

**A REVIEW FROM CHARAKA SAMHITA ON VEGASANDHARANA - AS A
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ABSTRACT

Ayurveda is a science of life. Ayurveda deals with good, bad, blissful and sorrowful life, and with wholesome and unwholesome for it, longevity and about what *AYU* (life) is in itself. Vegadharana is made up of two words, vega and dharana Vega means natural urges and dharana means suppression therefore vegadharana means forceful suppression of natural urges. Natural urge (vega) is body's mechanism to expel these products. Acharya Vagbhata suggested that one should immediately attend to natural urges, whenever they come, without being busy in any other activity. Acharya Charaka has emphasised on taking good care of body and explained this with this example like the lord of a city take care of the affairs of his city with first priority, and like a charioteer in the management of his chariot, so should a wise man be ever vigilant in the caring of his own body. If not attended in time vegdharana could lead to various diseases. We can find the references of this fact in Charak Samhita. So, an attempt is made here in this article to collect and explain all the references of vegadharana as a hetu in charaka Samhita to emphasise the fact that vegadharana is really a very important etiopathological cause of many diseases and we can prevent them by just educating people about vegadharana.

KEYWORDS: vegadharana, charak Samhita, vyadhihetu.**INTRODUCTION**

Ayurveda is a science of life. Ayurveda deals with good, bad, blissful and sorrowful life, and with wholesome and unwholesome for it, longevity and about what *AYU* (life) is in itself. Any essential material like food and air which is ingested from outside in the body is metabolised and transformed into two forms i.e., essence form (prasada bhaga) and waste form (kitta bhaga). Out of which waste material should be expelled out of the body within proper time otherwise it causes toxic effect on health. Vega means natural urges and dharana means suppression therefore vegadharana means forceful suppression of natural urges. Natural urge (vega) is body's mechanism to expel these products. Acharya vagbhata suggested that one should immediately attend to natural urges, whenever they come, without being busy in any other activity as many of the diseases are caused due to initiation of urges forcefully(vegodeerana) and suppression of naturally initiated urges (vegadhaarana). Acharya Charaka while explaining the agryasangraha has told "*vega sandharana anarogyakaranam*" which means suppression of natural urges makes you unhealthy.^[1] He also emphasises on taking good care of body and explains this with an example like the lord of a city in the affairs of his city, and a charioteer in the management of his chariot, so should a wise man be ever vigilant in the caring of his own body.^[2] In Samhita Grantha's

Acharya's has mentioned two types of vegas which are dharniya and adharaniya. Out of which adharaniya vega are about bodily urges to expel waste material and dharniya vegas are about controlling the mind. There are 13 types of adharaniya vegas. Though different Acharyas have given different number of adharaniya vegas viz Charaka-13, Sushruta- 13, Bhavprakash- 13, Ashtanghridaya- 14, Bhela- 12 they don't differ much. While describing the vyadhihetu in most of vyadhis Charaka mentions vegadharana as one of the causative factors. To highlight the importance of adharaniya vegas he has also described adharaniya vegas in a special chapter of sutrasthana – Navegannadharaniya Adhyaya, where he describes adharaniya vegas, dharaniya vegas and diseases caused by them and their treatment. Then he has mentioned the adharaniya vegas as hetu in many of the chapter in chikitsasthana. We need to study vegadharana as hetu of various diseases from Charak Samhita, because without knowing the root cause of disease we cannot treat them properly, so in this article effort have been made to review the vegadharana as vyadhihetu in Charaka Samhita.

AIM – To study vegadharana as hetu from charaka Samhita.

OBJECTIVE

1. To collect all the references in Charaka Samhita about vegadharana.
2. To study all the possible diseases caused due to vegadharana.

MATERIAL AND METHODS – Charaka Samhita (classics of Ayurveda) was referred for study.

REVIEW

Charaka Sutrasthan Adhyaya 7 – Navegannadharniya Adhyaya -In this chapter Acharya Charaka has explained 13 adharniya vegas (non-suppressible natural urges) and explained the diseases caused by suppression of these vegas along with the treatment. This is given as follows:

Table no. 1: Adharaniya vega; vyadhis caused by them and their chikitsa from Navegannadharniya Adhyaya.^[3]

SR NO	NAME OF VEGA	VYADHI	CHIKITSA
1	Mutravega (urine)	Bastimehan shula (Pain in bladder and genitals), mutrakruchha (dysuria), shiroruja (headache), vinama (bending of body), vankshannanaha (abdominal distention).	Sweda (Fomentation), avagaha (sitzbath), abhyanga (massage), avapeedak ghee, and three types of basti.
2	Malavega (stool)	Pakwashaya shula (Colic pain), shirashoola (headache), vata- varcha apravartanam (retention of fecal matter and flatus), pindikodweshtana (cramps in calf muscle), adhmana (distention of abdomen)	Sweda (Fomentation), avagaha (sitzbath), falwanti (Per rectal suppositories), and basti (enema).
3	Shukradharana (coitus)	Medhra vrushhana shula (Pain in penis, testicles), angamarda (body ache), hrudavyatha (pain in cardiac region), and mutravibandha (retention of urine)	Avagaha (sitzbath), abhyanga (massage), madira (alcohol drinks), chicken, shali rice, milk, enema with decoction, and proper sexual intercourse.
4	Adhovata	Vin-mutra-vata sanga (retention of urine, feces and flatus), adhmana (distention of abdomen), vedana (pain), klama (fatigue) and jathararoga (other abdominal disease).	Administration of unctuous substances, fomentation, per rectal suppositories, carminative food and drinks.
5	Chhardi (Vomiting)	Kandu (Pruritis), kotha (urticaria), aruchi (aversion to food), vyanga (discoloration at face), shotha (edema), pandu (anemia), jwara (fever), kusta (skin disease), hrillas (nausea), visarpa (erysipelas)	Prachhardana (induction of vomiting), dhooma (medicated smoking), langhana (fasting), raktamokshana (bloodletting), ruksha annapana (food and drinks which are dry in nature), vyayama (physical exercise), virechana (purgation)
6	Kshavathu (Sneezing)	Manyastambha (neck stiffness), shirshoola (headache), ardita (facial paralysis), ardhavabhedaka (pain in half side of face and head), indriyadourbalya (weakness of sense organ and locomotor organs)	Urdhwa jatrapradeshe abhyanga and swedana (massage and fomentation at supraclavicular region), dhooma and nasya (medicated smoking with nasal drops), vataghna annam (food that alleviate the vata dosha), auttarbhaktik snehapana (consumption of ghee after meal)
7	Hikka (Belching)	Shwas (dyspnea), aruchi (aversion to food), kampa (tremors), vibandha at hruday and urapradesha (feeling of congestion in the cardiac and chest region)	Hikka chikitsa (treat as hiccups)
8	Jrumbha (Yawning)	Vinam (crookedness of body) aakshepa (convulsion), supti (numbness), kampa (tremors), pravepana (trembling)	Vatangha chikitsa (vata dosha pacifying treatment)
9	Kshudha (Hunger)	Karshya (emaciation), dourbalya (weakness), vaivarnya (change in body complexion), angamarda (bodyache), aruchi (aversion to food), bhrama (giddiness),	Snigdha, ushna and laghu bhojana (unctuous, hot and light food)
10	Trushna (Thirst)	Kantha- asya shosh (dryness of throat and mouth), badhirya (hearing loss) shrama (weakness), angasada (body pain), hrudvyatha	Sheeta tarpana dravya (cold and refreshing drink)

		(cardiac pain)	
11	Ashru (Tears)	Pratishyaya (rhinitis), akshiroga (eye diseases), hrudroga (heart diseases), aruchi (aversion to food), bhrama (giddiness)	Sound sleep, madya and Priya katha (intake of wine and pleasing stories or positive conversation)
12	Nidra (Sleep)	Jrumbha (yawning), angamard (bodyache), shiroroga (diseases of head), akshigourava (heaviness in the eyes)	Swanpa (sound sleep), sawahan (thumping massage of the body)
13	Shramajanya shwas (Exersion Induced dyspnoea)	Gulm (lump in abdomen), hrudroga (heart disease), sammoha (leading to confusion)	Vishrama (proper rest), vaataghna kriya (vata pacifying measures)

1. Gulma- Formation of a palpable mass in colon, gallbladder or stomach independently or with other doshas is known as gulma.

Acharya Charaka mentions adhogadharana as a common hetu for all types of gulma, suppression of downward natural urges like faeces, flatus, and urine are told to be the cause of gulma. They provoke vata which takes out kapha and pitta from their sites and in turn gets blocked its own passage by them. This blocking of vata makes it unable to move properly leading to pain in the region of heart, umbilicus, both sides of abdomen and urinary bladder, which are cardinal signs of gulma.^[4] vegdharana as hetu of vataj gulma is also told separately, which signifies its importance.

When a person suppresses the natural urge of hunger and suddenly drinks a lot of water this could cause his kapha dosha to get aggravated along with vata dosha and manifest kaphaja gulma.^[5]

raktaj gulma – In women, who suppresses their natural urges to micturate due to various reasons like dependence on others, ignorance or a constant service to others. All this aggravates vata dosha which in turn cervicovaginal canal and blocks menstrual flow. This obstruction of blood if continues for a long time accumulates and causes enlargement of abdomen along with all the symptoms of first trimester of pregnancy confusing the patient that she is pregnant this is pathology of raktaja gulma.^[6]

2. Kushta – There is a mention of chardi vegadharna as a common hetu for kushta because suppression of vomiting urge leads to simultaneous aggravation of all tridoshas, weakness in skin, aggravated dosha lodge themselves in the weakened factors and after localization further vitiates them and manifest kushta or skin diseases.^[7] Restraining natural urges like vomiting can cause kushta is also told in chikitsasthana while explaining kusta hetu.^[8]

3. Shosha - There are four causes of shosha which are Yakshma, overexertion, suppression of urges, wasting and irregular consumption of food. When a person suppresses a natural urge like flatulence, urination, and bowel movement due to various reasons like attending a royalty, being in a formal setting like in the company of

sage's, teachers, nobles, being in the midst of women, society of gambling or while travelling or uneven vehicle, or due to fear, environment, bashfulness and disgust Vayu gets vitiated due all these causes suppression of urges. This vitiated Vayu aggravates kapha and pitta, spreading upward, downward, and obliquely depending upon the combination of doshas involved and manifestation of symptoms occurs.^[9] There is also mention of khsaya of raktadi dhatu due to vegasandharna in Chikitsa Sthana in Rajayakshma Chikitsa Adhyaya.^[10]

4. Udara vyadhi

Exposure to etiological factors lead to morbidity of all doshas, which gradually accumulates in abdomen and can cause various udar vyadhis, here one of the etiological factors is vegadharna.^[11]

5. Arsha

Suppression of natural urge of flatus, and stool causes apan vayu to get aggravated which brings down the accumulated waste products and so affect the anal sphincters and leads to acquired type of haemorrhoids or piles.^[12]

6. Agnidushti – One of the hetu for agnidushti is suppression of natural urges. Suppression causes vitiation of agni, this vitiated agni is unable to digest even the light food. This leads to the formation of aama which turns sour in taste during fermentation and finally turns into poisonous substance called aamvish and may leads to grahini.^[13]

7. Panduroga

One of the many etiological factors for panduroga is vega vidharana.^[14]

8. Vataj kaas - Vata being obstructed in the lower region of body, moves upwards, affects the channels of circulation in the upper part of the body, takes over the function of Udana vaayu, gets localised in chest and throat. This vayu is expelled outside with specific sound called kasa. suppressing flatulences can cause vataj kasa.^[15] The suppression of vega leads to vitiation of agni there by aggravation of tridosha giving rise to kshayaja kasa.^[16]

9. Udavarta - suppression of natural urges and other hetus aggravates apana vayu in colon. This obstruct

downward moving channels and gradually obstructs the movement of stool, urine and flatus causing udavarta a serious trouble.^[17]

10. Ashmari chikitsa – Acharya Charaka has explained that a person suffering from mutrakricchra should avoid suppression of natural urges as it will lead to further vitiation of doshas and disease.^[18]

11. Vataj Hridroga – suppression of vomiting is one of the causes of hridroga. Vomiting is a karma of vata if the urge to vomit is suppressed then there is vitiation of vata and this vata when comes to hriday it causes vataj hridroga.^[19]

12. Pratishaya – suppression of natural urges (vegadharna) is hetu for pratishyaya, natural urges like tears if suppressed can cause pratishyaya.^[20]

13. Urusthambha – Charaka has mentioned that suppression of natural urges (vegadharna) as common hetu for urusthambha.^[21]

14. Vaatprakop – suppression of natural urges causes vitiation of vata dosha and this vata dosa gets filled in the vacuos channels in the body leads to various generalised or localized disorder.^[22]

15. Vaatrakta - suppression of natural urges, vitiates vata if the person is consuming rakta vitiating hetus then vitiates vata again aggravates rakta causing vatashonita.^[23]

16. Uppluta yoni – the injection of kapha aggravating factors along with suppression of the urge of vomiting and respiration by a pregnant women leads to vitiation of vata and this vitiates vata carries the aggravated kapha to genital tract causing upapluta yoni.^[24]

17. paripluta yoni – suppression of the urges of sneezing and eructation during coitus by a pitta prakruti female leads to aggravation of vata and pitta affecting the female genital tract causes . paripluta yonivyapad.^[25]

18. Shushka yoni – during coitus if the natural urges suppressed then vitiates vayu causes the retention of feces, urine dryness of the vaginal orifices. This is known as sushkayoni.^[26]

19. Shukrsudhti - suppression of urge for coitus and other vata vitiating factors individually or collectively reaching to retovaha srotas lead to acute disorders of the shukra.^{[27] [28]}

20. Dhvajbhang – repression of the ejaculation of semen is said to be the cause of erectile dysfunction.^[29]

21. Stanyadushti - suppression of urges and propulsion of non-occurring urges leads to aggravation of all the three doshas and reaches milk carrying vessels and

vitiates the breast milk thus causing eight types of defects in milk.^[30]

DISCUSSION

Excretion of waste and toxic products is important to maintain the body in equilibrium state. To expel these waste material there out of the body there are natural effort made by the body which are called natural urges. These natural urges (vega) are produced due to vata dosha. So, suppression of natural urges causes apposition to vata dosha and leads to its vitiation. And as said by acharya charaka vata is prime factor or cause for agrivation of pitta and kapha dosha and also it is prana itself (life). These aggravated doshas spread through body and manifest the symptoms according to there stanvaigunya. So, it is very important for Vaidyas that they should also focus on the vegadharan as etiological factor for disease in the patients with busy lifestyle so it will help while treating the patient. Acharya charaka has given the Naveganadharaniya Adhyaya in the swasthachatuska where he has mentioned all the rules that will keep a person in healthy state and help to prevent disease.

The first vega explained by Acharya charaka is mutravegadhara as its frequency is more than other vegas so chances of suppression are more. While describing the vyadhihetu in most of the diseases charaka given vegadharan as a hetu but in very rare cases he makes it specific. with observation and logical thinking about the disease, its sign symptoms, and place we can know exactly which vegadharana is the causative factor.

Acharya charaka has specifically explained the chhardi (vomiting) vegadharana as cause for kushta (skin disease) and hridroga (heart diseases). Suppression of vomiting and respiration by the pregnant women causes uppluta yonivyapada.

Suppression of hunger with excess water intake causes kaphaja gulma. Suppression of flatus and stool causes piles.

Suppression of flatus only causes vataja kasa. Shushka yonivyapada is caused In the women suppressing natural urges during coitus. Suppression of urge for coitus causes shukradusti. repression of the ejaculation of semen causes erectile dysfunction.

These and many more diseases have common etiological factor called vegadharana. As we know there are four stages of prevention primordial, primary, secondary and tertiary, where primordial prevention aims at altering social structures and there by underlying causative factors. Here we can guide and educate people about the importance of suppressing natural urges and could reduce the burden of many diseases from our society. Installation of more public toilets for men and specially women can be an example of this fact.

CONCLUSION

Prevention is always better than cure and focussing on primordial and primary level prevention in many of the vegadharnjanya vyadhis is need of the hour. Acharya Charaka says an intelligent person should not suppress natural urges. To highlight the importance of adharniya vegas Acharya Charaka has described adharniya vegas in a special chapter of sutrasthana – Navegannadharaniya Adhyaya, where he describes adharaniya vegas, dharaniya vegas and diseases caused by them and their treatment. Then he has mentioned the adharniya vegas as hetu in many of the chapter in chikitsasthana So, by taking into account about Vega dharana as a causative factor we can study the etiopathology of various diseases, prevent disease manifestation and can treat the diseases according to the treatment plan for specific Vega dharana as given by Acharya Charaka. Society should be educated about not suppressing the natural urges to prevent the illness. From the discussion above we can conclude that suppression of natural urges is really important causative factor in many diseases specially the ones which are raising concern now a days and are due the sedentary life style and referring and studying our Samhita granthas can solve many of our health problems easily and at a low cost.

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