



**ACTION OF AVAPEEDAKA SNEHA ON MUTRA VEGADHARANA
JANYA LAKSHANAS- A REVIEW**

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ABSTRACT

Introduction: The homeostasis of the human body is maintained by all the metabolic activities happening inside & all the toxic products of these are mainly excreted through *Mutra(Urine)*, *Purisha(Feaces)* & *Sweda(Sweat)*. Among which *Mutra* is very much important because it has got additional functions like regulation of blood pressure etc. The effect of suppression of urine is found to be mainly painful conditions & this pain is caused mainly because of nervous irritation & stretching of muscles. *Avapeedaka Sneha* (A special type of oral administration of lipid) which is given as *Pragbhakta(Before food)* & *Jeernantika* (After digestion of food) is found effective in such condition. This sneha given less importance in regular practice & different methods of practice are adopted .So there is a need of literature review in depth. **Aims & objectives:** Reviewing the scattered information regarding *Avapeedaka sneha* and its applicability in symptoms of suppression of urine. **Methods:** literature review **Discussion:** The study tries to reveal the effect of *Avapeedaka Sneha* in *Mutra Vegadharana* (suppression of urine) symptoms. **Conclusion:** *Mutravegadharana* is common now a day due to busy lifestyle and one can adopt *Avapeedaka Snehapana* as both preventive and curative aspect.

Key words: *Avapeedaka, Abhyantara Sneha, Mutra vegadharana vikara*

INTRODUCTION: *Avapeedaka sneha* is a special pattern of oral administration of *sneha* mainly indicated in *Mutravegadharanajanya vikara*¹, *Nabhigata vata*² & *Raktaja arsa*³. The *Sneha(Lipid)* is administered in 2 *Kala* ie, *Pragbhakta(Before food)* & *Jeernantika* (After digestion of food) in *Hrasva matra(Small dose)* & *Uttamamatra(High dose)* respectively. The word *Avapeedaka* implies either *Peedana(Squeeze)* of *dosha* or *Peedana* of *ahara* by *Sneha*.⁴ *Ayurveda* has given more importance to the maintenance of healthy status as well as giving the treatment protocol in a disease conditions. The maintenance of health of a person depends on control over his mental & physical activities. *Vegas* are the urges generated naturally by the body and it is important to respond to these in time & not to suppress

them.⁵ One has to be in a mediocre level in his mental functions like *Shoka(Grief)*, *Krodha(Anger)*, *Raga(Desire)*, *Moha* (Delusion) etc as well as his physical activities to maintain the normal physiology of body. *Vegodheerana* (Forceful expulsion of natural urges) & *Vegadharana* (Suppression of natural urges) are the 2 main causative factors for the occurrence of diseases.⁶ Suppression of *Vegas* causes the vitiation of *Vata dosha*, which further interacts with other *Doshas* to develop diseases, if suppressed very often it will cause long standing consequences. *Adharaneeya vegas* (Non suppressible urges) are mainly fourteen in number, among which *Mutra Vega* (Suppression of urine) is considered as important *Vegas* as *Mutra* is considered as *Aharamala* (Waste from food) and having greater role in elimination of toxic/waste

byproducts from the body and it needs a place and circumstance to void as feces .The effect of suppression of urine is found to be mainly painful conditions & this pain is caused mainly because of nervous irritation & stretching of muscles.

AIM AND OBJECTIVES

Review the information regarding Avapeedaka snehapana and its applicability in Mutra vegadharanjanya vikaras.

MATERIALS & METHODS

Various Ayurvedic classics like Charaka Samhita, Ashtanga Hridaya, Ashtanga Samgraha, Susruta Samhita ,Modern Texts ,Articles regarding the different methods of administration of Avapeedaka Snehapana , action of lipids on neurons were referred and analyzed.

REVIEW OF LITERATURE

Human body is the most evolved and sophisticated system which has its own purificatory mechanism to eliminate the toxic waste substances produced inside it, thus maintaining homeostasis. The Vegas (natural urges) described in Ayurveda is an excellent example of this. Now-a-days due to busy life and heavy work load, people often suppress the nature’s call. If it is suppressed regularly it will produce long standing consequences. Mutra vegadharana is most important among Adharaneeya Vegas because it has got ad-

ditional functions like regulation of blood pressure, bio purification etc. The homeostasis of the human body is maintained by all the metabolic activities happening inside & all the toxic products of these are mainly excreted through Mutra, Purisha & Sweda.

Anatomy & physiology of control of urination

The urethral sphincters are the two muscles used to control the exit of urine in the urinary bladder through urethra. The two muscles are external urethral sphincter & internal urethral sphincter.⁷ Voiding urine begins with voluntary relaxation of the external sphincter muscles of bladder. Parasympathetic impulses induce contraction of bladder and relaxation of internal sphincter⁸. As the bladder fills, the Micturition contraction begins to appear. These are as a result of Stretch reflex initiated by sensory stretch receptors in the bladder wall especially by the receptors in the posterior urethra when this area begins to fill with urine at the higher bladder pressures. Sensory signals from the bladder stretch receptors are conducted to the sacral segment of the cord through the pelvic nerves and then reflexively back again to the bladder through the parasympathetic nerve fibers by way of this same nerves.⁹

4.2. Table 1- Role of Apana & Vyana Vata in Mutra Vegadharana

Apana Vayu	Charaka Samhita ¹⁰	Sushruta Samhita ¹¹	Ashtanga Hrudaya ¹²	Ashtanga Samgraha ¹³
Karma (Function)	Ejaculation, Micturition, Defecation, Expulsion of menstrual blood and fetus.	Elimination of Samirana (flatus), Sakrit (faeces), Mutra (urine), Sukra (semen), Garbha (fetus), Artava	Expulsion of Sukra (semen), Artava (menstrual blood), Sakrit (faeces), Mutra (urine), and Garbha (the product of con-	Elimination of faeces, Urine, Semen, Menstrual fluid and foetus

		(menstrual fluid)	ception that is fetus and placenta)	
Vyana Vayu	Charaka Samhita¹⁴	Sushruta Samhita¹⁵	Ashtanga Hrudaya¹⁶	Ashtanga Samgraha¹⁷
Karma (Function)	Responsible for gait, flexion, extension, twinkling etc	Responsible for sweating, blood circulation, and five type of movement like expansion, contraction upward, downward and oblique movements along with blinking and opening of eyelids	All motor functions of the body such as <i>Mahajava</i> (rapid movement), <i>Gati</i> (movement), <i>Avakshepa</i> (flexion), <i>Utkshepa</i> (extension), <i>Nimesha</i> (closure of eyelid/ being not responsive to movement), <i>Unmesha</i> (opening eyelids/ staying responsive).	Responsible for movement, expansion, contraction, upward movement, downward movement, opening and closing of eyelids, yawning, feeling the tastes of food, clearing of the channels, causing the flow of sweat and blood, bringing the male reproductive tissue into the uterus, separating the nutrient portion and waste portion of the food (after its digestion) and supplying nourishment to all the <i>Dhatus</i>

The importance of normal functioning of *Apana & Vyana vata* can be understood by analyzing this table. *Mutra vegarodha* causes *Vata prakopa* and lead to group of diseases named as *Mutra vegarodha janya vikaras*, the *Vata kopa* here is understood to be due to dysfunction of *Apana Vayu* and *Vyana Vayu*¹⁸. Due to *Vega dharana* there is strong possibility of dysfunction of both *Apana* and *Vyana vayu* together. It will lead to various symptoms in our body & may lead to major diseases by long term suppression.

Avapeedaka snehapana different methods of administration

As the exact reference of administration of *Avapeedaka sneha* is not mentioned

in classics. It can be given in these 4 methods in day to day practice;

Method 1: *Hraswa matra sneha* to be administered by early evening and food is administered after a while. The next morning after attaining the *Jeernahara lakshanas*, *Uttama matra* is calculated. During *Sooryodayakala* (sunrise) and before the feeling of hunger *Uttama matra, sneha* is administered. The diets and regimens to be followed during and after the *Snehana* are advised during the period of *Snehapana*. Rice gruel can be consumed whenever the patient feels hunger till the procedure ends.

Method 2: The *Hraswa matra sneha* to be administered during sunrise and *Satmya ahara* (compatible food, preferably rice

gruel) is given after 30 to 45 minutes. The time of administration is significant as it is the ideal time for *Uthkleshana* (secretory). *Uttama matra* to be calculate and administered after attaining the proper digestion of food. The diets and regimens to be follow during this period. Rice gruel can be consumed when the patient feels hunger.

Method 3: In *Avarasatwa* (minimal mental capacity) or *Alpabala* (minimal physical strength) persons, if the condition is not severe we can administer *Hruswa matra* in *Pragbhakta*, that is, after *Sooryodaya kala*, *Snehapana* is administered. Rice gruel is advised as food when the patient feels hunger. This *Prayoga* (method) can be continued every day till *Vyadhi samana*.

Method 4: *Uttama matra* can be administered during sunrise if you know the *Agnibala* (digestive strength) of the patient and is advised to sip hot water frequently. When the person is hungry, rice gruel is given as food. This is repeated till he or she attains *Samyak snigdha lakshana*.¹⁹

Oushadhas Sevana kala of Avapeedaka Sneha

The *Oushadha sevanakala* for vitiated *Apana vayu*, *vayu* get lodged in anal region, diseases of lower part of the body and for the strengthening the lower part is *Pragbhakta*.²⁰ The *oushadhakala* for *Avapeedaka sneha* is *Pragbhakta* and *Jeernantika*. In *Mutravegadharana janyavikaras vata dosha* especially *Apana vata* get vitiated. Here we can see that *Pragbhakta oushadhasevana of Hraswa matra sneha* will act up on vitiated *Apana vayu* condition and *Uttama matra sneha* to be given after digestion of previous food.

Why Ghrita in Avapeedaka?

In the context of *Avapeedaka snehapana*, *Acharyas* have not mentioned which *Sneha* is to be given. But commentators have

opined *Ghrita* as the better choice to reduce *Vatakopa* (aggravation of vata) rather than *Taila*, even though *Taila* (sesame oil) is the best *Vata shamaka* (pacifies vata) *Sneha dravya*. *Taila* is not advisable in this condition because of its *Baddhavitt* and *Alpamutra Swabava* (property to obstruct feces and scanty urination)²¹. Hence, *Ghrita* is the best *Sneha* of choice used in this pattern of internal administration of *Sneha*.

Lipid action on Neuronal Injuries

Lipids play a pivotal role in normal physiological function of the neurons and structural development of the brain. The lipid composition of the brain highly governs mood, perception and emotional behavior of the subject. The lipids have variety of functions like formation of lipid bilayers that form the structure and provide necessary channel for protein function, as an energy reservoir (for example tri- glycerides) and serve as precursors for various secondary messengers such as arachidonic acid (ArAc), docosahexaenoic acid (DHA), ceramide, 1,2-diacylglycerol (DAG), phosphatidic acid and lyso- phosphatidic acid. The normal functions of these lipids govern the overall normal physiology of the brain.²² Any abnormal deviation from the normal function of brain, either due to any mechanical injury or due to pathological changes in neurons, leads to different types of neurodegenerative diseases, mental disorders, stroke and CNS traumas. The crucial role of lipids in tissue physiology and cell signaling is demonstrated by the many neurological disorders. Both, neurological disorders and neurodegenerative diseases involve unregulated lipid metabolism²³.

DISCUSSION

As we go through in to the symptoms of *Mutra vegadharana* mentioned in classics we can classify it under 3 major headings.

1. Painful conditions

a) Neurological origin

b) Muscular origin

2. Distended Heavy Bladder

3. Urinary Calculus

5.1. Table.2- *Mutra vegadharana janya lakshana*^{24,25,26}

1.Painful Conditions			
Neurological Origin	Muscular Origin		
<i>Shirashula</i> (Headache)	<i>Basti Shula</i> (Pain in Inguinal Region)	2.Aanadha basti(Distended Heavy Bladder)	3.Asmari (Urinary Calculus)
<i>Vinama</i> (Forward Bending)	<i>Mehana Shula</i> (Pain in Pelvis)		
<i>Angabhanga</i> (Bodyache)			
<i>Mushka Shula</i> (Scrotal Pain)			
<i>Guda Shula</i> (Anorectal Pain)			
<i>Nabhi Shula</i> (Pain in Umbilical Region)			

Pragbhaktha is one among the 10 *Oushadhakala* (ideal time for the administration of medicine)²⁷. It is also named as *Annadou*, which means the medicines administered before food, generally indicated in the *Apana Vata Vaigunya*²⁸. Even though there is an opinion of administering *Avapeedaka Snehapana* in 2 ways, ie, *Uttama matra* and *Hrusva matra*, the *Peedana* of *dosha* and *ahara* takes place in both. In method 3, the quantity of *sneha* administered is *hrusva matra* and looks similar to *Samana snehapana*, and in method 4, *Uttama matra* is administered and it also behaves as *Shamana snehapana*. The term *Yojanadwayam* is mentioned in the context of *Avapeedaka Snehapana* and commentators gives an explanation to this term as 2 patterns of *Snehapana* either administering the *Hrusva matra* and *Uttama matra* together or separately. But *Avapeedaka* is called so only when both *Uttama matra* and *Hrusva*

matra are administered together as in methods 1 and 2.(two)

The *vilomagati* (movement in wrong directions) of *Apana Vata* takes place and acts as a causative factor for the *Mutravegdharajanya Vikaras*. Correcting the path of *Apana Vata* is done by the administration of *sneha*, that is, *peedana* (Squeezing) of *dosha* by *Sneha*. *Mutravegarodha janyavikara* includes *Angabhanga* (body pain), *Asmari* (urinary calculi), *Vastivedana* (pain in urinary bladder), *Medravedana* (pain in penis), *vankshanavedana* (pain in the inguinal region). In all these conditions, diuresis is the line of treatment and frequent micturition is important as it pacifies the condition.²⁹

Pragbhakta oushadha acts up on the *Apana Vata* which is vitiated due to the suppression of urine & release the symptoms in the lower abdomen or pelvic region. *Jeernantika oushadha* when given after the digestion of previous food may

acts up on the *Vyana Vayu* which is *Sarva dehachari* & the medicine pacifies the condition which are present in other parts of body like *Angabhanga, Shirasoola* etc. This site specificity is provided by the time of administration of medicine. The added effects of *Ghrita*, whether plain *Ghrita* or medicated *Ghrita* can be prescribed as per the *Yukti* of the physician shall bring positive effects on the condition.

The consideration of *Ghrita* over *Taila* in a *vata* predominant condition is very important topic of discussion even though it is mentioned *Taila* has got other effect when given internally. But *Vasa* & *Majja* can also be considered for the same. The probable reason for considering *Ghrita* over *vasa* & *majja* can be the need of good digestive power to digest *Vasa* & *Majja* & the special property of “*Samskarasya Anuvartanam* “of *Ghrita*³⁰ Here the medicines to be processed with *Ghrita* can be decided by the physician according to his *Yukti* & by the properties of medicine as well as *Ghrita* it acts on the condition. Recent researches show the effect of *Ghrita* on neurons in neurological problems & also in case of regeneration of neurons in animals³¹. In *Ayurveda*, *Gritha* is one among the three main drugs which can have direct effect on the neurons by maintaining the neuron structures along with *Kushmanda* & *Yashtimadhu* & that may be the reason it is mentioned that those who desire
for
Dhee(Intelligence), Smriti(Memory)
,Medha (Intellect)etc prefer *Ghrita*³²For those who are regularly suppressing urination due to their nature of work ,habits or any unavoidable reasons shall try taking *Avapeedaka Snehapana* in smaller dose on a regular basis as a part of their routine.

The symptoms mentioned in classics are mainly due to the vitiation of *Apana* &

Vyana vata. They are mostly painful conditions occurring as a result of neurological irritation or muscular stretching. The process of urination is controlled by 3 sets of peripheral nerves involving the parasympathetic, sympathetic & somatic nervous system.

a) Pelvic parasympathetic nerves – Arise at the scleral level of the spinal cord, excite the bladder & release the urethra.

b) Lumbar sympathetic nerves – Inhibits & excite the bladder body, bladder base & urethra.

c) Pudendal nerves – Excite the external urethral sphincter.³³

When the person suppresses the urine there is an irritation to the above mentioned nerves axons which results in pain & as the pain at the level of bladder, urethra & scrotal region (which are primary functional areas of *apana vata*). These constant irritations cause reverse reflex towards the brain so as to increase the water re absorption & which results in decreased production of urine & less stretching of urinary bladder. The water re absorption is controlled by pituitary gland which is not programmed for such an action.³⁴For the pituitary to increase the water re absorption the body has to undergoes condition like dehydration, severe exercise, loss of blood, excessive sweating etc .For these the CNS increase the motor functions of the body by increasing the contractions of the muscles mainly of the abdomen, pelvic region, gluteal region etc. This involuntary muscle contraction may results in *Angabhanga* or the person feels totally exhausted even though he is not active while suppressing the urine.

Snehana increases the stretchability elasticity of the body muscles & by which the pain due to stretching of muscles shall be decreased. This effect is once again en-

hanced by the use of *Ghrita* due to its *Samskarasya Anuvartana* property carries the effect of medicine which is added to it & provides the double impact on the person who is suppressing the urge of urine.

CONCLUSION: The suppression of the *Mutravega* regularly for long duration will lead to many complications. The symptoms of *Mutra vegadharana* are mainly painful conditions and *Avapeedaka Snehapana* can adopt in these conditions. The reasons for not being practiced like other *Snehana* procedures are because of the less understanding of the concept of administration, scattered and minimal textual references. *Avapeedaka Sneha* losing its significance from the practices and the concept remains unexplored. So there is a need to acquire correct knowledge and the clinical applicability of this unique concept according to the *Yukthi* of physician in *Mutra vegadharana janyavikaras* as well as other diseases having similar pathology.

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