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Review Article

PREVENTIVE CARDIOLOGY IN AYURVEDA W.S.R TO NON-SUPPRESSIBLE URGES

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ABSTRACT

There is a wide range of risk factors which affect cardiovascular conditions. Cardiovascular diseases comprise one of the most serious disorders in developed nations and are rapidly rising in developing countries. Ayurveda explains, cessation of natural urges as one of the major causes of CVD. In due course of time, suppression of non-suppressible urges, may be due to socially unacceptable behavior, work load or lifestyle problems, usually develops in complications related with heart which are frequently ignored. These non-suppressible urges include *Vata* (flatus), *Vit* (faeces), *Mootra* (urine), *Kshawathu* (sneeze), *Trishna* (thirst), *Kshudha* (hunger), *Nidra* (sleep), *Kasa* (cough), *Shrama Janit Shwas* (breathing out of exertion), *Jrimbha* (Yawning), *Ashru* (tears), *Chhardi* (vomit), *Retas* (semen) and *Udgara* (burp). The pathogenesis of cardiovascular disorders can be explained on the basis of *Vata* vitiation due to obstruction in natural course of *Vata* resulting in its upward or unnatural course of movement. For treating these conditions, *Vata Anulomak* food and medicines should be used.

INTRODUCTION

Cardiovascular diseases comprise the most prevalent serious disorders in industrialized nations and are a rapidly growing problem in developing nations. Today, CVD accounts for approximately 30% of deaths worldwide, including nearly 40% in high-income countries and about 28% in low- and middle-income countries. In addition, cardiovascular diseases are highly predominant in almost 35% of the adult population. This increasing trend in number of individuals affected depends mainly upon faulty lifestyle. It is estimated that 90% of Cardiovascular diseases are preventable. Suppression of natural urges contribute a lot in the disease pathogenesis. Ayurveda has mentioned it ages ago, but still may be because of ignorance, this is a totally unexplored arena in preventive cardiology. The relationship between suppression of natural urges and cardiovascular disease symptoms is complex and may depend on the time period of urge suppression. There is a direct relationship between suppression of natural urges risk of cardiovascular diseases. This review has attempted to build a bridge

between modern lifestyle and Ayurvedic lifestyle recommendations.

Cardiac Symptoms

The common symptoms caused by heart diseases, most frequently manifest as chest discomfort, fatigue, elevated intravascular pressure, abnormal fluid accumulation, with peripheral edema, pulmonary congestion and dyspnea, palpitations, hypotension, pale blue lips, weakness, nausea, vomiting and syncope.

In Ayurveda, general symptomatology of *Hridrogah* has been mentioned only by Acharya Charaka (*Ch.Chi.26*). The common symptoms of *Hridroga* are discoloration of the skin, fainting, fever, cough, hiccup, breathlessness, bad taste in the mouth, morbid thirst, unconsciousness, vomiting, nausea, pain and anorexia. Most of symptoms mentioned by Acharya Charaka have similarity with symptomatology of Cardiovascular Disorders.

THE EPIDEMIOLOGIC TRANSITION

The global rise in CVD is the result of an extraordinary epidemiologic transition. This shift is driven by industrialization, urbanization, and associated lifestyle changes and is taking place in

every part of the world among all races, ethnic groups, and cultures. The transition is divided into four basic stages: pestilence and famine, receding pandemics, degenerative and man-made diseases, and delayed degenerative diseases. A fifth stage, characterized by an epidemic of inactivity and obesity, is also emerging in most of the countries, which are causing CVD.

Hridroga (CVD) have endured the human beings since prehistoric period. Diagnosis of *Hrid Roga* is mentioned as early as in the Vedic period (2400 B.C). As the name indicates, *Hrida Roga* is the disease or rather a syndrome associated with *Hridaya*, which is considered as heart in modern context. *Acharya Charak* has described the definition etiology, pathogenesis and management of *Hrid Roga*². According to *Sushruta* all kind of pathologies that produce disturbances in the heart is called as *Hridroga*³. *Sushruta* has devoted a separate chapter to describe the disease.

There are two types of etiological factors of CVD – modifiable and non-modifiable. The

modifiable etiological factors for CVD are smoking, hypertension, increasing level of serum cholesterol, diabetes mellitus, obesity, sedentary habits and stress. Most of the above modifiable factors may be produced as a result of *Vega Vidharana* (suppression of non-suppressible urges).

In *Ashtang Hriday Sutrasthana*⁴, chapter 4, *Vagbhata* has mentioned the following non-suppressible urges- *Vata* (flatus), *Vit* (faeces), *Mootra* (urine), *Kshawathu* (sneeze), *Trishna* (thirst), *Kshudha* (hunger), *Nidra* (sleep), *Kasa* (cough), *ShramaJanit Shwas* (breathing out of exertion), *Jrimbha* (Yawning), *Ashru* (tears), *Chhardi* (vomit), *Retas* (semen) and *Udgara* (burp).

Although *Udgar* is not mentioned with other *Vega* but the treatment is mentioned in the chapter. Out of these fourteen *Adharaniya Vega* (non suppressible urges), cessation of as many as nine natural urges can act as a causative factor in the pathogenesis of *Hridrog*.

It would be pertinent to reproduce the original references to clarify the entire description.

	अण (Non suppressible urges)	हृद्रोग (Resultant diseases)	चिकित्सा (Therapy indicated)
1.	अधोवात रोध (Flatus)	दृष्ट्यग्निवधहृद्गदाः । अ.हृ.सू. 4/2 (...vision, digestive activities and heart diseases)	वर्त्यभ्यंगावगाहाश्च स्वेदनं बस्तिकर्म च । (rectal suppositories, oil massage, hip bath, foementation, enemas, and foods which helps in elimination of faeces)
2.	मलवेगरोधज रोग (Faeces)	हृदयस्योपरोधनम् । अ.हृ.सू. 4/3 (...oppression in the region of heart)	वर्त्यभ्यंगावगाहाश्च स्वेदनं बस्तिकर्म च । (rectal suppositories, oil massage, hip bath, foementation, enemas, and foods which helps in elimination of faeces)
3.	मूत्रवेगरोधज रोग (Urine)	हृदयस्योपरोधनम् । अ.हृ.सू. 4/3 (...oppression in the region of heart)	..प्राग्भक्तं शस्यते घृतम् । जीर्णात्तिकम् चोत्तमया मात्रयायोजनाद्वयम् । अवपीडकमेतच्च संज्ञितं कृ । (consumption of pure Ghee in large dose before food and after digestion of food- Avapidak Sneha)
4.	तृषावेगनिरोधज रोग (Thirst)	भ्रमहृद्गदाः । अ.हृ.सू. 4/10 हृदिव्यथा च. सू. 7/21 (.... Diseases of heart)	शीतः सर्वो विधिर्हितः । (cold foods, drinks and comforts are indicated)
5.	कासवेगनिरोधज रोग (Cough)	श्वासारुचिहृदामयाः । अ.हृ.सू. 4/13 (.... Diseases of heart)	वासहा सुतरां विधिः । (treatment of cough)
6.	श्रमश्वासवेगनिरोधज रोग (Breathing after exertion)	गुल्महृद्रोगसम्मोह... । अ.हृ.सू. 4/14 गुल्महृद्रोगसम्मोह... । च. सू. 7/24 (....Diseases of heart and delusion)	हितं विश्रमणं तत्र वातघ्नश्च क्रियाकर्मः । अ.हृ.सू. 4/14 विश्रामो वातघ्नश्च क्रिया हिताः । च. सू. 7/24 (complete rest and treatment which mitigate Vata)
7.	अश्रुवेगनिरोधज रोग (Tears)	शिरोहृद्गुड,..... । अ.हृ.सू. 4/16 हृद्रोगश्चारुचिभ्रमः । च. सू. 7/22 (.... Diseases of heart)	स्वप्नो मद्यं प्रियाः कथाः । अ.हृ.सू. 4/16 स्वप्नो मद्यं प्रियाः कथाः । च. सू. 7/22 (good sleep, mild alcoholic drinks, company of friends and pleasant stories)
8.	शुक्रवेगनिरोधज रोग (Semen)	हृद्व्यथा..... । अ.हृ.सू. 4/19 हृदिव्यथा । च. सू. 7/10 (...pain in the region of heart)	तन्मूत्रं च सुराशालिबस्त्यभ्यंगावगाहनम् । बस्ति शुद्धिकरैः सिद्धं भजेत्कीरंप्रियाः स्त्रियाः । अ.हृ.सू. 4/19 तत्राभ्यंगोवगाहश्चमदिरा चरणायुघाः । शालिःपयो निरुहश्च शस्तं मैथुनमेव च । च. सू. 7/11 (chicken, alcoholic beverages made of rice, enema, oil massage, tub bath with warm water medicated with drugs which clears the bladder, consumption of milk and indulgence in sexual

			intercourse)
9.	उदगारवेगनिरोधज रोग (Belching)	विबंधोहृदयोरसोः । अ.ह.सू. 4/8 विबंधोहृदयोरसोः । च. सू. 7/18 (... Feeling of obstruction in the region of heart)	हिध्मावत्तत्र भेषजम् । अ.ह.सू. 4/8 हिक्कायास्तुल्यौषधम् । च. सू. 7/18 (treatment of Hiccup)

From above references, it is clear that cessation of natural urges is one of the major cause of Hridrog /CVD. Some most commonly suppressed urges are of flatus, urination, defecation burping and semen. In due course of time, suppression of non-suppressible urges may be due to socially unacceptable behavior, work pressure eg. people working in MNCs, having being a sedentary job, or lifestyle problems, usually develop in cardiac complications related with heart which is frequently ignored by persons.

On the other hand, looking into the etiological factors for heart diseases mentioned by Acharya Charak, for the sake of cross references are excessive exercise, excessive intake of food having *Tikshna* (sharp) attributes, excessive administration of purgation and emetic therapies, excessive worry, fear, stress, emesis, emaciation, trauma and suppression of the manifested natural urges have been prominently described. (Ch.ch.26/77). Out of these, *Vega Vidharan* (cessation of natural urges) is a very common modifiable etiological factor of Cardio Vascular Disorders.

Pathogenesis of CVDs by suppression of natural urges:

रोगाः सर्वेपि जायन्ते वेगोदीरण धारणैः ।

Emphasizing on the role of forceful production as well as suppression of natural urges, the Ayurved says that any disease can be produced due to cessation and forceful abolition of Non-suppressible urges.

All diseases arise from voluntary suppression or forcible initiation of the urges of the body. The above-mentioned urges are normal activities of the body and intended to eliminate unwanted materials. The process of such elimination is a chain reaction initiated and carried out by nervous system; suppressing it in mid-way of physiology not only stops the elimination of waste product but also brings about strain and disorders leading to production of many diseases, the most prominent among which is CVD. Cessation of these natural urges directly provokes *Vata Dosha*.

ततश्चानेकधा प्रायः पवनो यत्प्रकृष्यति । अन्नपानौषधं तस्य युञ्जीतातानुलोमनम् ॥ अ.ह.सू. 4/23

The pathogenesis of above cardiovascular disorders can be explained on the basis of *Vata* vitiation due to obstruction in natural course of *Vata* resulting in upward or unnatural course of movement, *Charak* has mentioned this condition as

Udavarta. Hence for the treatment, *Vata Anulomak* food and medicines should be used.

General management of complications due to cessation of non-suppressible urges-

Nidan Parivarjan - One should avoid the suppression of natural biological urges, which are causative factors for many diseases including CVD as per Ayurvedic classical references.

Snehen (oleation) includes- Application of medicated oil and *Ghrta* on the body and internal consumption of the same according to the requirement of patient.

Swedan (fomentation)- includes fomentation which is neither too hot nor too mild, combined with proper drugs and applied with due regard to the disease, the season, the individual patient and affected body organ.

Basti or medicated enema therapy and mild purgation therapy- which cleanses *Amashaya* (stomach including small intestine) is prescribed because the disease is manifested as a result of the obstruction of *Vata* in this region.

The preventive measures mentioned in the texts are-

1. Exercise (*Vyayama*): Ch.Su.7/31

A desirable physical action, which produces lightness, improves the working ability, tone up the body, ignites *Agni* and alleviate *Dosha* is termed as exercise. It helps in reducing the level of serum cholesterol, relieves hypertension and improves overall general physiology of the body. It should be done in moderation otherwise, if overdone it may cause over exertion, giddiness, thirst, cough, fever, vomiting etc.

2. Behavioral Regimen: Ch.Su. 7/34

One should not practice exercise, laughing, speaking, and travelling on foot, sexual activities and night walking in excess even when one is accustomed to these activities. Excess of these activities may suddenly perish the person.

3. Proper diet regimen : Ch.Su 36-37/7

Wholesome practices (*Hitahaar*) is mentioned in classical texts. If a person is habitual of faulty dietary habits or unwholesome practices, then he should gradually get rid of the unhealthy food and shift to healthy food. By slowly and gradually giving up the unwholesome practices and by increasing the wholesome practice correspondingly the faulty practices are

eradicated forever. A specific module is mentioned as-

1 st day	2 nd and 3 rd day	4 th , 5 th , 6 th day	7 th day Onwards
¾ <i>Ahit Aahar</i> (unwholesome practices) ¼ <i>Hitahaar</i> (wholesome practice)	½ part <i>Ahit ahar</i> (unwholesome practices) ½ part <i>Hitahaar</i> (wholesome practice)	¼ <i>Ahit ahar</i> (unwholesome practices) ¾ <i>Hitahaar</i> (wholesome practice)	Only <i>Hitahaar</i> (wholesome practice)

4. Diet and Lifestyle according to body constitution (*Prakriti*)

The body constitution of persons as classified according to the predominance of particular *Dosha*. A person should try to maintain the equilibrium of *Dosha* in the body. A person should consume and follow opposite quality of food and life style. Eg. A person of *Kapha* dominance constitution should have *Katu Tiktahar* and perform *Kapha* antagonistic activities. Likewise persons with *Sama Prakriti* should maintain equilibrium in his diet and lifestyle.

Such diets and regimen, as stand in contradistinction with the *Dosha* responsible for the production of the particular *Prakriti* are prescribed for the maintenance of positive health. For individuals having equiposed state of *Dosha*, habitual intake of diet consisting of all *Rasa* (taste) in proportionate quantity is prescribed.

5. *Shodhan Treatment:* Also *Panchakarma* modalities like *Snehan* (oleation), *Swedan* (fomentation), *Vamana* (emetic therapy) *Virechana* (purgation therapy) *Basti* (medicated enema therapy) and *Nasya* (inhalation therapies) are also indicated in proper sequence according to the requirement, so that the alleviated *Dosha* can be pacified. In the months of March – April, July – August and November – December, one should administer the elimination therapies. But, special care should

be taken while administering these *Panchakarma* therapies to avoid complications.

6. *Rasayan and VajikaranYogas*

Various types of rejuvenating and fertility *Yoga* (agents) with due regard to the temporal propriety are prescribed after *Shodhan* (body purification). This helps in maintaining the tissue elements in homeostasis and diseases are prevented.

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