

A CRITICAL REVIEW ON KSHUDHA VEGADHARANA W.S.R KALA BHOJNAM

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ABSTRACT

A healthy body is the only one media to achieve the ultimate goal among the *chaturvidh purushartha*. Acharya Charak has mentioned *Swasthchatuska* focussed on the concept of *Dincharya*, *Ritucharya*, *Sadvritta* and *Vegadharana* to be followed by the healthy individual to remain free from health. The voluntary control of *vega* pertaining to body and non controlling of *vega* pertaining to mind can leads to various disease. If a person wants to remain *swastha* he should not do *vegadharana* of the *adharniya vega*. *Vegadharana* is one of the important root cause in many diseases. *Kshudha vega* is one of the *adharniya vega*. Controlling urge of *Kshudha vega* may leads to impairment of both *shareerik* and *maansik dosha*. For maintenance of health intake of food at proper time (*kala*) is given highest importance. In this article attempt is made to explain various consequences of *Kshudha vega dharana* and importance of *kala bhojanam* as mentioned in *Ayurvedic* text.

KEYWORDS: *Vegadharana*, *kshudhavega*, *kala*, *Ahara*.

INTRODUCTION

In National Health Policy 2017 non communicable diseases or lifestyle disorder had considered to play important role in human mortality. Lifestyle disorder can be prevented by changing the risk factors like *Diwaswapna*, *Ratrijagran* and *Vegadharan*. The word '*Vegadharan*' is made of two words *Vega* and *Dharan*. *Vega* means "natural urge" and *Dharan* means "suppression". So, collectively the word "*Vegadharan*" means forceful suppression of natural urges. Non suppression of the *Adharniya vega* is a kind of primordial prevention which helps in prevention of many diseases. *Vegadharana* is considered as most important one among that which cause ill health to our body. *Vegas* are intiations brought by the neuro-endocrinal system, part of brain like cerebrum, cerebellum, pons, medulla and hormonal secretions of endocrinal system are the executive factors for intiation of *vegas*. Continuous forcible suppression or alteration of urges may leads to many diseases because of negative feedback mechanism.

Acharya Charaka has mentioned thirteen type of *adharniya vegas*, *Acharya vagbhatta* has mentioned fourteen *adharniya vegas*, *Sushrutta* has categorized disease due to suppression of urges causing vitiation of *vata* under *udavarta*. *Kshudha vega* is one of *adharniya* (non suppressible) *vega*. *Kshudha* means hunger, which is a feeling you have when you need to eat. Main energy source for body and brain is food, we take. Food is one among the three subpillar supporting life. Health is

dependent on food .Food is best thing which sustain life. The disease can be cured without any medicine by just following wholesome regimen which as even hundreds of medicines cannot cure a disease in absence of wholesome regimen. No medicine is equivalent to food .It is possible to make a person disease free with just proper diet. The food enhance vitality, strength and make the body sturdy. Food increases enthusiasm, memory, *agni*, life span, lusture and *ojas*. It is possible to make a person disease free just with proper diet on proper time (*kala*). Hypothalamus contain the feeding and satiety centre at lateral nuclie and ventromedial nuclei .Many neurotransmitter and hormones are involved. Sensory signals like stomach filling, chemical signals from blood GI hormones and cortical signals of sight, smell and taste. Centres in amygdale, prefrontal cortex and hypothalamus play important role in feeding habits.

Now a day due to busy lifestyle, due to poverty and sometime due to ignorance about the importance of food on time people are suppressing the natural urges of *kshudha* which cause pathological condition favoured for many disease. This develops in those who have regular habit of suppressing natural urges over long period so it is very important to response to these urges and not to suppress them .Its suppression may outcome in instigating a range of diseases distressing the body as well as mind.

AIMS AND OBJECTIVE

1. To study the concept of *kshudhavegadharana* and *Kalabhajanam*
2. To study the effect of *Kshudhavegadharana* and its symptoms

MATERIAL AND METHODS

This is a conceptual type of study. All sort of references related to *Adharniya vega* and *kalabhajanam* has been collected and compiled from various available classic text of Ayurveda. Literature available regarding *adharniya vega* from various journal and books were collected. All material is analysed and attempt has made to draw some fruitful conclusion.

Concept of Vegadharana

Vegadharana is a unique and fundamental concept of Ayurveda and is considered as root cause for many diseases. *Vata dosha* is responsible for functioning of natural urges. The suppression of these natural urges results into vitiation of *Vata dosha* by its *chala guna*. Vitiated *vata dosha* also disturb the equilibrium state of other *two doshas* i.e. *pitta* and *kapha*. It results into *vikrut gati* (abnormal direction of functioning) i.e., *urdhav* (upward), *adho* (downward), or *tiryak* (peripheral). As these are abnormal *gatis*, it disturbs the health by itself and with other *doshas* too.

There are two types of natural *vegas* namely *Dharniya Vegas* (suppressible urges) and *Adharniya vega* (non-suppressible urges). *Dharniya vegas* are related to mental status like *Lobha* (greed), *Shoka* (grief), *Bhaya* (fear), *Krodha* (anger), *Earshya* (jealously) etc. Which should be controlled for healthy life. *Adharniya vegas* are the physical urges to be responded as and when they arise. The thirteen non suppressible natural urges are as follows: *Mutra Vega rodha* (suppression of urge of urine), *Purisha Veg rodha* (Suppression of urge to faeces), *Shukra vega rodha* (suppression of urge to discharge semen), *Apana vayu veg rodha* (suppression of urge to flatus), *Chardi vega rodha* (suppression of urge to vomit), *Kshavathu vega rodha* (suppression of urge to sneeze), *Udagar vega rodha* (suppression of urge to belching), *Jrumbha vega rodha* (suppression of urge to yawning), *Kshudha vega rodha* (suppression of urge to hunger), *Trushna vega rodha* (suppression of urge to severe thirst), *Nidra vega rodha* (suppression of urge to sleep), *Shramashwas vega rodha* (suppression of urge to exertion), *Kasa vega rodha* (suppression of urge to coughing).

Kshudha vegadharana

Kshudhavega is one of *adharniya vega* that should never be suppressed by a person having a desire to remain healthy. It is an important urge require to maintain normal physiological rhythm in different organ system. In Ayurveda equilibrium between *dosha*, *dhatu* and *mala* is health and any factor which disturb the equilibrium leads to disease. According to *Acharya Charaka prana*

vayu with its power of attraction draw the ingested food into the *kostha*. This food gets softened by the unctuous substance after which it gets split into small particle by the liquid (saliva). Thereafter, the *agni* located in the *udara* get stimulated by *samana vayu*. This *agni* stimulated by *vayu*, helps in the digestion of food of appropriate quantity taken in required quantity and in right time for promotion of longevity. Due to *Kshudhavegadharana* *vayu* get vitiated leads to *agnidushti* in turn *dhatu*s are not nourished properly leads to *dhatu kshaya*. In today's changing pattern of life style, mental stress and more working hours less importance is given by people to diet pattern and time of consumption of regular meals. Food plays an important role in the promotion of health. *Acharya charaka* has mentioned the following symptoms of *Kshudhavegadharana* *karshya* (emaciated), *Daurbalya* (weakness), *Vaivarnaya* (discoloration), *Angamarda* (bodyach), *Aruchi* (loss of taste), *Bhrama* (vertigo).

1. *Karsharya*: It is a one of the symptom. Vitiated *vata dosha* plays important role in pathogenesis along with vitiated *pitta*. *Pachaka pitta* leads to *agnidushti* as a result of which the *dhatu*s are not nourished properly leading to *Anuloma Kshaya* (depletion of body tissue).
2. *Daurbalya*: *Ojas* is the essence of seven *dhatu*s and is responsible for the strength of an individual. *Daurbalya* can occur due to *ojo kshaya*.
3. *Vaivarnaya*: It means discoloration i.e. not like the normal colour of *Twacha*. *Acharya charaka* mentioned it under *raktadatu dushti*.
4. *Angamarda*: Due to *rasadhatu dushti vedana vishesha* is termed as *Angamarda*.
5. *Aruchi*: According to *Bhavaprakasha* *aruchi* is not finding proper taste in tasteful and good food even if one is hungry. Impaired *vata* and *pitta dosha* due to *vegadharana* leads to tastelessness in tongue and hatred toward food.
6. *Bhrama*: *Madhavakara* explains the clinical feature of *bhrama* as *chakravat bhramate* i.e. spinning movement of head. So it is due to *majjadhatu dushti*.

Kala Bhojanam

Most of incurable diseases are produced due to improper food so intelligent self controlled man should consume conducive food in right quantity at the right time to prevent diseases. After evacuation of bowels when senses are clear, body is light, clear blenching, heart is devoid of blemishes, *vayu* is normal, interest for intake of food is present, emptiness in stomach and hunger flares up, one should consume food. According to classics man should take food twice daily in the morning evening, consumption of food in between is contraindicating like *Agnihotri*.

After the digestion of *rasa, dosa, mala* one should consume food without giving consideration to time proper. The *pachakagni* digests food in absence of food it digest *doshas*, in absence of *doshas* it digest *dhatu*s

ultimately in absence of *dhatu* digest *prana* as it takes away the life. so if one feel extremely hungry should consume food irrespective of time. It has been told that even though doctors contraindicated food at midnight, if one feels extremely hungry he should take food at midnight as hunger is one of non suppressible urges. One should not take food within three hours (*Iyama*) of consumption of food as it leads to *rasodvega* and one should not fast more than six hours (i.e. 2 *yama*) as it leads to loss of strength.

In season where the nights are lengthy, one should consume food in the morning only, season where days are lengthy one should consume food indicated in first *prahara* at night and in afternoon itself. Season where day and night are of same length food should be taken at indicated time.

One should not consume food after the prescribed time or food should not be consumed in less or more quantity, consumption of food before feeling of lightness produces *mandagni*, indigestion or even death. If one consume food after long gap, *jatharagni* gets destroyed by the aggravated *vata*, producing difficult to digest the food taken. Even though the food consumed in the morning is not digested properly, the food consumed in the evening does not get vitiated.

CONCLUSION

Vegadharana is explained under *roganutpadaniya adhyaya* i.e. prevention of onset of disease. *Vegadharana* is one of the causative factor mentioned in various disease. According to Ayurveda first line of treatment in all type of disease is "*Nidana Parivarjanm hi Chikitsa*" means avoiding the cause is the treatment therefore all disease which are caused by suppression of natural urges can be prevented simply by avoiding suppression of them. In today's life we often compromise with our health due to wrong food habits and wrong daily routine. Suppression of hunger for long time may affect normal physical and mental functioning. It may lead to nutritional deficiency as food is important source of all these nutrients. Through this article we can make people aware to avoid suppression of natural urges so that they do not suffer from corresponding diseases.

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