



Review Article

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A REVIEW ON CRITICAL UNDERSTANDING OF YAVAGU AS ANNAPANA, ANUPANA AND AUSHADHA

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ABSTRACT

Yavagu is considered as one among the Pathya Kalpana. It serves both preventive and curative purposes. In the present era, people have increasingly adopted a sedentary lifestyle, engaging themselves in minimal physical activities which give rise to metabolic disorders, cardiovascular diseases etc. Agni is a fundamental cause for disease, and its impairment disrupts the body's natural harmony, potentially leading to various illness. Yavagu plays a vital role in maintaining health by correcting Agni and helps in treating the diseases. Yavagu or gruel is prepared from cereals like rice, wheat, barley etc. It is simple to prepare, rich in nutrients, requires minimal ingredients, and applicable in wide varieties. Yavagu is advisable for both swastha and aathura. In Swastha, yavagu can be consumed in the form of Annapana. In specific conditions where a patient is intolerant to tikshna aushadha (Intense or highly potent drugs) Aushadha Siddha yavagu is recommended. It is beneficial for providing nourishment, alleviating dosha, enhancing bala (strength) and curing diseases. Additionally, Yavagu is used as an Anupana for administering various medications. Thus, Yavagu can be utilized in many modalities such as Annapana, Anupana, and Aushadha. Therefore, it is need of an hour to educate the society regarding this Pathya Kalpana.

Keywords: Yavagu, Gruel, Annapana, Anupana, Aushadha.

INTRODUCTION

Yavagu is defined as Bahusiktasamanvitha (well moistened), Yavagurvidravaha (liquid form), Swalpatandulaha (small amount of grains) Sa Viraladrava (thin fluid), Sa Siktata (well moistened). It is prepared by boiling 1 part of drug (shali etc.) with six parts of Water (shadguna ambasi). According to Vriddhajivaka, Yavagu should have a semisolid consistency, neither excessively dilute nor overly concentrated. It can be correlated with gruel.

Due to its madhura rasa (sweet) yavagu acts as balya (strength) and tarpaniya (nourishing). It's laghu (light) and grahi (absorbing) nature beneficial in agni deepana (enhances digestive fire) and doshaanulomana (downward movement of doshas). Yavagu also serves as swedajanaka (induces sweating), basti shodhanartha (detoxifying), dahanashaka (reduces burning sensation), and kshut-trit-glani hara (reduces hunger, thirst, debility) dravya. According to Kashyapa Samhita, Yavagu is recommended after strenuous activities such as Yaana (travel), Vyayama (exercise), Sambhashana (conversation) and Geeta (singing), because yavagu acts as Balavardhaka (promotes strength), Dhatunam trupijanaka (nourishing), and ojovardhaka dravya (enhance the immunity). The quantity of yavagu depends on the status of Agni (digestive fire) in an individual, as well as Rogibala and Rogabala (strength of a patient and intensity of a disease).

YAVAGU AS ANNAPANA

In ushna kala (summer) for children, the elderly, debilitated individuals, and those experiencing frequent thirst, sneha should

be given along with food. In such cases mamsa rasa sadhitha yavagu (gruel prepared with meat soup) is recommended as annapana for its balapradartha (strength promoting) properties¹.

Yavagu as annapana is advisable in Atisara due to its absorbing nature, and in Vatavyadhi for its Balya, Agnideepaka, and Vatanulomaka properties².

In Navajwara (acute fever), tikta rasa siddha yavagu made with raktashali, puranashali, or shashtika shali is recommended. It is beneficial for aamapachana and possessess laghu, balya and swedajanana properties. Since the physiological process of sweat induction is impaired due to strong presentation of mandagni. In Taruna jwara the digestive fire is too low to digest aushadhi alone. So here yavagu is useful as annapana³.

After attaining samyak sneha jeerna lakshana, yavagu is preferring to give as annapana due to its laghu guna, which supports easy digestion and enhance the agni and bala of a person⁴.

After purificatory procedures, yavagu is indicated as the main annapana to overcome ksheenaagni and balahrassa immediately after vama or virechana⁵.

Yavagu as annapana has great importance in garbini paricharya, during 8th month of pregnancy, ojas of foetus is unstable, hence to nourish garbha, intake of yavagu prepared with ksheera and ghrita is recommended. This inturn nourishes garbini as well as foetus⁶.

Sheetala yavagu, devoid of salt and oil is used as annapana after purgation achieved through the administration of tuvaraka rasayana⁷.

In Vatatapika rasayana, an individual should consume yavagu prepared from barley as annapana after shodhana with harithakyadi churna⁸.

In Rasayana adhikara, Bramhi is recommended for enhancing intellect and life span of an individual. After purificatory procedures, Bramhi swarasa is advised, followed by yavagu devoid of salt in post digestion at afternoon.

YAVAGU AS ANUPANA

In Pravicharana sneha i.e., for individuals who have an aversion towards daily intake of ghee, consuming ghee daily or belongs to mridu koshta (having a weak digestive system) as well as those who are very sensitive or habituated to daily alcohol consumption, Yavagu can be used as a medium to mix ghrita to reduce the aversion towards the medicine¹⁰.

In Rajayakshma, for enhancing strength and digestive fire, Yavagu is recommended as an anupana for administering Jeevaniyagana siddha ghrita, Rasnadi ghrita, Panchakoladi ghrita¹¹.

For Agnibalapradartha (improving digestive fire), takra sadhitha yavagu is indicated as an anupana for Chitrakadya ghrita in conditions such as vataja gulma, arshas, and atisara¹².

In Vataja Ashmari (urinary calculi caused by Vata), Yavagu mixed with kshara churna is recommended as an anupana for administering Pashanabhedadi ghrita¹³.

In Pittaja Ashmari (urinary calculi caused by Pitta), Yavagu mixed with kshara churna is the suggested anupana for Kushadi ghrita¹³.

In Kaphaja Ashmari (urinary calculi caused by Kapha), Yavagu mixed with kshara churna is advised as an anupana for Varunadi ghrita¹³.

YAVAGU AS AUSHADHA

JWARA

A disease that affects both the body and mind due to formation of Aama caused by Rasa dushti which in turn leads to Agnimandyata. In Navajwara (acute fever), the patient exhibits symptoms such as heaviness, nausea etc, such patients should first undergo langanadi chikitsa based on their bala (strength). Subsequently the patient is subjected to aushadha siddha yavagu for 6 days or till the mriduta (pacification) of jwara¹⁴. Yavagu when combined with aushadha dravya, becomes light to digest and aids in the anulomana of doshas, as well as excretion of mala and mutra. It's drava and ushna nature induces sweating (swedajanana), reduces thirst and helps to maintain one's prana. It's sara guna (mobility) brings lightness to the body. This preparation is generally well-accepted by most patients, so there's no difficulty to convince the patient to consume.

For fever associated with reduced appetite and indigestion it is advised to consume Panchakola siddha yavagu (*Piper longum* Linn., *Piper chaba*, *Plumbago zeylanica* Linn., *Zingiber officinale*). The preparation should follow the standard procedure of kwatha sadhitha yavagu i.e., boil 1 karsha (12g) or 1 pala (48ml) of kwathadravya with 1 prasta (768ml) of water, and reduce it to one fourth then add tandula to the prepared kwatha and prepare

yavagu. As this preparation predominantly contains ingredients with katurasa, katuvipaka, ushnavirya, it is effective in aamapachana, and agnideepana. In cases of fever associated with hiccups, cough or dyspnea it is advised to consume vidarigandhadi dravya (laghu panchamoola) siddha yavagu or dashamoola siddha yavagu prepared as per the prescribed method. These formulations help in aamapachana, Kapha Vata hara, Agnideepana, Srotorodhahara (clearing the channels) action due to their katu tikta rasa, katu vipaka, and ushna virya¹⁴.

ATISARA

Atisara occurs when vitiated vata hampers the function of agni so it is affecting mutra (urine) and sweda (sweat), leading to their movement into Purishaashaya and does dravibhuta (liquification) of purisha (faeces).

In Atisara consume rice at upasthita annakala, then advice the patient to consume Yavagu, which is grahi and deepaniya. Yavagu prepared with deepaniya mahakashaya dravya (Pippali, pippalimula, chavya, chitraka, nagara, amlavetasa, maricha, ajamoda, bhallataka, hingu) induces appetite¹⁵. Yavagu prepared with Ativisha, Shunti, and Dadimarasa is useful for aamapachana and Vatahara action, making it beneficial in Aamaatisara. Yavagu prepared with Jambu, Amrasthi, Kapitha, Aamla, Bilwa acts as sthambaka and grahi. Yavagu prepared by making kwatha with Jeevanthi, Ajaji, Shati, Pushkaramula, Kaaravi, Chitraka, Bilwa, Yavakshara (6 gm each) then preparing yavagu by adding vrikshamla and ghrita is beneficial in agnimandya condition. Yavagu prepared with Sandhaniya mahakashaya (Madhuka, Madhuparni, Prishnaparni, Paata, Dhataki, Lodra, Priyangu, Katphala, Samanga, Mocharasa) acts as grahi.

The above mentioned dravyas for yavagu preparation possess deepaniya, pachaniya, sangrahi, balya, rochana, and tarpaka properties. These yavagu's are made by preparing kwatha of these drugs as per shadangapaniyavidhi, then adding tandula and preparing yavagu. It is not mandatory to use all the drugs according to the gana, whichever drugs are available can be used to prepare yavagu.

STHOULYA

Sthoulya is one among the santharpanajanya vyadhi and rasanimitta vyadhi. Aarambhaka dosha and dushya are Kapha, mamsa, medas respectively. Sthoulya occurs due to Aamarupi anna rasa which hampers agni leading to the formation of apachita medas, which in turn leads to Sthoulya. In this condition, virukshana and chedaniya dravyas are to be used. If Sthoulya occurs due to medas avarana to the vatamarga then guru atarpana and vatagna annapana are the line of treatment.

In Sthoulya patients, for the purpose of virukshana, one can advise yavagu prepared by boiling Kusha, Aamalaka niryuha, with 6 parts of water to prepare kashaya, then add Shyamaka and prepare yavagu¹⁶. Since shyamaka is madhura kashaya rasa yukta, ushna virya, katu vipaka, laghu, ruksha guna, it increases Vata. It's ruksha nature helps in kshapana of medas, and removes excess sneha from the body, making it one of the virukshana and chedana dravya. Kusha is madhura and kashaya rasa yukta possessing laghu guna, since kusha belongs to the family of yava, rich in fibre content, it acts as virukshana and chedaniya dravya. Aamalaki is lavanavarjita pancha rasa yukta, balancing the tridosha and it is heavy in nature hence digestion process will be delayed. In Sthoulya, Karshaniya yavagu is advisable, i.e., gaveduka to be fried well, then prepare yavagu by adding water and madhu¹⁶. Gaveduka (gojihwa) belongs to the trina dhanya varga, and it possesses katu rasa, laghu ruksha guna, katu vipaka, ushna veerya acts as a kapha hara and kledahara. Madhu possesses madhura

kashaya rasa, ruksha guna, ushna veerya, and acts as lekhanika, chedaniya, hence it is useful for medokshapana, therefore it is indicated in Sthoulya.

PRAMEHA

It is one among the santharpana janya tridosha prakopa vyadhi. Due to santharpana nidana, there is vitiation of bahudrava Kapha and abaddha medas of which in turn leads to the vitiation of Pitta, Vata, mamsa, kleda, and causes shithilatha of dhatus. Further, the prakupita doshas and dushyas resides in basti and their liquified form attains the nature of mutra which becomes prabhuta (excessive), aavila (turbid).

Yava is the one among the primary dietary recommendations for prameha as explained in classics. Preparing yavagu using yava is beneficial in pramehi. Yava possesses kashaya-madhura rasa, katu vipaka, guru, ruksha guna, and acts as lekhanika dravya. The kashaya rasa helps in kaphashoshana and acts as a kledahara. Katu vipaka stimulates jataragni there by regulating mandagni. Hence it is beneficial in medokshapana. By its Vata prakopa qualities, guru guna and fibre rich content, it delays the process of digestion and helps in relieving the symptom of bahuashi (excessive eating). Formation of Aama is one of the pathogenic criteria in Prameha, hence it is useful in aamapachana as well.

If a person exhibits the features of Kaphapitta prameha, Virukshana is the line treatment. In this case, virukshana yavagu i.e. yavagu prepared by boiling Kusha, Aamalaka nirvaha, with six parts of water to make kashaya, then add shyamaka and prepare yavagu¹⁶. If a pramehi characterized by the features of an increase in Kapha, Pitta, kleda and medas then Apatarpana is the line of treatment. Here karshaniya yavagu is prepared by frying gaveduka well and then preparing the yavagu by adding water and then add madhu¹⁶. If a pramehi complains of burning sensation in kara-pada (hands and feet), the patient should be advised to consume yavagu prepared using Udakakanda kwatha, Ksheera, Ikshurasa¹⁷. These drugs possess drava and snigdha guna which are helpful in relieving daha in the karapada as it arises due to the diminution of jalamahabhuta. Acharya Sushruta has explained that yavagu prepared using Kaphamedohara drugs such as Asanadigana dravyas, Jambu, Amra, Bhallataka, Dadima, Palasha helps in relieving the symptoms of Prameha¹⁷.

DISCUSSION

Yavagu is used in the form of Annapana, as it is light, easily digestible gruel and has high water content hence beneficial for hydration and nourishment. According to contemporary research, starch is the major carbohydrate constituent of rice which is up to 72-75%. Amylase present in starch functions like soluble fibre in the digestive tract this enhances health benefits. Yavagu is often used as an Anupana (along with or after food) mainly for ghritha (ghee), being light and easily digestible, yavagu aids in better digestion and absorption of medicine when combined with ghee, thereby enhancing its therapeutic effects. Yavagu makes the ghee more palatable and imparts a soothing effect to the digestive tract without overwhelming the digestive fire. Its consistency helps in easy assimilation of ghee into bodily tissues.

In contemporary science, Fever is defined as an elevation of body temperature that exceeds the normal range due to the conjunction with an increase in hypothalamic set point. Fever causes increased loss of fluid due to dehydration so ensuring hydration also plays a supportive role in providing energy and to boosting the immune system. Yavagu being of liquid consistency helps in rehydration and enhancing strength. During fever, the body's energy is primarily focus on infection, so digestive system may

not function properly. Hence pachaka yavagu is highly acceptable and its low protein content proves that it is light for digestion. Yavagu is not an acidic medium which hinders further replication of viruses or progression of infection.

In contemporary science, Diarrhoea is defined as the abnormal passage of loose or liquid stools more than 3 times per day or a stool volume greater than 200gm per day. Irrespective of its etiology, providing patients with nutritional supplements is one of the approaches towards diarrhoea. During diarrhoea digestive fire is weakened, and yavagu with its laghu guna helps to prevent further irritation to digestive system. Due to mridu (soft) and snigdha (unctuous) nature provides a soothing effect to gut. Since fluid loss is a common feature during this condition so yavagu is beneficial in maintaining water and electrolyte balance. Even though diarrhoea reduces the ability of the gut's ability to absorb nutrients, yavagu helps in supply essential nutrients like carbohydrate, thereby enhancing the strength of a person.

In contemporary science, Obesity is defined as an increase in absolute adipose tissue. This adipose tissue dysfunction promotes inflammation and ectopic fat accumulation. In obesity subcutaneous adipose tissue becomes overwhelmed due to excess calorie storage, limiting its ability to expand. Consequently, fat overflows to visceral and ectopic sites. The increased accumulation of triglycerides leads to the formation of free fatty acids and lipotoxicity. Diet and lifestyle modification are the most important measures in managing obesity. A calorie restricted diet which reduces energy intake below energy expenditure, is more effective than focusing solely on macro-nutrient composition. Maintaining weight is also an important aspect of obesity management. As a low-calorie food, yavagu provides essential nutrients without causing weight gain. By stimulating medodhatwagni (the metabolic fire responsible for fat metabolism), it helps in regulation of lipid metabolism. Yavagu is prepared with fibre rich ingredients that bind to cholesterol in the intestine and promoting its excretion. This process helps to maintain healthy cholesterol and triglyceride levels.

In contemporary science, diabetes mellitus is characterized by hyperglycemia either due to insulin deficiency or insulin resistance. Polyuria, Polyphagia, Polydipsia and gradual weight loss are the classical symptoms of diabetes mellitus. Yavagu as it primarily consists of water and grains, provides a slow and steady release of glucose into bloodstream. It has a low glycemic index and exerts a low glycemic load. Furthermore, the drugs used in the preparation of yavagu primarily possess antioxidant and hypoglycemic properties.

CONCLUSION

According to Ayurveda, Yavagu is a Pathya kalpana prepared from rice along with specific herbs as per the formulation and has a semisolid consistency. It should be prescribed in a warm and fresh condition. Consuming Yavagu is not difficult due to its palatability and pleasant nature. It can even be prescribed as a part of daily routine diet. Nutritionally, Yavagu contains carbohydrates, which provide energy and make it easily digestible. The spices enhance digestion and assimilation, making it ideal for patients with Mandagni. Different types of Yavagu are indicated for different diseases. Yavagu is extensively used as a pathya ahara (dietary regimen), anupana (Vehicle for medicine), and aushadhi (medicine). Yavagu helps in boosting immunity and has no side effects making it a valuable addition to the treatment of diseases. Yavagu is beneficial for both the swastha (healthy) and Aathura (diseased) and should be brought into the limelight for its therapeutic potential.

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