

REVIEW OF HRIDROGA WITH SPECIAL REFERENCE TO VEG-VIDHARAN HETU

Marathe Amruta Dilip¹, Aher Priyanka Ashok², Joshi Mohon Ramachandra³

¹MD Scholar, ²HOD and Professor, ³Associate Professor

Department of Sanskrut Samhita Siddhant, T.A.M.V. Pune, Maharashtra, India

ABSTRACT

The magnitude of cardiac diseases continues to accelerate in developed as well as developing countries like India. According to NCMH (National Commission on Macroeconomics and Health) there would be around 1 crore deaths occurred by year 2015 in India. Thus Cardio vascular disease is a big challenge in front of all healthcare systems. Emergency management of cardiac disease is merely sufficient in allopathic system of medicine; but for preventive aspect of its management *Ayurveda* can create a great hope. Symptoms of cardiovascular diseases resembles with *Lakshanas of Hridroga* in *Ayurveda*. *Ayurveda* lays down basic principles for maintenance of *Swasthya* and certain preventive measures against diseases. The first and foremost principle is *Nidan Parivarjana* (eliminating the disease specific cause). Hence *Nidana* of *Hridroga* must be considered significantly. According to *Vagbhata* all diseases arises from 'Veg-Vidharana' (suppression of natural urges) and 'Veg-Udirana' (premature initiation of natural urges). Out of many mentioned causes of *Hridroga*, 'Veg vidharan' may be the significant cause as it is mentioned in *Hridrog Nidana*.

This article reveals, how habitually done 'Veg-Vidharana' is a *Sannikrushta hetu* of *Hridrog*.

Keywords: *Hridrog, Veg-Vidharan, Udavarta, Avritattwa.*

INTRODUCTION

Cardiovascular disorders continue to be the major cause of mortality representing about 30% of all deaths worldwide.¹In India CVD are now known to have a major share in Burden of Diseases; as it is the first cause among top ten causes of deaths in Indian population.²Life expectancy is developing sharply in our country but people are continuously exposed to risk factors. These risk factors includes high blood pressure, smoking, unhealthy diet, Sedentary modern life-style, etc. The goal of WHO is to effectively

control CVD risk factors and reduce the burden of cardiovascular diseases.³This puts tremendous pressure on available medicinal resources of healthcare systems. *Ayurvedic* system of medicine can create a great hope for prevention of heart diseases.

As *Ayurveda* is known from the ancient times for serving the society not only by its specific measures of cure but also by its most symbolic aspect of '*Swasthya Rakshanam*'⁴ and this is exactly applicable in the context of cardiac diseases.

Clinical features of cardiac diseases of modern era are mentioned in the context of *hridroga* in classical texts of *Ayurveda*. As '*Nidan parivarjana*' (eliminating the disease specific causes) are the first and foremost type of treatment⁵, *Ayurveda* emphasizes on multiple *Nidanas* (causative factors) for any disease.

All diseases arises due to '*Vega-Vidharana*' and '*Veg-Udirana*' i.e. suppression (by force) and premature initiation (by force) of the vegas (natural urges) of body⁶. '*Veg-Vidharan*' may be a significant cause for *hridroga*; as it is mentioned while describing causes of hridorg.⁷

Materials and Methods:

For the analysis of the *samprapti* (pathology) of '*Vegavrodhjanya Hridroga*' Brihatrayee (i.e. CharakSamhita, Sushrutsamhita, Ashtanghrudayam, Ashtangsangraha) are referred with their commentaries. The data is collected and analysis is done.

Review of literature

Hridroga:

Dosha's of body (i.e. *Vata*, *Pitaa* and *Kapha*) gets aggravated by following causes; they contaminate the *Rasa Dhatu* and find lodgment in the heart, producing characteristic pain in heart which is known as '*Hridroga*'.⁸

Following are the factors that cause *Hridroga*⁹:

- Excessive consumption of food having *guru*, *ruksha*, *ushna*, etc qualities;
- Excessive physical exertion (*Ativyayam*);

- Excessive purgation & enema;
- Anxiety (*Chinta*);
- Fear (*Bhaya*);
- Stress (*Trass*);
- Suppression of natural urges (*Veg-Vidharan*);
- Side effect of wrong medication;
- External injury (*Sharir and Mano-Abhighat*);
- Excessive *karshan*; etc.

Veg-Vidharana:

There are two types of *Vegas*, *Dharniya* (should be suppressed) and *Adharniya* (should not be suppressed)¹⁰. The word *veg-vidharan* has two components i.e. *Vega* and *Vidharana*. In that, *Vega* means Natural urges and *Vidharana* means Forceful suppression. So, collectively *Vegavrodha* means Forceful suppression of *Adharniya vegas* of body.

Initiation & suppression of these urges is *Karma* of *vata dosha*¹¹ but due to controlled suppression & forceful initiation *vata dosha* gets vitiated and results into a disease.¹² Hence as a preventive measure these *Adharniya Vega* are explained under the heading of '*Roganutpadniya Adhyay*'.¹³

Samhitakar has described 13 '*Adharniya Vega*'.¹⁴ These are the natural urges which should not be suppressed & if suppressed habitually causing adverse effects on body.¹⁵

Out of these 13 '*Adharniya Vega*' nine *Vega* shows symptoms related to *Hridaya* like *Hridrog*, *Hridayasya uprodhan* etc.

They are as follows:¹⁶

Table Number 1:

No.	SUPPRESSION OF ADHARNIYA VEGA	SYMPTOMS RELATED TO HRIDAYA
1.	<i>Adhovata</i> (Flatus)	<i>Hrudgad</i> (<i>Hrudgad iti hrudrogh</i>) ¹⁷
2.	<i>Shakrut</i> (Faeces)	<i>Hrudayasya uprodhanam</i>
3.	<i>Mutra</i> (Urine)	<i>Purve cha prayo roгах</i>

4.	<i>Udgar</i> (Belching)	Vibhandho hruday urasa (hruday uras vibandh-rajjwadibhi badhyamanyo ev dukham.) ¹⁸
5.	<i>Trushna</i> (Thirst)	<i>Hrudgad</i>
6.	<i>Shramshwas</i>	<i>Hrudrog</i>
7.	<i>Bashpa</i> (Tears)	<i>Hrudrog</i>
8.	<i>Kas</i> (Cough)	<i>Hrudayamay</i>
9.	<i>Shukra</i> (Semen)	Hruday vyatha

Udavarta:

This *Vegavrodh* is 'Udavarta' according to *Sushrut*.¹⁹ According to Sushrutacharya reverse movement of any *Dosha* is *Udavart*; whereas *Charak* says that 'Udavarta' is nothing but the reverse movement of *Apan vayu*.²⁰ There are 6 types of *Udavarta*, out of these 3 types are due to suppression of *Mala, Mutra and Adhovat vega*.²¹ Excretion of *Mal, Mutra and Adhovat* is karma of *Apan-vayu*.²² But, if there is habitual suppression of *Mala, Mutra and Adhovat vega, pakwashayasth apan* gets aggravated and causes obstruction in movement of stool, urine and flatus giving rise to *Udavarta*.²³ In symptoms of *Udavarta* some symptoms like pain in cardiac region, back and sides of chest, flanks etc. resembles to *Hridroga lakshanas*.²⁴

Udavarta is narrated under *Trimarmachikitsa adhyay* by *Charkacharya*. The sequence of elaboration in this chapter (*Trimarma Udavartavyadhi Aanahvyadhi Mutr akruchh Hridrog Shiroro*) suggests that, unusual upward movement of *apanvayu* causes harm to *Trimarmas* sequentially if

anuloman of *apan* is not done in time. If *Udavarta* is not treated in time it gives rise to diseases like *Hridrog, Jwara, Grahani, Pravahika* & many more *vat prakop janya vyadhi*.²⁵

DISCUSSION

Among nine urges discussed above, we set to see urge of *Mala, Mutra and Adhovat* are more commonly neglected by people due to various reasons like shyness, busy in works, etc. Hence out of nine, these three *Vegavrodha* may become *Sannikrushta Hetu* of *Hridroga*.

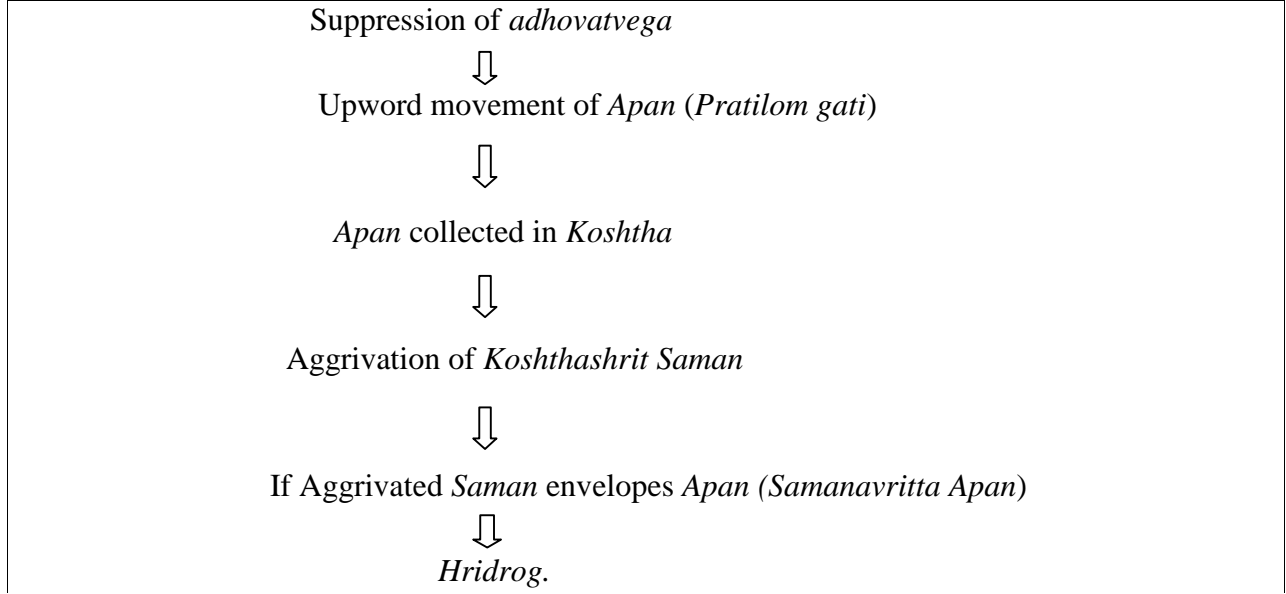
Samprapti of *Vegavrodh janya Hridrog*:

Forceful suppression of *vega* leads to *vat vitiation*.²⁶ The *vayu* is vitiated due to two factors viz. *Margavarana* and *Dhatukshaya*.²⁷ Here the cause is *Margavarana*.

1. Suppression of *Adhovat vega*-

Due to repeated suppression of *Adhovat vega*, there is *pratilom gati* (reverse movement) of *Apan* which gets collected in *koshtha*. *Kosht* is *Sanchar kshetra* of *Saman vayu*.²⁸ If this *koshthashrit saman vayu* envelopes *apan vayu*, shows symptoms as *Grahani, Parshwshool, Hrudrog, etc.*²⁹

Table Number 2:

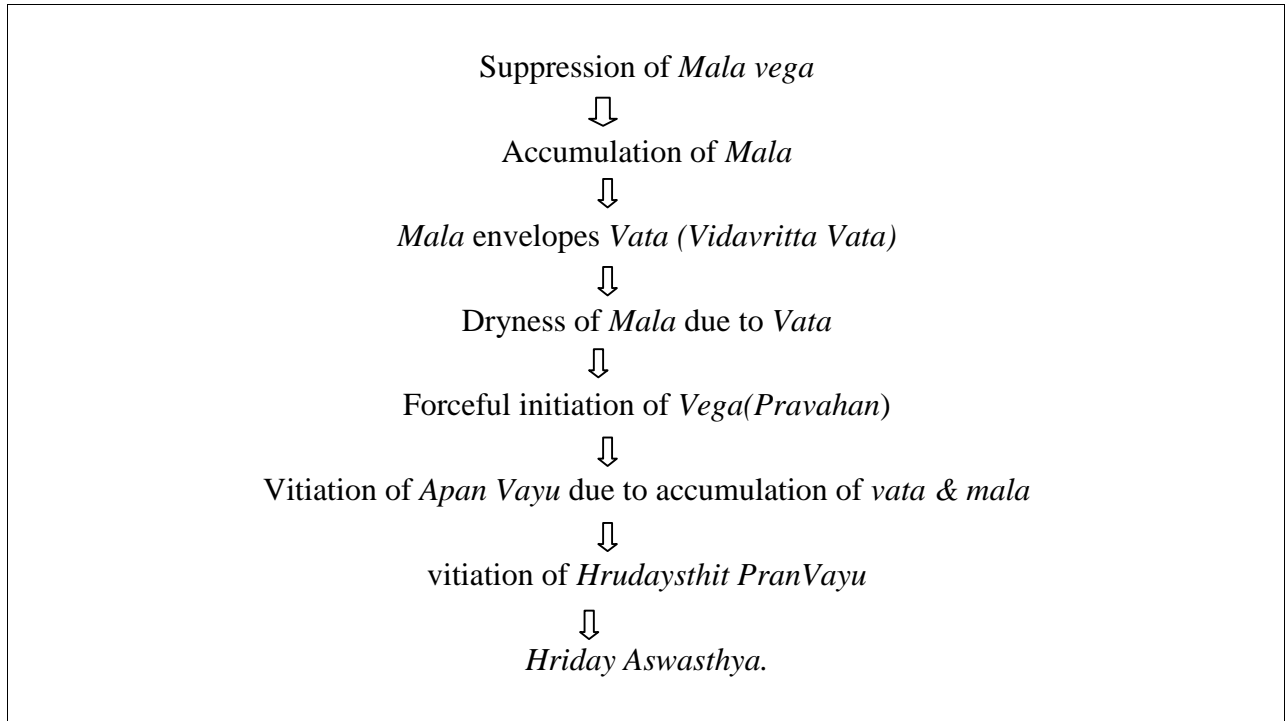


2. Suppression of *Mala vega*:

Suppression of *Shakrut vega* causes accumulation of *mala* in *Pakvashaya*. *Pakvashaya* is *pradhan kshetra* of *vata*.³⁰ *Mala* envelopes *vayu* and shows pathology of '*Vidavritta vata*'. Due to *ruksha guna* of *vayu*, *Mala* becomes dry and gets obstructed in the

path. For excretion of this dry type of *mala* forceful initiation is done. This forceful initiation causes vitiation of *Apan Vayu*. Vitiating *ApanVayu* finally contaminates *Hrudaysthit PranaVayu* and results into *hriday aswasthya*.^{31,32}

Table number 3:



3. Suppression of *Mutravega*:

Suppression of *Mutra* causes pain in penis (in male), pain in guda, pain in basti,

pain in shir, *basti aanah*, etc.³³ But the habitual suppression of *Mutra vega* causes aggravation of *apan* in *Pakwashaya*

leads to *Udavarta*.³⁴ Which causes similar diseases which are explained in *Shakrut* and *Adhovata vegvidharana*.³⁵

AvrittaVata:

Suppression of these adharniya vega shows samprapti of 'AvrittaVata'. 'AvrittaVata' is narrated under *Vatvyadhi adhyay*.³⁶ One of the Causes of *vatavyadhi* is 'Vegavrodh'.³⁷ Thus *Vegavrodh* causes *Avritattwa ex. Samanavritta Apan* and *Vidavritta Vata*; and if it is not treated in time causes 'Hridroga' as a *upadrava*.³⁸

CONCLUSION:

Habitual *vegvidharan* causes *Udavarta*, which if not treated leads to *Avritattwa*, if this also gets neglected may give rise to *Hridrog*. This is pathology of *Vegvidharan-janya Hridrog*. Hence while considering preventive aspect of *Hridrog* we must think about 'Vegvidharn' and therefore social awareness about it, is a need of time.

REFERENCES

1. Available from http://www.who.int/cardiovascular_diseases/en/ Date- 24/07/2016.
2. A. Indryan, Forecasting vascular disease cases & associated mortality in India, NCMH Background papers, Burden of diseases in India, sec.-2, Ministry of Health & family welfare, N. Delhi, Sep. – 2005, Pp.204-216. www.worldlifeexpectancy.com/news/india-top10-causes-of-death.
3. www.who.int/cardiovascular_diseases/en/
4. Charak Samhita By Agnivesh, Chakrapanidatta, Chaukhamba Prakashan, Varanasi, 2005, Sootrasthan 30/26.
5. Sushrut samhita of maharshisushrut, by anant ram Sharma, chaukhamba prakashan, Varanasi, 2008, uttartastra, 1/25.
6. Ashtanghrudayam By Shreevagbhata, Sarvangsundari, Motilal Banarsidas, Delhi, 2008, Sootrasthan 4/23.
7. Ashtanghrudayam By Shreevagbhata, Sarvangsundari Motilal Banarsidas, Delhi, 2008, N idansthan 5/38, 11/35. Charak Samhita By Agnivesh, Chakrapanidatta, Chaukhamba Prakashan, Varanasi, 2005, Chikitsasthan 26/77.
8. Sushrutsamhita of maharshisushrut, by anant ram Sharma, chaukhamba prakashan, Varanasi, 2008, uttartastra, 43/4.
9. Ashtanghrudayam By Shreevagbhata, Sarvangsundari Motilal Banarsidas, Delhi, 2008, Nidansthan 5/38, 11/35. Charak Samhita By Agnivesh, Chakrapanidatta, Chaukhamba Prakashan, Varanasi, 2005, Chikitsasthan 26/77.
10. Charak Samhita By Agnivesh, Chakrapanidatta, Chaukhamba Prakashan, Varanasi, 2005, Sootrasthan 7/3, 26.
11. Ashtanghrudayam By Shreevagbhata, Sarvangsundari, Motilal Banarsidas, Delhi, 2008, Sootrasthan, 11/1.
12. Ashtanghrudayam By Shreevagbhata, Sarvangsundari, Motilal Banarsidas, Delhi, 2008, Sootrasthan, 4/23.
13. Ashtanghrudayam By Shreevagbhata, HemadriTika, Chaukhamba Prakashan, Varanasi, 2011, Sootrasthana, Gadyasootra 2.
14. Ashtanghrudayam By Shreevagbhata, Sarvangsundari, Motilal Banarsidas, Delhi, 2008, Sootrasthan, 4/1.
15. Charak Samhita By Agnivesh, Chakrapanidatta, Chaukhamba Prakashan, Varanasi, 2005, Sootrasthan, 7/5
16. Ashtanghrudayam By Shreevagbhata, Sarvangsundari, Motilal Banarsidas, Delhi, 2008, Sootrasthan, 4/2-21.

17. Ashtanghrudayam By Shreevagbhata, HemadriTika, Chaukhamba Prakashan, Varanasi, 2011, Sootrasthana,4/2.
18. Ashtanghrudayam By Shreevagbhata, HemadriTika, Chaukhamba Prakashan, Varanasi, 2011, Sootrasthana4/8.
19. Sushrutsamhita of maharshisushrut, by anant ram Sharma, chaukhamba prakashan, Varanasi, 2008, uttartastra,55/4.
20. ¹CharakSamhita By Agnivesh , ChakrapanidattaChaukhamba Prakashan, Varanasi, 2005, Chikitsasthan 26/5.
21. Charak Samhita By Agnivesh, Chakrapanidatta Chaukhamba Prakashan, Varanasi, 2005, Sootrasthan 19/3.
22. Ashtanghrudayam By Shreevagbhata, Sarvangsundari, Motilal Banarsidas, Delhi, 2008, Sootrasthan 12/9.
23. Charak Samhita By Agnivesh , Chakrapanidatta Chaukhamba Prakashan, Varanasi, 2005, Chikitsasthan 26/5,6.
24. Charak Samhita By Agnivesh , Chakrapanidatta Chaukhamba Prakashan, Varanasi, 2005, Chikitsasthan 26/6,7.
25. Charak Samhita By Agnivesh, Chakrapanidatta Chaukhamba Prakashan, Varanasi, 2005, Chikitsasthan 26/8,9.
26. Charak Samhita By Agnivesh , Chakrapanidatta Chaukhamba Prakashan, Varanasi, 2005, Chikitsasthan 26/5.
27. Charak Samhita By Agnivesh , Chakrapanidatta Chaukhamba Prakashan, Varanasi, 2005, Chikitsasthan 28/59.
28. Ashtanghrudayam By Shreevagbhata, Sarvangsundari, Motilal Banarsidas, Delhi, 2008, Sootrasthan 12/8.
29. Charak Samhita By Agnivesh , Chakrapanidatta Chaukhamba Prakashan, Varanasi, 2005, Chikitsasthan 28/205.
30. Ashtanghrudayam By Shreevagbhata,Sarvangsundari,Motilal Banarsidas,Delhi,2008,Sootrasthan 12/1.
31. Charak Samhita By Agnivesh ,ChakrapanidattaChaukhamba Prakashan,Varanasi,2005,Chikitsasthan 28/70-72.
32. Charak Samhita By Agnivesh , Chakrapanidatta ChaukhambaPrakashan, Varanasi, 2005, Siddhisthan,9/4
33. Sushrut samhita of maharshisushrut, by anant ram Sharma, chaukhamba prakashan, Varanasi, 2008, uttartastra,55/9,10
34. Charak Samhita By Agnivesh, Chakrapanidatta Chaukhamba Prakashan, Varanasi, 2005, Chikit sasthan, 26/5.
35. Ashtanghrudayam By Shreevagbhata, Sarvangsundari, Motilal Banarsidas, Delhi, 2008, Sootrasthan 4/6.
36. Charak Samhita By Agnivesh , Chakrapanidatta Chaukhamba Prakashan, Varanasi, 2005, Chikitsasthan 28/61-72, 200-216.
37. Charak Samhita By Agnivesh , Chakrapanidatta Chaukhamba Prakashan, Varanasi, 2005, Chikitsasthan 28/17.
38. Charak Samhita By Agnivesh , Chakrapanidatta Chaukhamba Prakashan,Varanasi,2005,Chikitsasthan 28/236.

CORRESPONDING AUTHOR

Marathe Amruta Dilip

MD Scholar, Department of Sanskrit Samhita Siddhant

T.A.M.V. Pune, Maharashtra, India

Email: amruta.marathe1289@gmail.com

Source of Support: Nil

Conflict of Interest: None Declared