

A Critical Conceptual Review of NaVegandharniyaAdhyaya of Charak Samhita

Dr.Upesh M. Likhar, Assistant Professor, Department of Kriya Sharir

Dr. Brijesh Kumar Sharma, Professor, Department of Agad Tantra

Mrs. Kavita Sharma, Lecturer, Department of Samhita Siddhant

Faculty of Ayurvedic science, Jayoti Vidyapeeth Women's University Jayoti Vidyapeeth Women's University

Corresponding Author: Dr. Brijesh Kumar Sharma, Professor, Department of Agad Tantra, Faculty of Ayurvedic science, Jayoti Vidyapeeth Women's University Jayoti Vidyapeeth Women's University**Type of Publication:** Original Research Paper**Conflicts of Interest:** Nil**Abstract**

Na Vegandharniya Adhyaya comes within the Swastha Chatushka of Sutra sthana in Charaksamhita. Swastha Chatushka deals with the important guidelines to be followed by healthy individuals to maintain their health. This Adhyaya describes preventive measures for diseases. Emphasis is given to natural urges aimed at cleansing body channels. These urges are known in Ayurveda as 'vega', which is a very fundamental and important concept of Ayurveda. The text also emphasizes upon following a proper dietary regimen and exercising per the individual's unique body constitution. It also describes detailed means for maintaining psychological and social well-being for prevention of psycho-spiritual disorders. The methods of prevention of diseases by improving strength, by knowing one's own body constitution, maintaining psycho-spiritual balance and following an ideal dietary and lifestyle regimen suited to one's unique constitution have been provided here. This is an important chapter described for prevention of all disorders through maintenance of internal somatic hygiene and promotion of somato-psychological strength. According to Ayurveda, the first line of Treatment in all diseases is "Nidana Parivarjana", which means, avoiding the cause. The chapter covers a

comprehensive knowledge about ways to positive physical-psychological and spiritual health in holistic manner, which is the true essence of Ayurveda.

Keywords: Vega, Prakriti, Nidan Parivarjana**Introduction**

Ayurveda is a branch of Atharva Veda, which deals with physical, psychological and spiritual wellbeing of human being. This eternal science of healthy living is enhanced by our great ancient sages like AcharyaCharak, Acharya Sushrut, Acharya Vagbhat, etc. with their experience and wisdom. Their contribution have been compiled into treatises which gives great literature of Ayurveda. Charak samhita which is one of the major treatises of Ayurveda, has become an identity of this science of life. It is a collection of various basic principles, healthy advices, directions, teaching, anatomy and physiology of body, research methodology, preventive and curative aspects of various diseases along with Panchkarma chikitsa. For these contributions, he has been known as father of Medicine for ever.

Na Vegandharniya Adhyaya come within the Swastha Chatushka of Sutra sthana in Charaksamhita. Swastha Chatushka deals with the important guidelines to be

followed by healthy individuals to maintain their health. This Adhyayadescribes preventive measures for diseases. Emphasis is given to natural urges aimed at cleansing body channels. Human body has a number of ways to balance or eliminate substances which can cause harm to the body. For elimination of these substances body is equipped with Urges that appear naturally. These urges are known in Ayurveda as'vega', which is a very fundamental and important concept of Ayurveda. There are two type of Vega –AdharniyaVega,urges that should not be suppressed,and DharniyaVega- which should be suppressed. Negligence of suppressing adharniyavega and not suppressing the dharniyavegas is the cause of many harmful diseases. The text in the chapter give discourse about diseases and remedies for this negligence related tovegas.The text also emphasizes upon following a proper dietary regimen and exercising per the individual's unique body constitution. It also describes detailed means for maintaining psychological and social well-being for prevention of psycho-spiritual disorders. The methods of prevention of diseases by improving strength, by knowing one's own body constitution, maintaining psycho-spiritual balance and following an ideal dietary and lifestyle regimen suited to one's unique constitution have been provided here.

Aim And Objective

To study and accentuate the importance of healthy advices described in the chapter Na VegandharniyaAadhyaya of charaksutrasthana.

Material and Methods

This study is carried out by literature search. Charaksamhita and commentary written on it were main source of literature for the study. The various medical research databases were also searched for the study.

Literature Review

Concept of Adharniya Vega

It is directed that one should not suppress the following thirteen natural urges-

1. Mutravega (urge for micturition)
2. Purishvega (urge to defecate)
3. Retasvega (urge to ejaculate)
4. Vatavega (urge to pass flatus)
5. Chhardivega (urge to vomit)
6. Kshavathuvega (urge to sneeze)
7. Udgarvega (urge to belch)
8. Jrumbhavega (urge to yawn)
9. Kshutvega (hunger)
10. Pipasavega (thirst)
11. Bashpavega (urge to weep)
12. Nidravega (urge to sleep)
13. ShramajanyaNihshwasavega (urge to breathe caused by over exertion)

Various types of diseases caused by suppression of these urges and their line of treatment is explained below-

Mutravega (urge for micturition)

Suppression of urge to micturition causes basti-mehanashool (pain in bladder and phallus), mutrakruhhra (dysuria,pain while passing urine), shiroruja (headache), Vinam(bending of body due to pain),Vamkshanaanaaha (distension, fullness of lower abdomen).Swedana, Avagahana,Abhyanga,SarpishaAvapeedana and three types of Basti- Anuvasana,Niruha and Uttarbasti –are the treatment suggested for symptoms of suppressing urge for micturition.

Purishavega (urge for defecation)

Suppression of urge for defecation causes pakwashayashool (abdominal colic pain),shirashool(headache), vata-varchaapravartanam (failure in defecation and release of flatus), pindikodveshtana (cramps in the calf muscles) and adhmana (distension and fullness of abdomen).Swedana, abhyanga, avagahana, varti (rectal

suppositories), Bastikarma, and Pramathiannapana (intake of foods and drinks that are laxative in nature) are the treatment suggested for symptoms of suppressing urge for defecation.

Retasvega (urge to ejaculate)

Suppression of urge for Ejacuation causes medhravrushanashool (pain in phallus and testicles), angamarda (malaise, body pain), hrudivyatha (pain and discomfort in chest region) and mutravibandha (retention of urine). Abhyanga, avagraha, madirapaan, intake of charanaayudha (chicken), shali (rice) and paya (milk), niruhabasti and maithuna (sexual intercourse)- are the treatment suggested for symptoms of suppressing urge to ejaculate.

Vatavega (urge to pass flatus)

Suppression of urge to pass flatus causes vin-mutra-vata-sanga (retention of faeces, urine and flatus), adhmaana (distension and fullness of abdomen), vedana (pain in body), klama (exhaustion, tiredness), jatharashool (pain in abdomen) and vatajanyaroga (diseases related to vata). Snehana, swedana, gudvarti (rectal suppositories), vatanulomakannapaan (intake of foods and drinks that enables normal downward movement of flatus) and vatanulomakdravyabasti (rectal enema) are the treatment suggested for symptoms of suppressing urge to pass flatus.

Chhardivega (urge to vomit)

Suppression of urge for vomiting causes kandu (itching over body), kotha (black pigmentation on face), aruchi (anorexia), vyanga (facial melanosis), shoth (oedema), pandu (anemia), jvara (fever), kushtha (skin diseases), hrillas (nausea) and visarpa (erysipelas). Bhuktavaprachchhardanam (induction of vomiting immediately after intake of food), dhumapan (herbal smoking), langhana (fasting), raktamokshana (blood letting), rukshaannapaan (food and

drinks that dry in nature), vyayama (physical exercise) and virechana (purgation treatment) are the treatment suggested for symptoms of suppressing urge to vomit.

Kshavathuvega (urge to sneeze)

Suppression of urge for sneeze causes manyastambha (neck stiffness), shirashool (headache), ardita (facial paralysis), ardhavbhedak (migraine) and indriyadaurbalya (weakness of sense organs). Urdhwajatruabhyanga (oil massage to head and neck), swedana (sweating therapy), dhumapaan (herbal smoking), navana (nasal drops), vataghnaahara and aushadhi (food and medicines that pacifies vata) and uttarbhaktighritasevana (intake of ghee after meals) are the treatment suggested for symptoms of suppressing urge to sneeze.

Udgarvega (urge to belch)

Suppression of urge for belch causes hikka (hiccups), shwasa (breathing difficulties), aruchi (anorexia), kampa (tremors), vibandha in hridaya and uras (feeling of obstruction in heart and chest region). The treatment suggested for symptoms of suppressing urge to belch is similar to that suggested for treating hikka.

Jrumbhavega (urge to yawn)

Suppression of urge for yawn causes vinam (forward bending of body), akshepa (convulsion), samkocha (contractions), supti (numbness), kampa (tremor) and pravepana (shaking of the body). All the measures to balance vatadosha is the treatment suggested for symptoms of suppressing urge to yawn.

Kshutvega (hunger)

Suppression of urge for hunger causes karshya (weight loss/emaciation). Daourbalya (weakness), vaivarnya (change in skin complexion), angamarda (malaise/body ache), aruchi (anorexia) and bhrama (dizziness). The treatment suggested for symptoms of suppressing urge of hunger is

intake of snigdha(oily),ushna(hot) and laghu(light to digest) food.

Pipasavega(thirst)

Suppression of urge for thirst causeskantha-asyashosha (dryness of mouth and throat),badhirya (deafness),shrama (tiredness),saada (weakness), and hrudivyatha (discomfort in heart). Intake of sheetatarpanapeya (coolant drinks that bring satiation) is the treatment suggested for symptoms of suppressing urge to thirst.

Bashpavega (urge to weep)

Suppression of urge to weep or lacrymation causes pratishyaya (rhinitis),akshhiroga (eye disorders), hrudroga (heart diseases), aruchi (anorexia) and bhrama (dizziness). Swapna(sleep), madyapaan(intake of wine) and priyakatha(pleasing talk) are the remedies suggested for symptoms of suppressing urge to weep.

Nidravega(urge to sleep)

Suppression of urge for sleep causes jumbha (yawning),angamarda (malaise), tandra (drowsiness),shiro-roga (headache), and akshigaurav (heaviness in the eyes).Swapna and samvahana(body massage) are the remedies suggested for symptoms of suppressing urge to sleep.

ShramajanyaNihshwasavega (urge to breathe caused by over exertion)

Suppression of urge to deep breathe caused by over exertion causes Gulma(bloating), hrudroga (heart diseases) and sammoha (fainting). Vishram (rest) and vatagnakriya (following regimen prescribed for vatadosha balance) are the treatments suggested for symptoms of suppressing urge to deep breathe caused by over exertion.

Hence, to prevent various diseases caused by suppression of natural urges, one must avoid non-suppression of them and satisfy them as soon as they originate.

Concept of Dharniya Vega

Person who desires his wellbeing during his lifetime and after death, should not perform work beyond his competency. He should also protect himself from condemned deeds performed through mana (or mentally), vani (speech) and sharira (or physically).These three vegas are counted as dharniyavegas which should always be suppressed .

Dharniyavegas of mana (Mental suppressible urges)

Person should suppress mental urges pertaining to lobha(greed), shoka (grief), bhaya(fear), krodha(anger), maana(vanity), ,nairlajjaya (shamelessness),irshya (jealousy), atiraga (excessive desire) and abhidhya (ill will,malice).

Dharniyavegas of vani (Speech related suppressible urges)

Parusha (speaking extremely harsh words), atimatra(speaking excessively), suchak(back biting),anruta (speaking lies) and akalavakya(use of untimely words) are the urges related to vani or speech that one must suppress.

Dharniyavegasofsharira (Deeds related suppressible urges)

Parapeedayaa (physical deeds done to afflict others), streebhoga (desire towards other women),asteya (theft) and himsa(violence) are the deeds related urges that should not be practiced.

The virtuous person who suppresses all the above suppressible urges related to mana, vani and sharira achieves meritorious fame and happiness. He alone enjoys the fruits of dharma (good deeds), artha (wealth, prosperity) and kama (desires) and also gathers them.

Concept of Vyayama

The physical activity, favorable to oneself, done with the purpose of maintaining stability and improving strength of body is called as Vyayam (Exercise). Exercise should always be done in appropriate measure.

Advantages of appropriate Vyayama

Proper amount of exercise brings about Laghavam – lightness to the body (and mind),Karmasaamrthyam – increases work capacity, Sthairyam – increases body stability, Dukhasahishunta – improves body and mind resistance to discomfort, Doshakshaya – balances the Tridosha and Agnivriddhi – improves digestion strength.

Disadvantages of excessive Vyayama

Excessive vyayama causes Shrama – tiredness,Klama – exhaustion, Kshaya – depletion of body tissues,Trushna – excessive thirst, Raktapitta – bleeding disorders – such as nasal bleeding, worsening of menorrhagia in women etc.,Pratamaka – breathing difficulties,Kasa – cough,Jwara – fever,Chardi – vomiting.

Features of appropriately done Vyayama

Svedagama – sweating, perspiration, Shvasavruddhi – enhanced breathing, Gaatranaamlaghavam – lightness of the body parts, HrudayadiUpardha – feeling of inhibition / resistance in the heart and such other organs of the body are indication that one has done appropriate amount of exercise

Vyayama have been listed in the things whose excess indulgence are instructed to be avoided.The list is as follows-Vyayama – exercise,Hasya – laughing,Bhashya – speaking,Adhva – travelling on foot,Gramya Dharma – sexual activities and Prajagara – staying awake till late night.One who indulges excessively in these and such other activities, perishes like a lion trying to fight a huge elephant.

Persons unfit for Vyayama

Ativyavaya who indulges in excessive sexual activity,Bhara – who lifts heavy weight,Adhva – who walks long distances,Karmabhatikarshita – who is weakened by excessive work,Bala – children,Vruddha – elderly,Pravata – who have Vataimbalance,UcchaiBahuBhashaka – who speak loud

and who speak too much,Kshudhita – who is hungry and Trushita – who is thirsty

Ordination for intake of Hita and abatement of Ahita :

A wise person should give up unwholesome and unhealthy (ahitkarasevana) but habituated practices, and should gradually adopt wholesome and healthy practices (hitkarasevana). This process of shifting to hitkaraahara should be gradual. On the first day one should give up a quarter of the unhealthy practice (shall maintaining $\frac{3}{4}$ of it) and correspondingly adopt a quarter of healthy and wholesome.On the second and third days, half of the ahitkarasevana should be given up and half of the hitkarasevana is to be continued. On the 4th, 5th and 6th days, $\frac{3}{4}$ of the hitkarasevan should be adopted. On 7th day, switch fully to the hitkarasevan. By slowly and gradually giving up the apathyakarasevana and by slowly cultivating the pathyasevana, the body becomes accustomed well to the new habit without any complication.

Concept of Prakriti

Charak have described types of body constitution and have explained that one must follow diet and regimen according to their body constitution.According to charakSome persons maintain perfect balance of Vata, Pitta and KaphaDosha from the very time of conception; some are dominated by Vata, some by Pittaand some by Kapha.

Those, with perfect balance of Tridosha are not prone to diseases and are called Anatura. Those with single **Dosha** body types, like,Vata body type, Pitta body type etc. are called Sadatura and are very much susceptible to diseases. The persons with two Dosha dominant (Vata-Pitta, Pitta-Kapha, Vata-Kapha) are less prone to diseases, than those with single Dosha body types.In case of Single Dosha body types, diet and regimen with qualities opposite to the Dosha should be

followed. Whereas, for individuals having Tridosha balance body type (samadosha), habitual intake of diets consisting of all rasas (tastes) in proportionate quantity is prescribed.

Concept of NijaRoga and AgantujRoga

Charak, while describing the prevention methods of Nijarog (Endogenous diseases) have explained the concept of malayana (external orifices) in the body. There are two orifices in the lower part of the body (rectum and urethra), seven orifices in head (two eyes, two ears, two nostrils and mouth) and there are multiple openings of sweat glands, i.e. hair roots serving the purpose of excretion. These orifices may get vitiated by excessive production of waste products. If there is heaviness in the excretory orifices or there is excessive excretion, it is indicative of an increase in excreta (waste products). Similarly, if there is lightness in the excretory orifices or there is no excretion, it indicates the decrease in excreta.

Malavruddhi and malakshayachikitsa

One should decide on exact nature of the disease with the help of signs and symptoms indicated above. One should ascertain the extent of increase or vitiation of excreta and then should treat the curable ones with therapies which are having opposite qualities from the diseases and their causes, paying due regard to the dose and time.

Those, who do not follow healthy daily and seasonal habits are prone to diseases. Hence, a healthy person should follow proper daily and seasonal regimens for the maintenance of good health.

Time for extraction of doshas from the body

One should administer purification procedures on following mounths to extract doshas:

- 1) MadhavaPrathameMaasi – Chaitra (Mid-March–Mid-April) for kapha extraction by Vamana procedure.
- 2) NabhasyaPrathameMaasi – Shravana (Mid-July–Mid-August) for extraction of Vata by Basti procedure.

- 3) SahasyaPrathameMaasi – Margashira (Mid November – Mid December) for extraction of Pitta by Virechana procedure.

After the oleation (Sneha karma) and sweating therapies (Svedana), one should administer emetics (Vamana) and purgatives (Virechana). Then one should administer enema (Basti) and inhalation therapies (Nasya) in proper sequences according to the requirement. After that, one should administer rejuvenation and aphrodisiac therapies (Rasayana and Vajikarana) based on patient's requirement. By this, the body tissues get good nourishment. This delays aging process.

AgantujaRoga or psycho-spiritual diseases are caused by Bhuta – evil spirits, Visha –poison, Vayu – wind, Agni – fire, Samprahaara – assault / external injury. These diseases are caused by Prajnaparadha – acting against one's right conscience. Even the bad emotions such as Irshya – malice, jealous, Shoka – despair, grief, Bhaya – fear, Krodha – anger, Mana – vanity and, Dvesha – hatred, etc. mental disorders are due to Prajnaparadha.

Prevention of AgantujaRoga (exogenous diseases-)

These Aganturogas can be prevented by Avoiding Prajnaparadha – acting as per one's right conscience, Indriyopashama – control over sense organs, Smruti – Keeping God in memory, Desha, Kala AtmaVijnana – knowledge of the place, time and one's own soul and Sadvrutta – good conduct. One desirous of his own well-being should follow this, in advance. Aptopadesha (Knowledge about the prescription and advice of ancient authority sages), Prajnana – having superior knowledge, are the means to prevent and to treat diseases.

Features of Person Unsuitable and Suitable for company

Such unhappy human beings, who have sinful conduct, tension seekers, back biters, sadists, greedy, those who

envy the property of others, cruel, those who indulge in defaming others, the fickle minded, those who serve the enemy, those without an compassion and those who do not follow the virtuous course of life should be disowned. BuddhiVidyavayaha – experienced, intellectuals, knowledgeable, Sheela, Dhairya, Smruti – with good character, courageous, having good memory, Vruddhopasevi – who take care of elders Vruddha – aged, Svabhaavajna – who understands your nature, Gatavyatha – who are devoid of anxieties, Sumukha – who speak sweet, who are peaceful, those who follow righteous course of action; those who advocate good conduct and those whose very name and sight are auspicious should be accompanied.

Rules for using curd

One should not take curd at night. If one desires to take curd at night, it can be taken along with ghee, sugar, green gram soup, honey or Amalaka (Amla). It should not be taken hot. If one does not follow these rules he is likely to suffer from diseases like fever, Raktapitta (bleeding disorders), Visarpa (Erysipelas), Kushta (skin diseases), Pandu (Anemia), Bhrama (dizziness) and Kamala (Jaundice).

Discussion

The chapter firstly explains the concept of natural urges that are not to be suppressed and that are to be suppressed. Today's civilized world does not allow sneezing, belching, yawning, passing flatulence, weeping, etc. as these are considered uncultured manners. But these urges when constantly and repeatedly suppressed lead to serious diseases. The body's natural urges help the body stay in balance by assimilating and eliminating whatever is necessary. The suppression of such urges aggravates doshas, mainly vata and causes increase in ama (toxins). These natural urges allow one to be more connected to the body. For example, belching at the end of

meal is the sign that the stomach is full which avoids overeating. Also, symptoms of suppression of urges mentioned in the chapter shows harmful effects on vital organs of body, especially to heart. Hence suppression of natural urges is inadvisable in Ayurveda and considered as a major factor for initiation of diseases.

The text also foregrounds in following a proper dietary regimen, what is wholesome, what is unwholesome; how to leave aahitkaraahara and replace it with a hitkaraahara. The chapter also deals with the concepts of exercising or vyayam and rules to be followed while exercising. Individual's unique body constitution is also discussed in the chapter and diet rules have been prescribed accordingly. It also describes detailed means for maintaining psychological and social well-being for prevention of psycho-spiritual disorders. The methods of prevention of diseases by improving strength, by knowing one's own body constitution, maintaining psycho-spiritual balance and following an ideal dietary and lifestyle regimen suited to one's unique constitution have been provided here. Prevention of all disorders through maintenance of internal somatic hygiene and promotion of somato-psychological strength are also mentioned here. Other relevant topics like features of person suitable and unsuitable for company and rules regarding intake of curd are also discussed.

Conclusion

Chapter is described under Swasthachatushka of sutrasthana of Charak Samhita. Navegandharniyaadhyaya presents concepts related to prevention of diseases. Main highlight of the chapter is avoidance of suppression of natural urges which is the root cause of initiation of diseases. The first line of treatment according to Ayurveda is 'Nidaan Parivarjana', which means avoiding the cause of disease. This is an important chapter dealing with the maintenance of health of healthy individuals.

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