ABSTRACT
The magnitude of cardiac diseases continues to accelerate in developed as well as developing countries like India. According to NCMB (National Commission on Macroeconomics and Health) there would be around 1 crore deaths occurred by year 2015 in India. Thus Cardiovascular 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. In 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. Life 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 lifestyle, etc. The goal of WHO is to effectively control CVD risk factors and reduce the burden of cardiovascular diseases. This 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 Rakshnam’ 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 parivarpajana’ (eliminating the disease specific causes) are the first and foremost type of treatment\(^5\), 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 body\(^6\). ‘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’ Brihat-trayee (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, Pita 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’.\(^13\)

Samhitakaras 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 Hriday like Hridroga, Hridayasya uprodhan etc. They are as follows:\(^16\)

<table>
<thead>
<tr>
<th>No.</th>
<th>SUPPRESSION OF ADHARNIYA VEGA</th>
<th>SYMPTOMS RELATED TO HRIDAYA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Adhovata (Flatus)</td>
<td>Hrudgad (Hrudgad iti hrudrogh)(^17)</td>
</tr>
<tr>
<td>2</td>
<td>Shakrut (Faeces)</td>
<td>Hrudayasya uprodhanam</td>
</tr>
<tr>
<td>3</td>
<td>Mutra (Urine)</td>
<td>Purve cha prayo rogah</td>
</tr>
</tbody>
</table>
4. **Udgar (Belching)**

Vibhandho hruday urasa
(hruday uras vibandh-rajjwadibhi badhyamanyo ev dukham.)\(^{18}\)

5. **Trushna (Thirst)**

**Hrudgad**

6. **Shramshwas**

**Hrudrog**

7. **Bashpa (Tears)**

**Hrudrog**

8. **Kas (Cough)**

**Hrudayamay**

9. **Shukra (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* pakwashtashth 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 lakshanasa*.\(^{24}\)

*Udavarta* is narrated under *Trimarmachikitsa adhyay* by *Charkacharya*. The sequence of elaboration in this chapter (*Trimarma → Udavartavyadyadhi → Aanahvyadyadhi → Mutrakruchh → Hridrog → Shiroro*) suggests that, unusual upward movement of *apan vayu* 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 ksheta* of *Saman vayu*.\(^{28}\) If this *koshthashrit saman vayu* envelopes *apan vayu*, shows symptoms as *Grahani, Parshwshool, Hrudrog*, etc.\(^{29}\)**
Table Number 2:

<table>
<thead>
<tr>
<th>Suppression of <em>adhovatvega</em></th>
<th>↓</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Upword movement of Apan (Pratilom gati)</strong></td>
<td>↓</td>
</tr>
<tr>
<td><strong>Apan collected in Koshta</strong></td>
<td>↓</td>
</tr>
<tr>
<td><strong>Aggravation of Koshtashrit Saman</strong></td>
<td>↓</td>
</tr>
<tr>
<td>If Aggravated Saman envelopes Apan (Samanavritta Apan)</td>
<td>↓</td>
</tr>
</tbody>
</table>

Hridrog.

2. Suppression of *Mala vega*:

Suppression of *Shakrut vega* causes accumulation of *mala* in Pakvashaya. Pakvashaya is pradhan kshetra of vata. Mala envelopes vayu and shows pathology of ‘Vidavrita 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. Vitiated Apan Vayu finally contaminates Hrudaysthit Prana Vayu and results into hriday aswasthya.

Table number 3:

<table>
<thead>
<tr>
<th>Suppression of <em>Mala vega</em></th>
<th>↓</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Accumulation of Mala</strong></td>
<td>↓</td>
</tr>
<tr>
<td><strong>Mala envelopes Vata (Vidavrita Vata)</strong></td>
<td>↓</td>
</tr>
<tr>
<td><strong>Dryness of Mala due to Vata</strong></td>
<td>↓</td>
</tr>
<tr>
<td><strong>Forceful initiation of Vega (Pravahan)</strong></td>
<td>↓</td>
</tr>
<tr>
<td><strong>Vitiation of Apan Vayu due to accumulation of vata &amp; mala</strong></td>
<td>↓</td>
</tr>
<tr>
<td><strong>vitiation of Hrudaysthit Prana Vayu</strong></td>
<td>↓</td>
</tr>
</tbody>
</table>

Hriday Aswasthya.

3. Suppression of *Mutravega*:

Suppression of *Mutra* causes pain in penis (in male), pain in guda, pain in basti, pain in shir, basti aannah, etc. But the habitual suppression of *Mutra vega* causes aggravation of *apan* in Pakvashaya.
leads to Udavarta.\textsuperscript{34} Which causes similar diseases which are explained in Shakrut and Adhovata vegvidharana.\textsuperscript{35}

\textbf{AvrittaVata:}

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

\textbf{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 Vegvidharanjanya Hridrog. Hence while considering preventive aspect of Hridrog we must think about ‘Vegvidharn’ and therefore social awareness about it, is a need of time.

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