

A BRIEF COMPILATION STUDY ON ADHARANEeya VEGA W.S.R TO SROTODUSTI

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ABSTRACT

Disease prevention and maintenance of health is an important concern of Ayurved. AS the disease prevention is the first aim of ayurveda while explaining the swasthya chatushka Avharya Charka explained the na vegadharana along with the aharadi vishyas. Suppression of Vega¹ is very common among people which is either knowingly(as habit) or unknowingly(due to work schedule or social environment) which create many problem at very minute level i.e. at Srotas level and as the time passes it leads to rogo utapati after the dosha dushya sammurchana and as a result disease manifests inside the body in the form of four varieties of srotodusti - Atipravrutti, Sanga, Siragranthi, and Vimargagamana. Srotas are the transporting channels which performs such functions which help to nourish the entire body and proper function of dosha dhatu and mala. Vega are naturally created in the body to expel the mala mutra etc in order to maintain its equilibrium state. If suppression of Vega is continued for long time they may create various diseases which will affects the bodily systems likes mutravaha, swashvaha etc. So, the healthy and diseased person should expel these vega as and when they appear in proper place to lead a healthy life. So this study aims to draw a conclusion that how vega dharana leads to vyadi by vitiating srotas with srotodusti prakara.

Keywords : Vega, Adharneeya Vega, Srotas, Srotodusti.

INTRODUCTION

Ayurveda is anadi and shaswata. It deals with every aspect of

life. Ayurveda has two aims i.e. protection and promotion of health of a healthy person and secondly curing

from the disease of diseased. To fulfill these aims, ayurveda advise to follow the rules of Dinacharya, Ratricharya, Ritucharya, Sadvritta etc. However, when the humans are falling sick, at that time, complete treatment also advised for them. Health is the only strongest media to achieve every desired purushartha i.e. Dharma, Artha, Kama, Moksha. One who desire a long healthy life such person should definitely follow the advices given in Ayurveda.

The concept of Sadvritta deals with good and bads conduits, which means what is to be followed and what not to be. In Sadvritta; Acharya have mentioned briefly some urges which are not to be suppressed and one which is to be suppressed. Later on a separate chapter is mentioned for these Adharneeya vega (Non-suppressible urges) and dharneeya vegas (suppressible urges). Vegas are svabhawta pravruta (naturally created) in body, in order to maintained the bodily equilibrium.

The human body is a wonderful complex system which has a number of ways to balance or eliminate the

materials which could be useful or harmful to the body. In order to facilitate the elimination of these substances, the body is equipped with Adharaneeya vegas that appear naturally. So it is very important to respond to these urges and not to suppress them as and when they appear.

Now- a- days, due to busy and stressful lifestyle and in the dream of achieving the big targets in short period, people are suppressing some or most of the natural urges of the body, which leads to the vyadhi. The concept of Dharana of Dharaneeya vegas and Adharana of Adharaneeya vegas play an important role in the preventive aspects of health. For more clear understanding it can be considered as Dharaneeya Vegas are nothing but the factors related to mind i.e. manashika vegas and Adharaneeya Vegas are the factors related to body i.e. shareerika vegas. These factor has much significance in clinical practice and yet being ignored. Listed diseases are may be acute, sub-acute or chronic. A wise physician could accurately and easily identify this

factor of nidaana (causatives) and treat best of his own.

Acharya charaka² mentioned, thirteen types of adharneeya vegas and acharya Vagbhata mentioned fourteen adharneeya vegas the same thirteen vegas under the udavatra disease by sushruta . The vegas(urges) are; Urge to pass Mootra, Urge to eliminate Pureesha, Urge to eliminate Retas, Urge to pass out adhoVata, Urge of chhardi), Urge to Kshvathu, Urge of Udgara, Urge to Jhrumbha, Urge to Kshuth, Urge of Thrishna, Urge of Bhaspha, Urge of Nidra, Urge of kasa, and Urge for shrama janya shwasa (heavy or fast breathing caused by over exertion).

To achieve the healthy life & to prevent the body being afflicted by the disease, ayurveda has given many preventive measures for maintaining the normalcy of life; Dosha, Dhatu and Mala are the basic components. These basic fundamentals can be well understood in terms of normalcy and abnormalcy by Srotas. Srotas are the body transporting channels through which sravana of these dhosha dhatu and mala takes place. For the

transportation of dosha, dhatu ,mala srotas acts as a media. Srotas performs such functions which helps to nourish the entire body. Any disturbance at the level of srotas either structurally or functionally leads to the genesis of disease .i.e. srotodusti. The sammurchana of vitiated dosha & dushyas in srotas leading to srotovaigunyata is the basic factor in the samprapti of vyadhi. Hence all these vegas (either dharneeya or adhrneeya) that are explained in ayurveda, are potential enough to produce the dosha dushya vitiation and at the same time the srotovaigunyata leads to the manifestation of disease. Which may affect & produce the kosthagata laxanas as well as shakhagata laxanas depending upon the involvement of the srotas and srotodusti i.e. atipravrutti, sanga, vimargaama & siragranthi.³

People are suppressing these vegas knowingly or unknowingly which may leads to many disease. In this particular work all the ill effects of adharaneeya vegas are summarized under one heading. So with that even

a non medico person also comes to know that how the suppression of vega is going to manifest disease in them in acute and chronic basis, if they regularly suppress the adharneeya vegas.

**REVIEW OF LITRATURE
"SVBHAVTAHA PRVRUTTANAAM
MALADINAAM JIJEVISHU"**

Excretion / expulsion of naturally occuring maladi is called as Vega by Rajavlaabha, (sha. Kal).

There are two types of Vegas: Adharaneeya Vegas and

Dharaneeya Vegas . These vegas varies in numbers by different acharyas.

According to Acharya Charaka, there are 13 types of adharaneeya vegas addition to theses vegas, 14th vegas are mentioned by Vagbhata, Acharya Sushruta explained the same adharaneeya vegas under the heading of udavarta disease, in Bhela Samhita, bhavaprakasha, sharangdhara samhita, vangasena samhita in different different context.

Following Are The Adharaneeya Vegas Described In Ayurvedic Classics: ^{4,5,6}

Sr. No	Nameof Vegas	C.S.	A.H.	A.S.	S.S.	Va.S.	BH.S.	SHA.S.
1.	Mutra	+	+	+	+	+	+	+
2.	Purisha	+	+	+	+	+	+	+
3.	Retas	+	+	+	+	+	+	+
4.	Vata(adho)	+	+	+	+	+	+	+
5.	Chardi	+	+	+	+	+	+	+
6.	Kshavathu	+	+	+	+	+	+	+
7.	Udgara	+	+	+	+	+	+	+
8.	Jrumbha	+	+	+	+	+	+	+
9.	Kshudha	+	+	+	+	+	-	+
10.	Pipasa	+	+	+	+	+	-	+
11.	Bashpa /ashru	+	+	+	+	-	+	+
12.	Nidra	+	+	+	+	+	+	+
13.	Shrama shwasa	+	+	+	+	+	-	+
14.	Kasa	-	+	+	+	+	-	-
15.	Pitta	-	-	-	-	-	+	-
16.	Kapha	-	-	-	-	-	+	-

Detail description on adharaneeya vega lakshans and chikitsa as per brihatryees.

1.Mutra 2. Purisha 3. Retas 4 Apana vata 5.Chardi 6. Kshvathu 7.Udgara, 8.Jrumbha, 9. Kshut 10. Pipasa, 11. Bashpa 12.Nidra and 13.Shrama nishwasa and 14. kasa .

1. MUTRA VEGAVARODHAJANYA ROGAS/ LAKSANAS -

Suppression of mutra vega leads to shoola in Basti and Meha, Mutrakruchhra, Shiroruja, Vinama, Anaha in Vankshana Pradesha and mutra nigrahana in linga along with mutra ashmari alpa alpa mutrata etc lakshanas are seen. .

CHIKITSA-

For the management of mutra vega dharana janya vegas Swedana ,Avagaha, Abhyanga, Avapeedaka Sneha with ghruta and bastikarma should be given.

2. PURISHA VEGAVARODHAJANYA ROGAS/ LAKSHANAS -

Suppression of purisha vega may leads to Pakwashaya and Shira shoola,Varcha apravartanam,Vata apravartanam, pindikodveshtana, parikartika and mukhen vit

pravriti(feaces coming out through mouth), adhmana etc..

CHIKITSA-

For the chikitsa Swedana, Abhyanga, Avagaha, Varti prayoga, basti,and pramathi annapana or vitbhedi anna should be given.

3. RETAS VEGA DHARANAJANYA ROGAS/ LAKSHANAS-

Suppression of Retas vega causes Medhra Vrushana shula, Angamarda, Hrudaya vyatha, vruddi and Mutra vibhaddhata.

CHIKITSA-

Abhyanga, Avagaha, Madirapana, shali payasa, Niruha basti and maithuna is advised in these conditions.

4. ADHOVATA VEGA DHARANAJANYA ROGAS/LAKSHANAS –

If one suppresses the vega of adhovata it causes Pureesha sanga (retention of feces), Mutra sanga (retention of urine), Vata sanga (Apana vata sanga)-retention of flatus, Adhmana, Klama, Jathara ruja and other udara vikaras caused by vitiation of vata.

CHIKITSA-

Snehana, Swedana, guda Varti, ahara which does the vata shamana along with vatanulomaka Basti karma should be done.

**5. CHARDI VEGA DHARANAJANYA
ROGAS/ LAKSANAS –**

Suppression of chardi vega leads to kandu, kota, aruchi, vyanga, shotha, pandu, jwara, kushta, hrullasa and visarpa are the diseases caused due to the dharana of chardi vega.

CHIKITSA-

To treat the diseases caused due to the chardi vega dharana, first immidiately vama karma should be done after food, Dhumapana, Langhana, Raktamokshana, Ruskha anna sevana, vyayama and Virechana should be done.

**6. KSHVATHU VEGA
DHARANAJANYA ROGAS/
LAKSANAS –**

By suppressing the kshvathu vega manyastambha, Shirashoola, Ardita, Ardhabhedaka and durbalata of indriyas may occurred.

CHIKITSA-

Abhyanga above the shoulder region, Swedana, teekshna Dhumapana, Nasya, arka

vilokana(seeing sun directly) sevana of vatahara ahara and ghrita sevana should be taken.

**7. UDGARA VEGA DHARANAJANYA
ROGAS / LAKSANAS –**

Suppression of udgara vega leads to Hikka, shwasa, Aruchi, Kampa vibandha in hrudya and uras pradesha.

CHIKITSA

Snehana chikitsa should be given as ghrutapana , basti , peya, yusha, ksheera, mamsarasa, snighdha dhuma, snighdha avaleha, abhyanga and parisheka should be given.

**8. JRUMBHA VEGA DHARANAJANYA
ROGAS/ LAKSHANAS –**

Jrumbha vega dharana leads to Vinaama, Akshepa, sankocha, Supti, stambha, kampavata and Pravepanam. All these diseases are caused by vitiation of vata.

CHIKITSA-

Here vatahara chikitsa like snehna and swedna should be given.

**9. KSHUDHA VEGA DHARANAJANYA
ROGAS/ LAKSHANAS -**

Kshudha vega dharana leads to krushata, Daurbalyata, Vaivarnyata, tandra, Angamarda, Aruchi and Bhrama.

CHIKITSA-

For the treatment of kshudha vega Snigdha, Ushna and Laghu aahara should be given.

10. PIPASA VEGA DHARANAJANYA ROGAS/ LAKSHANAS

Suppression of pipasa vega leads to kanta shosha, Badhirya, Shrama, saada and hrudi vyatha.

CHIKITSA-

For the treatment of pipassa janyarogas rogas sheeta virya chikitsa should be done anulomana of vata, pitta shamana chikitsa has to be adopted like Truna pancha moola sadhita peya, manda, yava, dhanyaambu should be given.

11. BASHPA VEGA DHARANAJANYA ROGAS :

Bashpa vega dharana causes Pratishyaya, shiro guruta, akshi and shiro rogas, Aruchi and Bhrama.

CHIKITSA-

One should take Swapana (good sound sleep), madyapana with priya katha(mind soothing stories/thoughts).

12. NIDRA VEGA DHARANAJANYA ROGAS :

Suppression of nidra vega may leads to Jrumbha, Angamarda, jadyata in shira and akshi, and Tandra.

CHIKITSA-

First ksheera pana followed by Swapana (sound sleep), and samvahana(narrating good story) is the treatment for nidra vega dharana.

13. SHRAMAJA NISHWASA VEGA DHARANAJANYA ROGAS –

It leads to gulma, hrud roga and sammoha.

CHIKITSA-

First patient should take Vishrama (rest) and then mamsa rasa. treatment should be given.

14. KASA VEGAVARODHAJANYA ROGA/LAKSHANAS -

By suppressing kasa vega leads to its increases, It further may lead to Shwasa, Aruchi, Hrudamaya, Shosha and Hidhma.

CHIKITSA-

Kasa chikitsa sutra has be adopted in that first snehana should be given in the form of vataghna siddha, snigdhayukta peya, yusha and rasa should be given and leha, dhumpaana, abhyanga, sweda and parisheka, if pitta anubandha is there

along with the food ghruta and ksheerapana should be given, if kapha anubandha is there, then sneha virechana should be given.

VATA dosha is the one which is vitiated after each and every vega dharana and this vitiated vata vitiates the pitta and kapha, dhatu and maladi in their respective srotas along with different kind of srotodusti prakara(atipravarutti, sanga, vimargagamana and siragranthi).

MATERIALS AND METHODS

Study Design:

This being a literary research the materials were used -

Samhitas of Ayurveda with commentaries, other classical texts of Ayurveda, Periodical Journals, Magazines, Websites etc.

DISCUSSION

As to explain the effect of vegadharana we took one vyadhi or lakshana from adharneeya vega and compiled its nidana mainly the vegadharana, lakshana, samprapti and chikitsa.

In all the disease arises due do vegadharana it is found that vata is the main responsible cause which will

directly or indirectly produced the disease with other doshas involvement. And mostly the vatahara chikitsa is advised by the acharyas like – Snehana, ushna etc.

1. Mutra Kruchhra –

Suppression of mutra vega leads to vata prakopa which producedcsanga and vimargagamanam in bastipradesh. To remove the sanga and vimargagamana in mutra kruchhra, snigdha chikita and vataanulomana chikitsa should be adopted. Because snigdha will remove rukshgunta which is caused due to sanga and vataanulama chikitsa will regulates the normal functioning of vata.

2. Adhmana–

Purisha vega dharana leads to vata prakopa and sanga of purisha,apana vayu and malady. To remove sanga sneha varti are given to normalise vata and vidabheti chikitsa means the treatment modalities which will does the pacha of mala such anna,pana and all three types of basti chikitsa are adopted.

3. Sukra Ashmari –

Sukra vega dhrana leads to vata prakopa this leads to sanga of sukra in mushka Pradesh. To normalise vata and to remove sanga snehapana like madhura mamsa rasa sevana, kshira sadhita niruhabasti should be used.

4. Udavarta –

Adhovata vega dharana leads to vata prakopa and does the vimargagamana of vata fullness of andomen. To remove this sanga abhyana and mrudu swedna is to be given which dose the vilayana of dosha and doshas comes to the kostha and then snehika varti and niruha basti should be given along with the vata anulomana chikitsa which normalized the vata gati. Kota – as kota is the result of chardivega dharana where vata and kapha dosha becomes vimargagamita leads to pitta,twaka and raktadi dhatu doshana. Here abhynga with sarshapa taila is done, in the katu rasa of sarshapa pacify kapha and snegdha guna pacify vata. And rakta mokshana normalized rakta and mahatikta ghruta pacify pitta due to its tikta and kashaya guna. And kostha samsudhi by vamana and virechana is also advised.

5. Manayaastambha –

To remove sanga in manyastambha rukshana sweda is advised because here kapha does the sanga of vata so first kapha hara chikitsa and the vata hara chikitsa is advised.

6. Hikka –

Udgara vega dharana leads to hikka where hikka is mainly due to vata prakopa and kapha dusti leads to sanga in pranavahadi srotas. Here the vatakapha hara nasaka aahara and dravya should be used in which ushna and vataanulomakaa guna is present.

7. karshya –

Kshuda vega leads to vata prakopa and vimargagamana of vata which does the shoshna of utarotara dhatu. For the chikitsa of karshya laghu cha santarapana chikitsa is advised because as the dhatu paka is not proper agnimandyata is present so aahara should be given in small qualatity and which is santarapanayuta means snigdha, ushana in nature and pacify vata dosha and nourishes the body.

8. kantha mukha shosha –

Mainly vata and pitta dosha is aggarivate due to pipaasa vega dharana means vitiated pitta due to its agni guna along with vata due to its rukhsa guna produced the shosha of kantha and mukha. Here trinapanchamoola sadhita jala with seeta for pitta and vata samaha.

9. Pratishaya -

Ashru vegadharana either because of aananda or shoka leads to sanga of kaphaa and vata in shira Pradesh. To remove this swedana, dhumapana is advised which pacify and kapha and vata.

10. Tandra –

Due to nidra vega dharana vata become prakupita. So to pacify vata sukha swapana is advised.

kampa –

Vimargamagaman of vata is main cause of kampa. As it is sudha vataja roga so snehana and swedana chikita is to be adopted.

Hrudya roga –

As shrmajanya shwasa is mainly vitiates vata dosha and vimargagamana of vata ith kapha and rasdi dhatu dose sangain hrud pradesha , so here vata hrud roga

chikitsa is applicable snehana with punarnavaadi taila. Which will normalised the vata dosha. And vaman with saindhawa, ghruta and dadhamoola kwatha.

CONCLUSION

The conclusions based on the proper discussions lead us to assess and evaluate the whole work done in a short time.

- ❖ Vega in this concept is the swabhawta naturally occurring urge which has to expel from the body.
- ❖ Adharaneeya vega starts with mutrapurishadi vega which shows the importance of dosha, dhatu and Mala in maintaining the equilibrium state of body.
- ❖ Continuous Suppression of these natural urges having definitely role for the dusti of srotas in the form of atipravruti, sang, vimargagaman and siragranthi.
- ❖ In these four types of srotodusti sanga is one which is seen first most of the time.
- ❖ According to Ayurveda, the first line of treatment in all diseases is" Nidaana parivarjanam mev chikitsa "avoiding the cause is the treatment". Therefore,

all disease those are caused by the suppression of these natural urges can be prevented simply by avoiding suppression of them.

- ❖ In rogi pariksha, vaidya must ask the questions related to suppression of adharaneeya before diagnosing the disease.

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