

A STUDY OF THE CONCEPT OF VEGADHARAN AND ITS CORRELATION WITH KOSHTHASHRIT VYADHI

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ABSTRACT

Ayurveda emphasizes on prevention of disease rather than cure of disease. For this 'swasthavritta' is given the prime importance in Ayurvedic treatment. Swastha means healthy status and vritta means regimen to be followed for this. Ayurveda believe that by following swasthavritta any person can maintain the healthy status and prevent the disease. Under the broad concept of swasthavritta 'dinacharya (daily regimen) is important one. In dinacharya starting from early wakeup to the sleep the ideal schedule to maintain the health is explained. According to this the vega (natural urges) should be initiated to that particular time. These vega means the natural urges are the detoxification process by which the human body try to protect itself. Vega when addressed in proper time not only keeps the body but also mind in a healthy status. Contrary to this by suppressing these vega the held back waste and toxins damage the cell, channels of the body leading to various types of diseases.

In this article an attempt is made to explain the concept of vegadharan; the symptoms occurred in vegadharan, their pathogenesis related to koshta marga. Secondly to correlate the gastrointestinal tract diseases i.e. koshtashrit vyadhis in context of their hetus (etiological factors).

KEYWORDS: vegadharan , koshtashrit vyadhi

INTRODUCTION

Health in Ayurveda is defined as the state of dhatusamyam (balanced condition of body elements) resulting in sukha (ease) and prasannatma (sense of wellbeing). This goal of healthy state is achieved by maintaining equilibrium state of dosha dhatu and prevention of nija hetus (endogenous factor or causes). Individual healthcare is given due emphasis by laying down rules- do's and don'ts regarding dinacharya (daily routine) right from rising

from the bed in the morning up to falling in sleep at night. To maintain balance of the dosha and dhatu our body is equipped with vega (urges) which appears naturally.

Acharya Vagbhata has suggested non suppression of natural urges as one of the measures of prevention in 'Roganutpadaniya Adhyaya', Hemadri elaborating on it mentions that without giving importance for time at any time these can be evacuated¹.

The word 'vegadharan' is made by two words vega and dharan. Vega means natural urge and dharan is suppression. Thus vegadharan means suppression of natural urges. Suppression of vega may result in causing various diseases affecting the body. This develops in those who have regular habit of suppressing urges over long period and not immediately.

The purpose of this article is to pay attention towards role of vegadharan in forming disease specially koshtamarga. Now a days the people having unhealthy lifestyle because of shift duty, stressful jobs, lack of exercise, nightlife especially in metropolitan cities. This routine or daily schedule creates the problem of vegadharan and further leads to initiation of disease. As Ayurveda says prevention is better than cure we must know the exact pathogenesis and impact of vegadharan on healthy state of body.

CONCEPT OF VEGADHARAN

Before going in details regarding vegadharan it is necessary to know details about the concept of vega. As earlier we have seen that vega means natural urge and dharan means its suppression. In our daily routine in the process of digestion and metabolism body creates some unwanted substances i.e. toxins which are expelled by the process of vega. The other meaning of vega is that some natural phenomena like kshudha (appetite), trushna (thirst), shukra (semen), etc. are to be carried out by body to maintain normal physiological process. These are also not be suppressed in any condition. When these vega are frequently and unnaturally suppressed the normal physiological mechanism of body is disturbed and mainly vata dosha gets vitiated. The

vitiated vata dosha also disturb the equilibrium state of other two doshas i.e. pitta and kapha. Many times when this frequently happens various diseases are formed. Here our aim is to explain the correlation or impact of vegadharan with koshtashrit vyadhis we have taken into consideration those vegadharan where koshtashrit symptoms or pathogenesis occurs.

Under the non-suppressible group 13 vegas have been mentioned like bowel evacuation, micturition, passing of flatus, sleep, cough, yawning etc². Udavarta has been described as a serious complication of vegadharan and all the vegadharan may lead to this disease as acharya vagbhata says all diseases arise from premature initiation by force and suppression by force of the urges of the body³.

Mootra vega – suppression of 'urge to void urine' leads to vankshan aanaha means distention of lower abdomen. As mootranishkrana is the function of apanavata⁴ the apanavata gets pratiloma (upward direction) due to mootravegadharan and creates distention in lower abdomen. The same symptom is seen in mootrajathara as stated in mootraghata by acharya Sushruta⁵. Also in mootraghat prakarana in siddhisthan of Charak samhita the disease 'mootrateeta' is caused by holding the urge of urine⁶.

Pureeshavega- If one holds the urge for defecation it causes pakwashaya shoola (colicky pain), vatavarcha apravartana (retention of flatus and faces), adhman (distention of abdomen). According to Ayurveda habit of holding the urge for defecation leads to constipation in later stage which is the major cause of arsha (piles) and grahani (sprue syndrome). In

Arsha chikitsa Charaka has stated mootrapureeshavegadharan as one of the hetu of vataj arsha⁷. In vataj grahani same hetu is mentioned as the function of agni is disturbed by urging the pureeshavegadharan⁸. In vataj atisara (diarrhea caused by vata) Charaka stated the hetu in different term that is udavarta⁹ which is the secondary effect of suppression of urge for defecation. In gulma vyadhi hetu is mentioned as 'veganigraha' which include mootra and pureesh means any one of both vegadharan can lead to gulma¹⁰.

Apan vata – udavarta (painful upward movement of vata), mala avarodha (obstruction to passing flatus and faces), adhman (distention of abdomen), koshta shoola (pain in abdomen) and agninasha (loss of appetite) are the symptoms of suppression of apan vata vega. As apan vata suppression causes udavarta which is the main cause of 'udavrtini yonivyapada' mentioned by Charaka¹¹. The woman gets painful menstruation because of tendency of the discharge to move in reverse direction. As the function of apan vata is mala and mootra nishkraman its suppression leads to mala and mootravarodha which is the main cause of gulma, vataja grahani as mentioned earlier. According to acharya Sushrut one of the important causes of 'shoola' is vaatamootrapurisha nigraha¹². Practically this problem is seen in school going children and old age patients. Many times they suppress the apan vata and later stage this complaint develops. For this only pain relieving treatment is the wrong treatment in them. The other symptom 'parikartika' (cutting pain in anal region) which is seen practically in the form of disease 'fissure in ano'. For this also 'nidan parivarjana'

chikitsa plays important role i.e. not to suppress the urge of apan vata.

One more important symptom in apanavata vegadharan is 'agnivadha' means loss of appetite. The pathogenesis can be explained as when the apanavata gets upward direction the nearest seat to apan is the saman vata. The pratiloma apan hampers the function of vata i.e. agnidipan. This happens when any person frequently suppress urge of apan vata. He develops agnimandya in later stage. In grahani chikitsa Charak has stated suppression of natural urges like apan vata agni gets vitiated and forms agnidushti¹³.

Chardi vega – suppression of urge of vomiting leads to aruchi (tastelessness) and hrullasa (nausea). Because of suppression of chardi vega the dosha which are tried to expel out by body to upward direction in the form of chardi are obstructed. They accumulate and increase in amashaya and mukha; disturb the normal physiology of bodhak kapha and aruchi develops. Also the dosha in expulsing stage creates hrullasa.

Kshudha vega – suppression of urge of kshudha (hunger) leads to aruchi (aversion towards food). This may happens due to disturbance of function of bodhaka kapha. In pittaprdhan prakruti sometimes by suppression of hunger the person develops the symptoms like bhrama, shirashoola, aruchi etc. This may be because of amlapitta and pachaka pitta vikruti.

Shramaj shwas – If one tries to suppress the vega of shwas after heavy exercise or any physical work this may lead to gulma. According to acharya Charak excessive or abnormal physical behavior is one of the causes of gulma. Gulma is referring to as

vata dominance disease. Shramaj shwas vidharan also vitiate vata dosha. This both things correlate with each other.

DISSCUSION

Vega means natural urge and dharan means its suppression. Under the non-suppressible group 13 vegas are mentioned in all granthas along with their symptoms and treatment. As our aim was to interpret the symptoms of vegadharan with various diseases of gastro intestinal tract and their hetus; only related symptoms of gastrointestinal tract were taken into consideration. Since vegadharan mainly vitiates vata dosha the vitiating vata dosha causes the diseases like udavarta, gulma, atisara, vataj arsha etc, Aruchi was found in maximum vegadharan i.e. chardi, udgara, kshudha, bashpa, kasa. This may be due to disturbance of normal function of gastrointestinal tract and later on function of bodhak kapha and pachak pitta. Maximum vegadharan leads to the symptoms of vatavyadhi and secondly disturb the gastrointestinal tract i.e. koshtha. The vegas related to koshtha are chardi, trushna, pureesha, adhovata, kshudha, mootra, udgara in which the pathological symptoms like gulma, aadhman, koshashoola, mootrapureeshagraha which are also related to koshtha. We tried to correlate these symptoms with disease and their causative factors. In diseases like vataj atisar, vataj gulma, vataj grahani, vataj arsha, udavarta yonivyapad among other hetus one of the major hetus is vegadharan. Because of vegadharan mainly vata dosha

is vitiating. As Sharangdhar has narrated that pitta is lame (incapable of independent movement), kapha is lame so also are the seven dhatus all these are driven by vata from place to place like the clouds in the sky by the wind¹⁴. Vitiating vata dosha forcefully expels other doshas from their original site or disturb their normal function and pathogenesis occurs.

In vyadhi like arsha, grahani, atisara, parikartika the repeated suppression of these urges lead to sthanadaurbalya and chronicity also. Keeping this into mind patients should be advised not to suppress the natural urges. In these diseases along with nidaparivarjan (avoidance of cause) adhishtan balavardhak chikitsa is essential as Sushruta has also highlighted the importance of nidaparivarjan chikitsa¹⁵. This means if the vegas are not suppressed the healthy state of body is maintained.

CONCLUSION

Acharya Vagbhata has suggested to avoid the suppression of vega is one of the measure of prevention of disease. The vega described in Ayurveda if suppressed repeatedly creates many pathological conditions favorable for many diseases. Koshthagat vyadhi is one of them. As koshtha is one of the seat of many vyadhis it is essential to know the impact of vegadharan on gastrointestinal tract i.e. koshtha. Suppression of mootra, adhovata, pureesha, kshudha, shramaja shwasa, chardi creates the symptoms of koshthagat vyadhi. This helps in the line of treatment of koshthagat vyadhi.

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