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Role of Vega-Vidharana as one of the Vyadhi-Hetu in Ayurveda: A Critical Review

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Abstract

According to *Charaka Samhita*, *Swasthasya Swasthya Rakshana* (restoration of health of a healthy individual) and *Aaturasya Vikara-Prashamana* (treatment of disease in ill patients) are the aims of Ayurveda. *Swasthya-Rakshana* has been given precedence over *Vikara-Prashamana*. *Vega Avidharana* is one of the important aspects of *Swasthya-Rakshana* which is explained in all three major treatises of Ayurveda. *Adharaneeya Vega* are those natural urges in the body that should not be suppressed or avoided, like the natural urges to expel *Mootra*, *Pureesha*, *Shukra*, etc. When *Vega* are forcibly suppressed, it leads to vitiation of *Vata Dosha*. This vitiated *Vata Dosha*, especially *Apana Vata* moves randomly in undesired directions, mainly *Urdhawa Gati* (upward direction). This is called *Udavarta* and it interferes with the functioning of the particular *Srotas* (*Sroto Dushti*) and disturbs the whole-body functions; appearing symptoms at whatever areas they are accumulated. *Nidana-Parivarjana* (avoidance of aetiological factors), *Shodhana Chikitsa* (elimination therapy) and *Shamana Chikitsa* (pacification therapy) with more emphasis on *Vatanulomana* are measures to be adopted for the management of diseases caused due to suppression of natural urges.

Keywords: *Adharaneeya Vega*, *Vega Dharana*, natural urges, *Vatanulomana*

Introduction:

According to Acharya Charaka, an individual desirous of happiness should follow the regimen advocated in this scripture for the prevention management of the manifested diseases.^[1] An ignorant individual, due to *Pradnyaparadha* (intellectual errors), indulges in unwholesome behaviour with respect to the five sense organs, withholds the natural urges, and indulges in rash behaviour. These things seem to be *Tadatva-Sukha-Sandya* (pleasant for time being) but lead to misery

in due course of time.^[2] Acharya Charaka has specified *Swastha Chathushka* in the *Sootrastana* which guides us to maintain a healthy life. In this *Swastha Chathushka*, some major concepts related with *Aahara*, *Dinacharya*, *Rutucharya*, *Dharaneeya* and *Adharaneeya Vega*, body constitutions, *Sadvrutta* etc. are explained which play significant role in restoration of health of a healthy individual. Here, this description comes sequentially after the description of *Swasthahita Ahara* given in the previous chapter since

Mootra-Pureesha Vega (urges to urinate and/or defecate) develop after digestion of food.^[3] Acharya Sushruta and Acharya Vagbhat have also described this concept in detail.^[4,5]

Thus, *Vega-Sandharana* (suppression of natural urges) plays a vital role in causation of various diseases. The word 'Vega' means natural urge and *Dharana* refers to suppression of natural urge. There are two types of natural urges *Dharaneeya*, are those which are to be avoided or suppressible urges such as *Mootra*, *Purisha*, *Shukra*, etc. and *Adharaneeya* are those which should not be avoided or non-suppressible urges such as *Manasika Vega*, *Kayika Vega*, *Vachaika Vega* etc.

In current era, people tend to adapt unhealthy lifestyles including suppression of natural urges. The *Adharaneeya Vega* (suppression of natural urges) can lead to various aggravation of *Vata Dosha* due to *Margavarodha* and ultimately to various diseases affecting *numerous Sharira Srotas*. As it is said, 'Prevention is better than cure.', everyone should be made aware of the concept of non-suppression of natural urges to avoid various disorders. A thorough understanding of this concept, non-suppression of *Adharaneeya Vega* is essential for restoring and maintaining a healthy life and preventing diseases.

Methodology:

The classic texts of Ayurveda and their commentaries were reviewed as primary source of information. Various references scattered through them were enlisted and careful deliberation was done over it. Scholarly articles, books etc. were also referred wherever needed.

Results:

According to *Charaka Samhita*, the *Adharaneeya Vega* (suppressible urges) are thirteen in number. *Dheeman* (the intelligent person) should not *Dharayet* (suppress) the *Vega* (natural urges) initiated by sensations of *Mootra* (urine), *Purisha* (defecation), *Retas* [sexual desires (release of semen)], *Adhovata* (flatus), *Chhardi* (vomiting), *Kshavathu* (sneezing), *Udgar* [belching (eructation)], *Jrumbha* (yawning), *Kshut* (hunger), *Pipasa* (thirst), *Bashpa* (tears), *Nidra* (sleep) and

Shrama Nishwasa (exertion induced dyspnoea).^[6]

Acharya Vagbhat added *Kasa Vega* as *Adharaneeya Vega* instead of *Udgara vega*.^[7]

Table No. 1: Details of *Adharaneeya Vega* according to *Charaka Samhita Sootrasthana*.

Sr. No.	Adharaneeya Vega	Disease arising due to suppression	Treatment
1	<i>Mootra Vega</i> (micturition)	<i>Basti-Mehana Shoola</i> (pain in the bladder and phallus), <i>Mootra-Kruccha</i> (dysuria), <i>Shiroruja</i> (headache), <i>Vinama</i> (bending of the body) and <i>Vakshana Aanaha</i> (distension of the lower abdomen)	<i>Swedana</i> (fomentation), <i>Avagahana</i> (sitz bath), <i>Abhyanga</i> (massage), <i>Avapeedaka Sarpi</i> (consumption of ghee in large doses before and after meals) and <i>Trividha Basti</i> (all the three types of <i>Basti</i> – <i>Niruha</i> , <i>Anuvasana</i> , <i>Uttara Basti</i>)
2	<i>Purisha Vega</i> (defecation)	<i>Pakwashaya Shoola</i> (colic pain), <i>Shirashoola</i> (headache), <i>Vata Varcha Apravartana</i> (retention of flatus and faecal matter), <i>Pindikodveshtana</i> (cramps in the calf muscles) and <i>Aadhmana</i> (distension of abdomen)	<i>Swedana</i> (fomentation), <i>Abhyanga</i> (massage), <i>Avagahana</i> (sitz bath), <i>Varti</i> (per rectal suppositories), and <i>Basti</i> (therapeutic enema) are prescribed and one should take <i>Pramathi Annapana</i> (food and drinks that facilitate bowel evacuation to remove obstruction)

Sr. No .	Adhara nneya Vega	Disease arising due to suppression	Treatment
3	Shukra Vega (ejaculation)	Shoola (pain) in Medhra (the penis), Vrushana (testicles), Angamarda (body ache), Hrudi Vyatha (pain in cardiac region), and Vibaddha Mootra (retention of urine)	Abhyanga(massage) Avagaha (sitz bath), Madira (alcoholic beverages), Charanayudha (chicken), Shalirice, Paya (milk), Niruha Basti (enema with decoction), and Shasta Maithuna (proper sexual intercourse)
4	Vata Vega (flatulence)	Sanga (retention) of Vit (faeces), Mootra (urine) and Vata (flatus), Aadhmana (distension of abdomen), Vedana (pain), Klama (fatigue) and Jathare Anya Roga (other abdominal diseases)	Sneha Vidhi (external & internal administration of unctuous substance), Swedana (fomentation), Varti (per rectal suppositories), Vat anulomana Bhojana Pana (intake of foods and drinks having carminative action) & Basti (therapeutic enema)
5	Chhardi Vega (vomiting)	Kandu (pruritus), Kotha (urticarial), Aruchi (aversion to food), Vyanga (discoloration of face), Shotha (edema), Pandu (pallor/anaemia), Jwara (fever), Kushta (skin diseases), Hrullasa (nausea) and Visarpa (erysipelas)	Bhuktwa Prachchardana (therapeutic induction of vomiting after food), Dhumapana (therapeutic inhalation of smoke), Langhana (therapeutic fasting), Raktamokshana (blood-letting), Ruksha Annapana (foods & drinks that are dry in properties), Vyayama (physical exercise) & Virachana (therapeutic purgation)

Sr. No .	Adhara nneya Vega	Disease arising due to suppression	Treatment
6	Kshavatu Vega (Sneezing)	Manyastambha (neck stiffness), Shira-Shoola (headache), Ardita (facial paralysis), Ardhavabhedaka (pain in half side of face and head), Indriya Daurbalya (weakness of sense organs and motor organs)	Abhyanga (massage) and Swedana (fomentation) on the supra-clavicular region, Dhooma (use of medicated smoke) along with administering Navana (nasal drops), Vataghna Anna (foods prescribed for alleviation of Vata Dosha) and Auttarabhaktika Ghrita (consumption of ghee after meals)
7	Udgar Vega (belching)	Hikka (hiccups), Shwas (dyspnoea), Aruchi (aversion to food), Kampa (tremors), and Hridaya Ura Vibandha (feeling of congestion in the cardiac and chest region)	It should be treated on similar lines of Hikka (hiccups) [8]
8	Jrumbha Vega (yawning)	Vinama (Deviousness of body), Aakshepa (convulsions), Sankocha (contractions of muscles), Supti (numbness), Kampa (tremors) and Pravepana (trembling)	Sarva Vataghna Aushadha (treatment for this includes all Vata Dosha pacifying measures)

Sr. No .	Adhara nneya Vega	Disease arising due to suppression	Treatment
9	Kshudha Vega (hunger)	Karshya (emaciation), Daurbalya (weakness), Vaivarnya (change in body complexion), Angamarda (generalized body ache), Aruchi (aversion to food) and Bhrama (dizziness)	Snigdha (unctuous), Ushna (hot) and Laghu (easily digestible) food
10	Pipasa Vega (thirst)	Kantha Aasya Shosha (Dryness of throat and mouth), Badhira (deafness), Shrama (feeling of exhaustion), Saada (weakness) and Hrudi Vyatha (cardiac pain)	Sheeta Tarpana (cold refreshing and satiating drinks)
11	Bashpa / Ashru Vega (tears)	Pratishyaya (Rhinitis), Akshi Roga (eye diseases), Hridroga (cardiac diseases), Aruchi [aversion (to food)] and Bhrama (dizziness)	Swapna [sleep (rest)], Madya (intake of wine) and Priya Katha (pleasing stories or positive conversations)

Sr. No .	Adhara nneya Vega	Disease arising due to suppression	Treatment
13	Shrama Nishwasa Vega (exercise induced dyspnoea)	Gulma (lump in abdomen), Hrudroga (cardiac diseases) and Sammoha (confused state of mind)	Vishrama (proper rest) and Vataghna Kriya (regimen for the alleviation of Vata Dosha)
14	Kasa Vega (coughing)	Shosha (emaciation), Hidhma (hiccup), Hrudhamaya (cardiac disorders), Shwasa (dyspnoea), Aruchi (anorexia)	Kasa Chikitsa ^[9]

Discussion:

The Sanskrit word Vega means *Pravrutti* or *Unmukhatva* of *Mootra-Pureeshadi*, which refer to the natural urge, reflex or impulse of the body to micturate, defecate, etc. There are two types of Vega, namely, *Adharaneeya* Vega and *Dharaneeya* Vega. The term *Dharana* refers to voluntary suppression or holding back. *Adharaneeya* Vega are those natural urges in the body that should not be suppressed or avoided, like the natural urges to expel *Mootra*, *Pureesha*, *Shukra*, etc. *Dharaneeya* Vega are those that should be avoided or suppressed. These include *Manasika* Vega (emotional impulses), etc. Acharya Sushruta explained that, when Vega are forcibly suppressed, it leads to vitiation of *Vata Dosha*. This vitiated *Vata Dosha*, especially *Apana Vata* moves randomly in undesired directions, mainly *Urdhawa Gati* (upward direction). This is called *Udavarta* and it interferes with the functioning of the particular

Srotas (Sroto Dushti) and disturbs the whole-body functions; appearing symptoms at whatever areas they are accumulated. [10]

According to Acharya Vagbhat, when natural urges are suppressed, *Vata Dosha* become vitiated. Because elimination of the natural urges is the function of *Vata Dosha*. The vitiated *Vata Dosha* leads to vitiation of *Kapha* and *Pitta Dosha*. This *Tridosha Vaishamyas* causes the various types of diseases in all systems. [11-15]

Nidana-Parivarjana (avoidance of aetiological factors), *Shodhana Chikitsa* (elimination therapy) and *Shamana Chikitsa* (pacification therapy) with more emphasis on *Vatanulomana* are measures to be adopted for the management of diseases caused due to suppression of natural urges.

Conclusion:

Swasthasya Swasthya Rakshana (restoration of health of a healthy individual) and *Aaturasya Vikara-Prashamana* (treatment of disease in ill patients) are the aims of Ayurveda. *Swasthya Rakshana* comprises of *Pathya Aahara*, *Dinacharya*, *Rutucharya* and *Vega – Avidharana*. *Vega Nigrahaja Roga* (diseases caused by the suppression of various natural urges) have been described in all major texts of Ayurveda. The person desirous of preventing these diseases ‘*Na Vegan Dharayet*’ (should not suppress any of these natural urges).

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