

**TO STUDY THE EFFECT OF VATAANULOMNIYA YAVAGU IN  
MANAGEMENT OF ADHARNIYA VEGA W.S.R. TO  
PURISHVEGAVRODHAJANYA ROGA**

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**ABSTRACT**

Individual possessing *Sama Doshas*, *Dhatus*, *Malas*, is termed as healthy and their vitiation is the cause for diseases. "*Karana*" is *Vega Dharana* and symptoms produce there after represents "*Karya*". Diseases caused due to *Adharniyavega* have been categorized as *Prajnaparadha* because in pathogenesis of such diseases primary fault begins with psyche (*Prajna*) and later on somatic involvement occurs. Unintentionally one has to suppress their natural urges due to changing life style, non availability of public toilets, habit forming, some unavoidable reasons because of workplace (like stress, increased work load, target completion, night duties etc.). This gives rise to many diseases due to *Vega Dharan*. Keeping all these points, Concept of *Adharniya Vega* is studied and elaborated according to Ayurvedic literature and an effort is made to understand the physiology and pathology of *Purisha Vegavrodha* through Ayurveda. **Objective:** A

study entitled "To Study the Effect of *Vataanulomniya Yavagu* in management of *Adharniya Vega* w.s.r. to *Purishvegavrodhajanya Roga*" was taken and patients were registered according to inclusion exclusion criteria and provided with *Vataanulomniya Yavagu* as *Ahara*(diet) twice a day for 7 days. 30 patients completed the study and result was evaluated on the symptoms. **Study Design:** A open clinical trial pre and post, prospective in style,

where a hypothesis is made on effect of *Vataanulomniya Yavagu* in management of *Adharniya vega* w.s.r. to *Purishvegavrodhajanya roga*. **Methodology:** Randomly patients were selected and administered with *Vataanulomniya Yavagu* 200gm twice daily, for 7 days with a follow-up in 15 days. Assessment of the treatment was based on before treatment (BT) and after treatment (AT) effects of *Vataanulomniya Yavagu* on the parameters namely; subjective, i.e. *Pakwashayashoola*, *Varchoappravartanam*, *Vataappravartanam*, *Shirah Shoola*, *Pindikoudveshtanam* and *Adhyamana*. *Vataanulomniya Yavagu*. Result was found highly significant statistically on symptoms of *Purisha Vega Dharana*.

**KEYWORDS:** *Adharniya Vega*, *Purishavega*, *Vataanulomniya Yavagu*.

## INTRODUCTION

As said by *Acharya Sushruta* a healthy person is he whose *Doshas* (humours) and *Agni* (metabolic) state are in equilibrium, whose functional activities of the *Dhatu* (tissues) and *Mala* (excretory products i.e. the physical state) are in balance and the *Atma* (soul), *Indriya* (senses) and *Mana* (mind i.e. mental state of the body) feel well.<sup>[1]</sup>

*Acharyas* have specially mentioned the importance of *Doshas*, *Dhatus* and *Malas*, there state of equilibrium is termed as healthy and vitiation is cause of diseases.

*Charaksamhita* is very effective in describing the importance of natural urges, "*Karana*" is *Vega Dharana* and symptoms produce there after represents "*Karya*". Preventive aspects of *Swasthya* are well highlighted.

Suppression of *Adharniyavega*(natural urges) related to *Mutra* (urine), *Purish* (faeces), *Shukra*(semen), *Kshudha*(hunger), *Pipasa*(thirst), *Apanavata*(flatus), *Jrimbha*(yawning), *Chardi*(vomiting), *Nidra*(sleep) etc; either willful or forced has been considered to be harmful in *Ayurveda* and is likely to induce vitiation of *dosas*, causing several diseases.

The *Dharana* of *Purishaavega* may cause *Pakvashayashoola*, *Shirashshoola*, *Vataappravartanam*, *Varchoappravartanam*, *Pindikoudveshtana*, *Aadhyamana* caused by *Vaata Dosh*.

Diseases caused due to *Adharniyavega* have been categorized as *Prajnaparadha* because in pathogenesis of such diseases primary fault begins with psyche (*Prajna*) and later on somatic involvement occurs. Hence, these diseases may be recognised as psychosomatic diseases also

and the situation leading to these diseases may be considered as stressful situations because in aetiology of psychosomatic diseases stress plays a major role.<sup>[2]</sup>

### Need of Study

*Acharya Charaka* had already stated about the persons who are eternally sick in *Phalamatrasiddhi Adhyaya* i.e. *Shrotriyas*(people belonging to priest class), *Raja Sevakas*(Servants of the king), *Veshyas*(Courtsans), *Panyajivi*(merchants).<sup>[3]</sup>

In this modern era, unintentionally people do have to suppress their natural urges due to changing life style, not having proper sanitation, while traveling many people have habit of *Vega Dharan*(suppressing urges) and some unavoidable reasons because of workplace (like stress, increased work load, target completion, night duties etc.) This definitely deteriorates health and gives rise to many diseases due to *Vega Dharan*.

*Acharya Charak* cite *Bahya Upacharas* such as *Abhyanga*, *Utsadana*, *Samvahana*, *Avagaha*, *Antah Upchara* such as *Varti*, *Basti Karma*, *Pramathi Anna*<sup>[4]</sup>, *Vitbhedi Annapana*, *Anulomniya Annapana*.<sup>[5]</sup>

Keeping all these points in view an effort is made to understand the concept and study the effect of *Vataanulomniya Yavagu* in *Purishavegavrodhajanyaroga* in study entitled “To Study the Effect of *Vataanulomniya Yavagu* in management of *Adharniya Vega* w.s.r. to *Purishvegavrodhajanya Roga*”.

### Source of the drug

The plant material *shunthi* (Tuber), *haritaki* (fruit), *pippali mool* (root) used in the clinical study was procured from a reliable source of Dehradun market. Its authentication was done in the PG Department, DravyaGuna, UAC, Dehradun.

### Method of Preparation of *Vataanulomniya yavagu*.

All the ingredients of *Vataanulomana* drugs were taken and then cleaned, washed and dried properly. The material was pulverized to obtain semi fine powder. Patient was advised to make a decoction by adding 8 times of water in 5-10 grams of mixture of *Pippalimool*, *Shunthi* and *Haritaki* which was reduced to 1/4<sup>th</sup> of its quantity at mild heat and was filtered.

Then 40 grams of rice along with above *Kwatha* were taken and 6 times water was added. It was heated at mild heat till rice was cooked.<sup>[6]</sup> The above prepared *Yavagu* was given as meal

twice a day.

### Quality of *Yavagu*

*Kashyapa Samhita* has described the standard quality of *Yavagu*.<sup>[7]</sup> A quality *Yavagu* should possess normal semisolid texture and should not be excessively concentrated or dilute. It should be prescribed in warm and fresh condition and not after cooling. The rice grains should remain intact after the preparation as it can be separated from each other and the ultimate quality is its pleasant and palatable appearance.

### Dose

Patient was advised to take *Yavagu* as meal in forenoon and evening that is twice a day for 7 days. The *Matra* is prescribed as per digestive capability (200gm) of the individual i.e. of daily routine diet.

Number of patients 32 were registered for the studies in opd of swasthvritta at Uttaranchal Ayurvedic Hospital, Dehradun on basis of inclusion and exclusion criteria. 30 patients completed the treatment.

Follow up after 15 days.

### Inclusion criteria

1. Volunteers/ patients willing for trial.
2. Age group 20 - 60 years irrespective of sex, race, religion and socio-economic status.
3. Patient with clinical features of *Pakvashaya Shool*, *Shirah Shool*, *Vaatvarcho Apravartanam*, *Pindikoudveshtana*, *Aadhyamandue* to *Purishavegadharana*.

### Exclusion criteria

1. Volunteers/patients not willing for the trial.
2. Volunteers/patients below 20 and above 60 years.
3. Patients having any associated chronic ailments like Diabetes Mellitus, G.I.T disorders, Ulcerative colitis, crohn's disease, renal disorder and hepatic disease.
4. Pregnant and lactating mother.

### Assessment criteria

During study patient were thoroughly assessed on the basis of various subjective *Ayurvedic* parameters. These parameters were recorded and grading was done on the basis of severity

for the purpose of assessment as in ascending order from 0 to 3, where 0 stands for no symptom, 1 stands for mild feeling of symptom, 2 stands for moderate feeling of symptoms and 3 stands for severe feeling of symptoms. *Ayurvedic* symptoms are.

- *Pakwashaya shoola*
- *Shirah shool*
- *Vataappravartanam*
- *Varchoappravartanam*
- *Pindikoudveshtana*
- *Aadhyamana*

### Statistical analysis

The information collected on the basis of above observation was subjected to statistical analysis. The Wilcoxon's Signed Rank test was carried out for all non parametric data to analyze the effect of individual therapy in one group.

n=30	Mean		Mean difference	% change	P
	B.T	A.T			
<i>Pakvashaya shool</i>	2.26	0.53	1.63	76.47	0.0000003405
<i>Varcho Apravartanam</i>	2.5	0.56	1.93	77.33	0.0000002973
<i>Vataappravartanam</i>	1.4	0.7	0.7	50	0.0000997
<i>Shirah shool</i>	1.26	0.46	0.8	63.15	0.000009413
<i>Pindikoudveshtana</i>	0.96	0.33	0.53	65.38	0.002615
<i>Adhyamana</i>	1.16	0.36	0.8	68.57	0.00002915

Effect of administering *Vataanulomna Yavagu* on Symptoms i.e. *Pakvashayashool*, *Varcho Apravartanama*, *Vataappravartanam*, *Shirahshool*, *Pindikoudveshtana*, *Adhyamana*, were found highly statistically significant.

## DISCUSSION

### Effect of the Therapy on Clinical Symptoms

*Pakvashayashool* improved by 76.47% which is statistically significant ( $p < 0.01$ ). *VarchoApravartanama* improved by 77.33% which is statistically significant ( $p < 0.01$ ). *Vataappravartana* improved by 50% which is statistically significant ( $p < 0.01$ ). *Shirahshool* improved by 63.15% which is statistically significant ( $p < 0.01$ ). *Pindikoudveshtana* improved by 65.38% which is statistically significant ( $p < 0.01$ ). *Adhyamana* improved by 68.57% which is statistically significant ( $p < 0.01$ ).

Management of any disease relies upon two ways of treatment viz. *Shodhana* and *Shamana*. *Purisha Vega Dharana* (voluntarily suppressing the urge of faeces) comes under *Pragyapradha*<sup>[8]</sup>, *VataDosha's Prakrita Karma* is to expel out mala (*Bahirmalanama*).<sup>[9]</sup> In *Purisha Vega Dharana Vayu (Apana Vayu)* is mainly getting vitiated drying up the Faeces which in turn causes obstruction and *Shoola in Pakwashaya*.

*Acharya Charaka* has described *Vata anulomaka* drugs to be administered for morbidity of *Apana Vayu*.<sup>[10]</sup> *Vata anulomniya Yavagu* act on expelling the faeces out of *Pakwashaya* and *Guda*.

Due to *Purisha Vega Dharana* and Vitiating of *Vata, Mala* gets accumulated and obstructs the *Srotas* leading to the occlusion of *Vayu*<sup>[11]</sup> which in turn effects *Guda* (*Mamsa Marma*).<sup>[12]</sup>

*Acharya Charaka* has also described diseases originating at *Marma Sandhi* are *Yapya* which should be managed for long period.

So *Vata anulomniya yavagu* has been proved to neutralize *Vata* disorders due to *Purisha Vega Dharana*.

- On evaluating the overall effect of therapy adopted in *Purisha Vega Dharana*, highly significant level of improvement observed in maximum number of patients.
- Therapy was effective in reducing almost all the symptoms of *Agnimandya* and *Vataja Vikara* prevailing due to *Purisha Vega Dharana*.

### **Probable mode of action of *VataAnulomniyaYavagu***

During *Chikitsa*, *Bhishaka* use several types of combination of same *Dravya* to increase its efficacy. Here also the *Samyoga of pippalimool, shunti and haritaki* with *Yavagu* amplifies its efficacy. *Guna* is very important among the *ParadiGuna*.<sup>[13]</sup> According to *Acharya Charaka*, all the *Karma (Chikitsa)* is only caused due to the *Samyoga*. Hence due to the *Samyoga* of the *vata anulomniya drugs* with the *Yavagu* its effectiveness increases. According to *Prakritisamsamveta Sidhanta* one should decide the action of compound by adding *Prabhava* of its each ingredient.<sup>[14]</sup> This is one of the reasons for getting better results in the present study.

*Shali* (Rice) is described in *Shukdhanya Varga* and their properties are cold, *Madhur* (sweet) in *Rasa* (taste) and *Vipaka* which helps in *Baddhaalpavarchasa* (excretion of faeces), unctuous, bulk promoting, semen promoting and diuretic.<sup>[15]</sup>

*Yavagu* is combination of different *Dravya* mixed together boiled in water and is given hot to patient. So there will be synergistic effect of all the things showing their properties, boiled water have *VayuAnulomana*, *Agnideepana* properties and is easy to digest it is helpful in inducing diarrhea<sup>[16]</sup>, and benefits of having warm food are it increases taste, the eaten food stimulates the digestive fire gets digested quickly and *Vataanulomaka*.<sup>[17]</sup>

### Effect of *Samsakara* on *Yavagu*

Heat produced during cooking increases the digestibility of carbohydrates. Keeping these facts in consideration, the ancient *Ayurvedic* seers have indicated that the patient who is administered *Shodhana* therapy in the morning should remain empty stomach in the noon and in the evening, *Yavagu* should be prescribed and continued the same for two meal times of the next day. By doing this, enzymes in the body responsible for digestion and metabolism, which are generally subdued because of purificatory measures, are purified and *Agni* grows strong, stable and becomes capable of digesting all types of food.<sup>[18]</sup>

### According to the *Rasapanchaka* of the *VataAnulomniyadrug*

**Rasa** – Rasa of *VataAnulomniyaYavagu* drugs have the *Katu Rasa* dominancy which is *Agnideepana*, *Rochana* in action, and pacifies *Kapha Purisha Vega Dharana* causes *Agnimandhya* in body *Agnideepana* effect may correct the *Agni*.<sup>[19]</sup>

**Vipaka:** *Vipaka* of *VataAnulomniya* drugs is *Madhura Vipaka* dominancy. *MadhuraVipaka* helps excretion of *Mutra* (urine) and *Mala* (faeces) from the body, increases *Kapha* and semen so *VataAnulomniyaYavgu* may help in excretion of *Mala*.<sup>[20]</sup>

**Veerya:** *Veerya* of *VataAnulomniya* drug is *Ushna Veerya* Dominancy.

So *Vata Anulomniya Yavagu* will pacify *Vata-Kapha Dosha* By seeing the different *Dosha Karma* of drugs.

*Pippalimoola* is *Itself bhedini (breaks hard Faeces)* in property will break hard faeces, It Also shows that *Vata Anulomaka* drugs will Act according to *Prabhava* as stated by *Acharya Charak* Some drug acts by (means of) *rasa*, other by *Veerya* and other by *Guna, Vipaka* or *Prabhava*. In case of equality of strength, *Vipaka* subdues *Rasa*, *Veerya* subdues both, and *Prabhava* all these three. These are the natural relative degree of strength.<sup>[21]</sup>



## CONCLUSION

- ◆ *Purishavegadharana* causes vitiation of mainly *vata* dosha and it was found that patients who were employed were more prone to have habit of suppressing of urges as they have to work for long hours to complete given work also they don't have proper sanitation/ Lavatory nearby so that urge can be released.
- ◆ Patients residing in urban area had habit of *Purisha Vega Dharana*.
- ◆ Even educated patients were suppressing the *Vega* of *Purisha*
- ◆ Symptoms described in *Purisha Vega Dharana* are all *vata* vitiating.
- ◆ *VataAnulomniyaYavagu* is having *Vataanulomaka* effect which is necessary for relieving symptoms *Pakwashayashoola*, *Shirahshoola*, *Vatapravrtanama*, *Varchoapravartanama*, *Pindikoudveshtana* And *Adhyamana*.

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