginning of civilization, humans have lived in harmony with animals and depends on their products for survival. Mainly milk and its products like *Dadhi* (curd) and *Takra* were used as food supplement. According to a proverb, it is said that rivers of milk and curd were used to flow in ancient India. In the course of evolution, human discovered various sources of his livelihood, especially the food. Different forms of dietary substances such as solid, semi-solid and liquid were developed. The same substances started being used in different forms with the help of different *Samskara*.

Vaidyakeeya Subhashita Sahityam described that, Gods have got immortality due to *Amruta* (pious drink) in the heaven and humans have *Takra* on earth. According to this context, *Takra* has been given more importance and is comparatively more beneficial than *Amruta* (Nectar) which is present in heaven. In various contexts, *Amruta* is mentioned for God, just as *Takra* itself has been called *Amruta* for human beings. Preparations like curd, butter, buttermilk etc are mentioned in the context of *Ahara*, which are having very much difference in their properties and actions but these are basically highly nutritious.

During the period of *Mahabharata* Lord Krishna’s affection towards *Gau* (cow) and

Maakhana (butter) was reflected is still marked today in Indian mythology. Possibly for this product, Gods have also seen jealousy from humans. In different context, it is shown that illness of *Devaraja Indra* faced extreme difficulty in treatment probably due to the lack of *Takra* in Heaven.

Indian medical literature along with other literatures mentioned the *Takra Kalpana* in detail. Different types of *Dadhi* and *Takra* with different medicinal formulations are described in *Ayurveda* classics. *Takra* is capable to fulfil both the objectives of *Ayurveda* i.e., *Swasthya Rakshanam* and *Vikara Prashamanam* as it is mentioned in *Ahara* as well as *Aushadha* forms. According to *Ayurveda* curd is added with a quarter or half part of water to prepare the *Takra*.

In the year of 1903, a study was done by Dr. Herman Schwartz on the use of buttermilk feed at the New York Academy of Medicine, the paper titled "Buttermilk as an infant food". It was beneficial in fermentative diarrhoeas in infants. Which would help to reduce the infant mortality rate. After the publication of this study, buttermilk was extensively employed in Europe and the U.S. Buttermilk feeding was indicated in the cases of indigestion, atrophy and malnutrition. It was indicated for sick babies to recover from acute gastro-intestinal disorders. It was not advised as a permanent food. For chronic intestinal disturbances it is very much

beneficial. Buttermilk is using by some doctors in Europe along with malt foods. Clinically excellent results were observed by using buttermilk as an infant's food.

AIMS AND OBJECTIVES:

- To study the basic concept of *Takra*.
- To study the properties of *Takra*.
- Utility of *Takra*.

MATERIALS AND METHODS:

Materials:

Primary resources- *Bruhatrayee*, *Laghutrayee* and other classical literatures along with their commentaries has been included.

Secondary resources- Different articles, research papers and internet sources had been considered.

Methods:

Above mentioned materials had been collected to study the diverse references of *Takra*. Some concepts of *Takra* had been arranged in tabular form for easy understanding.

RESULTS:

Acharya Hemadri explained that, *Takra* is a liquid preparation of curd which is prepared by churning process. *Acharya Kaiyadeva* explained very elaborately about the preparation of *Takra*. i.e., first of all, curd should be churned for a moment, afterward add the water and churn it slowly for 3 hours with the help of mechanical churner ^[2]. *Acharya* classify the *Takra* into ten types on the basis of quantity of water & butter within it. These are ^[3].

Table No.1- Classification of *Takra*

<i>Ghola</i>	Without water, with no butter removed
<i>Mathita</i>	Without water, devoid of butter
<i>Takra</i>	Added 1/4 th part of water, devoid of butter
<i>Udashwita</i>	Added 1/2 part of water, devoid of butter
<i>Shwetamatha</i>	Added equal quantity of water, devoid of butter
<i>Dandahata</i>	Added one and half part of water, devoid of butter
<i>Kaalasheya</i>	Added twice of water, devoid of butter
<i>Karamathita</i>	Curd churned with hand
<i>Gaalita</i>	Curd squeezed (filtered) with cloth
<i>Shaadava</i>	Added fruit juice with curd

- *Mathita* is obtained after removing the butter from *Ghola* ^[4].
- According to *Bhavaprakasha*, *Ghola* mixed with *Sarkara* is having properties similar to *Rasala* (medicated curd), it pacifies *Vata*, *Pitta* and make the mind pleasant ^[5]. *Chhacchhika* is the product of curd prepared by adding large quantity of water ^[6].
- *Bhavaprakasha* considers *Takra* as *Vrushya* ^[7] (Aphrodisiac) while *Sushrutacharya* ^[8] and *Acharya Kaiyadeva* ^[9] consider it as *Avrushya*.
- *Acharya Sushruta* explained *Takra*, *Ghola* and *Udasvita* are the types of *Takra* ^[10], these are prepared by different quantity of water and churning techniques.
- *Takra* prepared by adding half part of water and *Udashvita* carry the same properties.
- According to *Acharya Dalhana*, *Udasvita* prepared by adding half quantity of water is neither highly concentrated nor too much diluted. It is having *Madhura-Amla Rasa* and considered as best (*Shreshtha*) among all ^[11].
- *Acharya Hemadri* called the *Takra* as '*Mathitam Dadhi Takra*' ^[12].
- *Aushadha-Yukta Takra* (*Takra* prepared with medicine) has also been explained in *Ayurveda* by different *Acharya*. *Arsha Adhyaya* of *Charaka Chikitsa* mentioned that, *Takra* is to be kept in an earthen pot which is smeared with the paste of *Chitraka* root bark, especially for *Arsha Roga* ^[13].

Table no. 2- Variants of *Takra*:-

<i>Kaiyadeva</i>	<i>Bhavaprakasha</i>	<i>Charaka</i>
1. <i>Ghola</i>	<i>Ghola</i>	<i>Anudhrita/Purna Snehayukta</i>
2. <i>Mathita</i>	<i>Mathita</i>	<i>Ardhodhrita/Ardhasnehayukta</i>
3. <i>Takra</i>	<i>Takra</i>	<i>Ruksha/ Purna Snehodhrita</i>
4. <i>Udaswit</i>	<i>Udasvita</i>	

5.Kalasheya		
6.Dandahata		
7.Shwetamatha		
8.Karmathita		
9.Gaalita		
10.Shadava		
	Chhachhika	

- Since *Anudhrita* and *Ghola* have comparable qualities, they are nearly regarded as the same.
- *Ardhodhrita* and *Mathita* bears no resemblance to any *Takra*.
- *Kaiyadeva* also explains the special preparation of *Takra* called *Gaalita* (filtered via cloth).
- The *Ruksha* form of *Takra* can be related to *Chhachhika*, *Dandahata*, *Kaalasheya*, *Karmathita*, *Shwetamatha* and *Shaadava* as indicated by *Kaiyadeva*.
- *Ruksha*, also known as *Purna Snehodhrita Takra* shares many of the same characteristics as *Takra*.
- The physiochemical properties, nutritional value and therapeutic use of the aforementioned *Takra* and its varieties vary accordingly.

The variations of *Takra* depend upon the method of preparations which adhere to unique properties and indications-

Table No. 3- Basic preparations, properties & indications of *Takra* ^[14,15,16,17,18]

Types of Takra	Methods of Preparation	Properties	Indications
1. <i>Ruksha</i>	Complete butter removed before churn the curd	<i>Kashaya, Amla rasa</i>	<i>Kaphaja Vyadhi</i>
2. <i>Ardha Snehayukta/Ardhodhrit</i>	Half butter removed before churn the curd	<i>Kashaya, Amla rasa</i>	<i>Pittaja Vyadhi</i>
3. <i>Purna snehayukta/ Anudhrit</i>	Churned curd with no butter removed	<i>Kashaya, Amla, & Madhura rasa</i>	<i>Vataja Vyadhi</i>
4. <i>Ghola</i>	Churned curd with no butter removed and no water added	Delicious, <i>Similar</i> to <i>Rasala</i> when added with <i>Sharkara</i> .	<i>Vata-Pittaja Vyadhi</i> , thirst, <i>Burning Sensation</i> & <i>Pratishyaya</i> .

5.Mathita	Churned curd without adding water and butter separated after churning.	Kashaya	Pittaja & Kaphaja Vyadhi
6. Takra or Katvara	Churned Curd with quarter part of water and butter is removed.	Rasa- Kashaya & Amla, Anurasa- Kashaya Veerya- Usna Agnideepana, Laghu & Sangrahi.	Kapha & Vataja Vyadhi
7.Udasvita	Curd churned with half quantity of water.	Kapha Karaka	Daurbalya, Amadosha
8.Chachhika	Curd churned twice with ample amount of water to remove the dense part (butter) completely.	Sheeta, Laghu. Deepana, if added with Saindhava	Pitta-Vataja Vyadhi, thirst, tiredness and indigestion.
9. Dandahata	Curd is churned with one and half parts water.	Laghu	Grahani, Arsha, Atisara
10.Kaalasheya	Churned curd with twice of water.	Laghu	Tiredness
11.Karamathita	Hands churned Curd.	Snigdha	Dourbalya
12.Gaalita	Cloth squeezed (filtered) curd.		Dourbalya
13. Shaadava	Churned Curd added with any fruit juice.	Swayoni anuwartate- (properties similar to the added fruit juice.)	Dourbalya
14. Swetamatha	Churned curd with equal part of water.	Laghu, sweet	Rakta pitta- acc. Kaideva

Table No. 4- Properties of Takra according to Rasa Panchaka ^[19]

Rasa	Madhura, Amla, Kashaya
Anurasa	Kashaya
Guna	Laghu, Ruksha.
Veerya	Ushna
Vipaka	Madhura
Karma	Agni-Deepaka, Tripti-Karaka Veerya and Medha Vardhaka.

Quantitative usage period ^[20]

Use of *Takra* in an appropriate way; depending on the strength of the individual, strength of the disease and strength of the *Agni*, *Takra* should be consume for-7 days, 10 days, 15 days or 30 days.

Use of *Takra* according to *Agni* (Digestive fire)

Bala- ^[21]

Mandtama Agni: only *Takra* should be taken morning and evening for a week or ten days or fortnight (14 days) without any food.

Mandatar Agni: only *Takra* in the morning, *Takra-Avaleha* or *Takra* mixed with *Laaja* (flour of parched paddy) in the evening.

Manda Agni: only *Takra* in the morning, *Samskarita Takra* with *Odana*, *Yusha* etc. in the evening.

Table No. 5- Preparations of *Takra* according to Diseases- ^[22,23]

Disease	<i>Takra</i> Preparations
<i>Vataja Vyadhi</i>	<i>Saindhava</i> mixed <i>Amla Takra</i>
<i>Pittaja Vyadhi</i>	<i>Sharkara</i> mixed <i>Madhura Takra</i>
<i>Kaphaja Vyadhi</i>	<i>Trikatu</i> and <i>Kshara</i> (alkali preparation) mixed <i>Takra</i>
<i>Mutra Kruchhra</i>	<i>Guda</i> mixed <i>Takra</i>
<u>Pandu</u>	<i>Chitraka</i> mixed <i>Takra</i>
<i>Ajeerna & Atisara</i>	<i>Takra</i> in the form of <i>Peya</i>
<i>Prameha</i>	<i>Haritaki Churna</i> mixed <i>Takra</i>

Classical pharmaceutical preparation of *Takra*-

Takrarishta: Indicated in *Sotha*, *Gulma*, *Arsha*, *Krimi*, *Prameha* and all kinds of *Udara Roga*. It is taken before, in between and after meals ^[24].

Takrasava: Indicated in *Pleeha* (Spleenomegaly). It is taken after meals for 3 weeks ^[25].

Ashtakatvara Taila- Indicated (internal administration) in *Urustambha* and *Gridhrasi*. ^[26]

Other indications of *Takra*- ^[27]

Shotha (Oedema), *Grahanidosha* (IBS), *Udara* (Ascitis), *Pleeha* (Spleenomegaly), *Arsha* (Haemorrhoids), *Aruchi* (Anorexia), *Snehavyapad* (complications due to overuse of oil therapy), *Garavisha*, *Krutrimavisha*, *Vishama jwara* (fever), *Praseka* (excess salivation), *Shoola* (pain), *Hridroga*, *Medoroga*, *Agnimandhya*, *Amadosha*, *Kushta*, *Urustambha*

(stiffness of thigh), *Grudhrasi* (sciatica)^[28], *Krimi*^[29] etc.

Swetamatha (explained by *Kaiyadeva Nighantu*) is a type of *Takra* which is indicated in *Rakta-Pitta* due to *Laghu* and sweet properties.

In the context of *Arsha*, the utility of *Takra* is mentioned. It is said that there is no any medicine better than the *Takra* for *Vata-Kapha Pradhan Arsha*^[30]. It alleviates the hundred disorders (80 types of *Vataja* & 20 *Kaphaja* types)^[31]

Nutritional value of *Takra*^[32]

Amounts per 100 gm

1. Calories-40
2. Total fat-1%
- 2a. Saturated fat-2%
3. Cholesterol- 1%
4. Sodium-4%
5. Potassium-4%
6. Total carbohydrate-1%
7. Protein-6%
8. Vitamin C-1%, B6-0%, D-0%, Cobalamin-3%, Calcium-11%, Magnesium-2%, Iron-0%

DISCUSSION:

Mainly due to *Samskara* with *Agni*, *Jala* and *Manthana*, *Takra* even becomes more effective, free from their impurities; while carries all the rich nutrients of milk and curd. *Takra* attains atomic properties that are perfected by the virtues of nanotechnology. All the cells or tissues of the body are nourished by removing the imbalances in the body, which acts as *Rasayana* (rejuvenating therapy of *Ayurveda*) and rejuvenate the person. Probably

that's why *Acharya Kaiyadeva* and *Bhava Mishra* called it *Amruta* (nectar)^[33, 34]. for the earth.

Consumption of *Takra* helps to attain the ultimate health benefits by clearing the minute channels of the body. *Takra*, which is rich in nutrients, helps to unclog the tiny circulatory channels of the body, making it practically useful for all intestinal conditions. Buttermilk helps to restore intestinal flora; however, it is *Grahi* but ease the constipation, detoxify the body and clean the intestines. *Takra* improves the strength and nourishes the body^[35]. *Takra* has innumerable health benefits as well.

In *Ayurveda*, *Ahara* is considered as *Mahaushadha* (powerful medicine). *Takra* is one of them, which is a product derived from curd and widely used by almost everyone. The residue left behind (by-product) during churning the milk cream into butter is traditional buttermilk. Another way to make it is to dilute the curd with water which is refer as *Chhaachha* by most of the people. Often, all the *Swasthyakara* and *Rogahara Gunas* are present in *Takra* and due to the speciality of *Samskara*, most of the harmful effects are subsided. As per need, due to the water ratio, i.e., more or less, it can be easily made into *Laghu*, *Guru*, and *Tridosha-Shamaka*. It gives us a sense of satisfaction and fullness of satiety without adding too much of calories. Its calming qualities might also support to reduce the gastric acidity. *Takra* also offers a plethora of health advantages. Thus, according to *Ayurveda*, a wholesome diet with proper

digestion and metabolism is responsible to achieve the good health.

As per different bases, different types of *Takra* are explained in *Samhitas*. Practically, their various forms and the more or less similarity in the usage is more scientific and convenient. Hence probably the *Takra* is the common name for all. So, there is a need to use these different forms very wisely. For example, in all *Samhitas*, *Takra* named as *Ghola* along with *Sharkara* attains the property of *Rasala*; which is sweet, highly nutritious and helpful to achieve the *Brihmna* property. This *Ghola* (*Rasalavata Takra*) pacifies *Vata* and *Pitta* while taken according to the *Agni* of a person. It can be used as *Bruhmana Chikitsa* in *Vata Vikar*, but the same is harmful for *Kaphaja Vikara* and obese people. Another example for *Mathita* is having *Kapha* and *Pitta Shamaka* property. In this section one more example of *Udasvita* is given, which is *Tridosha-Shamaka* and is the best among all types of *Takra*.

Buttermilk functions as a *Rasayana* (a kind of mystical elixir) that may assist to slow down the ageing process. *Takra* can be used in daily life by combining it with other pleasant ingredients like *Shunthi*, *Sharkara*, *Saindhava* etc. The mode, sequence and time of *Takra* consumption have been explained in detail within the *Ayurvedic* classics. If the digestion capacity of the patient is very bad, they should just take *Takra*. Dosage can be increased considering the *Agni* of patient. One should not withdraw the *Takra* suddenly, it should be

gradual. For better effect, they should start with the recommended dosage and gradually raise according to *Agnibala* (*Vardhamana Takra*). It should be taken in increasing order till the maximum dose is achieved then decrease the dose in the same manner. Maximum treatment therapy completes in 30 days, i.e., periods limited like other *Kalpas*.

As per requirement, *Takra* can also be used as *Anupana* (postprandial drink). This will help to increase and maintain the strength of the body. There will be improvement in digestive power by *Takra* consumption. It is seen when *Takra* is poured on the broad and deep-rooted grasses, it destroys the grass completely and not regenerate again. Similarly, the piles do not recur in a person treated by *Takra* ^[36]. The same concept accepted by different *Acharyas* for other diseases.

Takra works well on *Grahani* disease since it contains *Deepana*, *Grahi* and *Laghu* properties ^[37]. Due to *Amla Rasa*, it should be *Vidahi* and *Pitta Vardhaka* but the fresh prepared *Takra* having *Madhura Rasa* and even *Madhura Vipaka*, it does not vitiate the *Pitta* ^[38]. That is why it is utilised as *Pitta Prashamana* along with *Pitta Shamaka Aushadhi* and *Sharkara*. *Dadhi* (curd), a preparation from the milk has the property of *Sroto-Avarodhaka*. On the contrary, *Takra* is excellent *Srotosodhaka*, which clears the circulatory channels of the body. Such a way, *Takra* (as a *Dadhi* product) is *Abhishyandi* (i.e., cause obstruction to the srotasa and are slimy & heavy in nature) it should be *Kapha*

Vardhaka, but because of its qualities like *Kashaya rasa*, *Ushna*, and *Vikashi Guna*, it cleanses the obstruction and is beneficial in *Kaphaja Vyadhi* ^[39]. Similarly due to *Kashaya Rasa* and *Ruksha Guna* it should be *Vata Vardhaka*, but owing to the *Madhura-Amla Rasa* and *Sandra Guna* it is also indicated in *Vata* disorder ^[40]. The best conditions to use of *Takra* is winter season, *Agnimandhya*, *Kaphaja Roga*, obstruction of channels (*Margavrodha*) and *Vata Vyadhi* especially vitiated *Vata* within the abdomen. ^[41].

Since *Takra* is beneficial in *Aruchi*, *Agnimandhya*, *Srotorodha* and *Vata-Kaphaja Vyadhi*. Hence, it will be beneficial for *Amaja Vyadhi* like *Ama-Dosha* as well as *Amavata*. A man who practices to drink the *Takra* will never be diseased and because of its impact, the pacified diseases will never be aggravated ^[42]. *Takra* kills the *Vata Vyadhi* due to *Amla rasa*, *Pitta Vyadhi* due to *Madhura rasa & Vipaka* and *Kapha Vyadhi* due to *Kashaya Rasa* and *Anurasa* ^[43]. Hence, *Takra* is beneficial in all the three *Doshas* and plays role of nectar for this condition.

Indications and Contraindications of *Takra*

[44,45]

Although *Takra* is indicated for all but there are some limitations. i.e., it should be consumed in the conditions like low digestive power, *Kaphaja Roga*, *Vitiated Vata* and *Srotorodha* (blockage of circulatory channels). *Takra* has been ideally indicated in the winter season and should not be taken in the summer.

It is also contraindicated in conditions of *Adham Bala* and *Pitta Prakopa*, (*Rakta Pitta*) in such situation, there is appearance of giddiness, fainting and burning sensations because of its *Ushna Veerya*.

CONCLUSION:

Ayurveda recommended *Takra* for various purposes due to its unique digestive role in metabolism. On the concurrent of modern science, it has also been proven that it contains lactobacillus and acts as a natural probiotic, which helps in proper digestion and absorption. As loaded with nutrients, *Takra* is beneficial in almost all intestinal diseases as it clears the minute circulating channels of the body. *Takra* is very useful in treating the diseases associated with *Agni Vikruti*.

Ayurveda advocated that a healthy individual should consume *Takra* on the basis of their personal states of *Dosha Prakruti*, *Agni-Bala* and *Sharir Bala*, but the *Chachhika* which is a type of *Takra* commonly called *Chhaachh*, should be taken throughout the season and beneficially taken as *Anupana*. *Takra* detoxifies the body by cleansing the channels as well as intestines, relieves the constipation, and helps to maintain the intestinal flora. By means of their *Rasa*, *Guna*, *Virya*, *Vipaka*, and *Karma* act as *Tridoshaghna*. *Takra* strengthens immunity and helps to attain the *Prayojana* of *Ayurveda* by adding the nutritional value. *Takra* is easily palatable and can be used for both prevention and treatment of diseases, hence fulfils the principles of

Ayurveda (Swasthyarakshanam and Vikarprashanam). The *Ghola*, *Mathita*, *Takra* *Udasvita*, *Chachhika* and other types of *Takra* have different physiochemical characteristics, nutritional values, and therapeutic uses.

During the course of nutrients circulation, microchannels of the body get clogged or blocked for various reasons which results into deficiency of nutrition to a particular organ or system. It is essential to remove such blockages. *Acharya Charaka* states that *Takra* removes such blockage and purifies the "Srotas." Drinking buttermilk daily can shower various benefits, such as improving digestion due to its probiotic content, providing essential vitamins, minerals and supporting healthy weight management due to its lower fat content. Its soothing properties may also help in alleviating stomach acidity. Buttermilk is like a magical elixir that might help to slow down the ageing process, thus acting as a *Rasayana*.

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