



A REVIEW STUDY OF ADHARNIYA VEGA CONCEPT FROM ACHARYA CHARAKA IN CHARAKA SAMHITA

Dr. Avadhesh Shandilya¹, Dr. Richa Sharma²

¹Assistant Professor, PG Department of Swasthivritta & Yoga

²M.D. Scholar, PG Department of Kriya Sharir

^{1,2}Post Graduate Institute of Ayurveda, Dr. S.R. Rajasthan Ayurved University, Jodhpur

ABSTRACT:

Ayurveda is not only a pathy or treatment protocol to treat disease with herbs or natural ways but it is actually the knowledge of life and health teaching us how to stay healthy and how to live life in a good way. Considering its eternity to be effective since ages for human life, some of its concepts are different and extraordinary in its own way. *Vega vidharana* is one such concept which is preached as one of the commonest factors in causation of both health and disease. Due to time gap and drastic changes in modern lifestyle, most of us have been unknown to its giant importance. Even some of those who knows about this concept does not take it seriously. In this article we got to know about *Adharniya vegas* : The types and how they affect our physical and mental health.

Key Words: *Ayurveda, Vega, Vega vidharana, Adharniya Vega.*

INTRODUCTION

If we study *Charak Samhita sutrasthana*, its is divided into groups of four chapters (*Chatushka*) each according to the matter described in those chapters. One of those group is *Swastha Chatushka* (chapter 5-6-7-8). The last chapter of *Swastha Chatushka* (chapter-08) titled as *Navegandharneeyam adhyay* actually preaches about the great concept of *vegas* i.e. the natural urges of physiological, physical and mental system of body and those are told as the most crucial factors for promotion of health and prevention of disease.

They are been divided in to two parts:

1. ***Dharniya Vegas*** (The urges which should be suppressed): These are the kind of natural urges linked mainly with our mental, psychological and emotional urges but some of them are to be performed by physical activities. They can be considered as the response of our mental state to many different situations and persons but in a wrong way or wrong method. That is why it is directed by our acharyas to avoid/control/suppress these urges for the wellness of own mental, psychological, spiritual, emotional and with much extent our social health. These are divided in three types:
 - I. *Manasika* (Mental)
 - II. *Kayika* (Physical)
 - III. *Vachika* (By speaking)
2. ***Adharniya Vegas*** (The urges which should never be suppressed): These are the natural urges of the body mainly to excrete the waste part or to through out any pathogens or unwanted things in body. They are the process which are done by body to clean itself or to maintain the physiological system of body. These urges can be suppressed of can be controlled to some extent. But when they are suppressed for long time or frequently, they vitiate *doshas* in body (mainly *vata dosha*) and toxins are accumulated in body which leads to the physiological damage causing pathology and further is turned into disease. They are further been divided into thirteen types:

- I. *Mutra* (Urine)
- II. *Pureesha* (Defecation)
- III. *Shukra* (Sexual desires / release of semen)
- IV. *Apana Vayu* (Flatus)
- V. *Vamana* (Vomiting)
- VI. *Kshavathu* (Sneezing)
- VII. *Udgara* (Belching (eructation))
- VIII. *Jrimbha* (Yawning)
- IX. *Kshudha* (Hunger)
- X. *Trishna* (Thirst)
- XI. *Ashru/ Vashpa* (Tears)
- XII. *Nidra* (Sleep)
- XIII. *Shrama Janya Shwasa* (Exertion induced dyspnea)

1. *Mutra*: Diseases due to suppression of urge of micturition and its treatment): Suppression of the urge to pass urine causes pain in the bladder and phallus, dysuria, headache, bending of the body and distension of the lower abdomen. In this case, the treatment includes fomentation, sitz bath, massage, *avapeedaka ghee* (consumption of ghee in large doses before and after meals) and all the three types of *basti* (therapeutic enema with oil, decoction and medicine through urinary orifice) is prescribed. Bladder filling causes stretching, which forms the stimulus for the reflex. The afferent and efferent impulses are carried in the pelvic nerve. Rise in volume up to 100 ml, raises the pressure in the bladder to 10 cm of H₂O. Further rise in the volume, i.e., from 100 to 400 ml, does not show a corresponding rise in the intravesical pressure, due to the property of adaptation. The plasticity of the bladder muscle is responsible for accommodating the large volume with little rise in pressure. If the volume rises above 400 ml, the adaptation mechanism fails and the reflex contraction of the bladder occurs causing rise in the pressure. The desire to void urine occurs around 200 to 250 ml of volume. If a suitable place is found to void urine, the central inhibition is removed and the sacral segments produce the reflex contraction of the bladder. The contraction of the bladder and the relaxation of the internal sphincter are caused by the pelvic nerve. The presence of urine in the urethra reinforces the reflex mechanism. That is, the bladder contracts continuously as long as the urine is in the urethra. This ensures complete emptying of the bladder. The presence of urine in the urethra also causes inhibition of pudendal nerve and the external sphincter relaxes. Since this is a somatic muscle, it is under voluntary control. It is possible to stop micturition voluntarily by its contraction. The inhibition of external sphincter allows urine to be expelled outside. Suppression of the urge to pass urine causes pain in the bladder and phallus, dysuria, headache, bending of the body and distension of the lower abdomen. In this case, the treatment includes fomentation, sitz bath, massage, *avapeedaka ghee* and all the three types of *basti* is prescribed.

2. *Purisha*: (Diseases due to suppression of urge to defecate and its treatment): Suppression of the urge to defecate causes colic pain, headache, retention of fecal matter and flatus, cramps in the calf muscles and distension of abdomen. In such cases, fomentation, massage, sitz bath, per rectal suppositories, and *basti* (therapeutic enema) are prescribed and one should take food and drinks that facilitate bowel evacuation to remove obstruction. Physiology of defecation reflex after digestion the faecal matter gets collected in the sigmoid colon and rectum. The stretch receptors in these areas are stimulated and it sends impulse through the pelvic nerve which then sends the motor signals through the parasympathetic motor division of the pelvic nerve to the internal sphincter allowing it to relax. But the external sphincter is under conscious control by the pudendal nerve and the person should voluntarily control the defecation process. It is a fact that we all would have controlled or postponed or suppressed this urge to defecate at one or the other point of our life. Some of us would have done in unavoidable situations, which is quite natural. Some of us would do it frequently and many of us are addicted to doing it or habituated to hold these urges every time. This only happens when we give priority to something else. When the body wants to expel something which is harmful to our body, we just need to obey the commands and facilitate the mechanism to go on in a smooth way. If these things are held back in our system, they might damage the whole mechanics of life and cause wide array of psycho somatic disorders. By doing so, we become the culprits and hostile to our system. *Pureesha* is the metabolic waste which is formed as an end product of digestion, in the large intestine after the left out (*prasada bhaga*) nutrients, water and electrolytes have been absorbed by the membranous villi of intestine. When the *Kitta bhaga* collected in rectum, there is a pressure on the muscle to push the contents downwards. This is called *Pureesha vega* i.e. defecation urge. The formation and expulsion of *Pureesha* is contributory to the functions of *vata* sub type situated below the naval i.e. *Apana vata*. *Apana vata* controls the activities like urination, defecation, menstruation, semen ejaculation, farting etc. It also controls

movements of the low back, hip, and joint of the lower limb. *Apana vata* is balanced and normal, these activities take place uninterruptedly.

3. Shukra: (Diseases due to suppression of urge of ejaculation and its treatment): When the urge to ejaculate is suppressed, the symptoms like pain in the penis, testicles, body ache, pain in cardiac region, and retention of urine are observed. It can cause symptoms like: Discharge or oozing of semen (Dribbling), Pain in Groin/Testes, Swelling in genitals, Fever, Uncomfortable feeling in the region of heart, cardiac distress, Obstruction to the flow of urine, Body pains, Hernia, Formation of stones in urinary passages and seminal passages and impotence. In that case massage, sitz bath, *madira* (alcoholic drinks), chicken, *shali* rice (*Oryza sativa* Linn.), milk, enema with decoction, and proper sexual intercourse (in order to ejaculate semen) are prescribed.

4. Apana Vayu: (Diseases due to suppression of urge to pass flatulence and its treatment): Retention of feces, urine and flatus, distension of abdomen, pain, fatigue and other abdominal diseases are caused due to suppression of urge to pass flatus. In such case, external and internal administration of unctuous substance, fomentation, per rectal suppositories, intake of foods and drinks having carminative action and therapeutic enema are prescribed. Flatus in the body is from 3 different sources – swallowed air, diffusion from blood and from the digestion of food in the intestine, the major contribution from the latter. The composition of the flatus is NO₂, H₂S, CO₂, CH₄. which accounts for the foul smell. a human on an average passes 10-21 flatus per day which is normal.

5. Chhardi: (Diseases due to suppression of urge of vomiting and its treatment): Pruritus, urticaria, aversion (to food), *vyanga* (discoloration of face), *shotha* (edema), *pandu* (pallor/anaemia), *jwara* (fever), *kushtha* (skin diseases), nausea and *visarpa* (erysipelas) are caused by the suppression of the urges of vomiting. In such cases, *Prachhardana* (therapeutic induction of vomiting), *dhumapana* (therapeutic inhalation of smoke), *langhana* (therapeutic fasting), *rakta mokshana* (bloodletting), foods that are dry in properties, drinks, *vyayama* (physical exercise) and *virechana* (therapeutic purgation) are prescribed. *Vaman* (Vomiting reflex) is an act of expulsion of gastric contents from mouth. As *vega*, *vaman* is a natural urge mentions as *Adharneeeya vega* expressed by the body. This means to tell that we should not control or suppress vomiting because it is a process in which the body is trying to throw out the unnecessary contents, contaminants and toxins out of the body, which would otherwise prove to be harmful when left alone in the body. Stomach identifies the incompatible foods and rejects them in the form of expulsion through vomiting. By suppressing this urge patient can face following problems: Herpes, Erysipelas, Skin eruptions or rashes, skin diseases, eye disorders, Itching, Pruritus, Anaemia, liver disorders, fever, cough, shortness of breath, dyspnoea, nausea, Pigmentation on the face, freckles, Inflammation, swelling, oedema.

6. Kshavathu: (Diseases due to suppression of urge of sneezing and its treatment): Neck stiffness, headache, facial paralysis, pain in half side of face and head, weakness of sense organs and locomotor organs are caused by the suppression of the urge to sneeze. In such cases, the treatment includes *abhyanga* (therapeutic massage) and *swedana* (fomentation) on the supra-clavicular region, *dhooma* (use of medicated smoke) along with administering *navana* (nasal drops), foods prescribed for alleviation of *vata* and consumption of *ghee* after meals. According to *Acharya Charaka*, the vitiated *Vayu* all travelling through the channels of head on touching *Shrigataka marma* and produces *Kshavathu Vega* i.e. sneezing reflex.

7. Hikka: (Diseases due to suppression of urge of belching and its treatment): Hiccups, dyspnoea, aversion (to food), tremors, and feeling of congestion in the cardiac and chest region are caused due to suppression of belching or eructation. It should be treated on similar lines of *hikka* (hiccups).

8. Jrimbha: (Diseases due to suppression of urge of yawning and its treatment): Crookedness of body, convulsions, contractions (of muscles), numbness, tremors and trembling are caused by the suppression of yawning. Treatment for this includes all *vata* pacifying measures. A yawn is an involuntary respiratory reflex, which regulates the CO₂ and oxygen levels in the blood. The very act of yawning is one of a number of involuntary reflexes controlled by the spinal and nerve centres. When one yawns, his or her alertness is heightened, as the sudden intake of oxygen increase the heart rate, rids the lungs and the bloodstream of the CO₂ build up, and forces oxygen through blood vessels in the brain, while restoring normal breathing and ventilating the lung. And in simple words it is a body's way of telling you to take rest and that it needs more oxygen. The signal that initiates a yawn comes from a particular brain region, the PVN (Para ventricular nucleus) of hypothalamus. It stimulates other brain cells in both the brain stem and the hippocampus to produce the muscle contractions as we call a yawn. The PVN also makes chemical messengers that may

induce yawning. Its production of one called ACTH (Adrenocorticotrophic hormone) increases dramatically during sleep and just before waking.

9. Kshudha: (Diseases due to suppression of urge of hunger and its treatment): Emaciation, weakness, change in body complexion, generalized body ache, aversion (to food) and dizziness are caused by suppressing hunger. In such cases, unctuous, hot and light (easily digestible) food is advised. Food is one of the basic instincts of man and hunger is sign for the food to be supplied to replenish the body and satisfy its nutritional demands. In our mechanics and dynamics of life. We often neglect the call of hunger. We either ignore hunger pangs or postpone it or forgot to attend in at time. Over a period of time, the body and mind adjust themselves and accommodates to our version of fulfilment. But on the backdrop, there is a serious damage to metabolism leading to tissue injury, which becomes irreversible with passage of time. The extent of cellular damage due to improper supply of nutrition determines the nature of immunity we have at a given point of time. According to Ayurveda, hunger is a natural reflex and body gives regular reminder. When the food is not given at the proper time of demand, the Agni or metabolic fire feeds on the body tissue leading to weakness fatigue and drop in immunity.

10. Pipasa: (Diseases due to suppression of urge of thirst and its treatment): Dryness of throat and mouth, deafness, feeling of exhaustion, weakness and cardiac pain are caused by the suppression of thirst (or the urge to drink). In that case, cold refreshing and satiating drinks are advised. Thirst is a normal phenomenon and all of us feel thirst. But attending the thirst is very important for health and maintenance of normal body functions. Loss of water or want of water is reflected in the form of thirst. We regularly have loss of body water in the form of urine, sweat and stool. Thirst is an indication for us to fulfil the loss and compensate the water body. All we need to do when we have thirst reflex is to drink water.

11. Vashpa: (Diseases due to suppression of urge of tears and its treatment): Rhinitis, eye diseases, cardiac diseases, aversion (to food) and dizziness are caused by suppressing urge to cry (due to grief). The treatment includes sleep (rest), intake of wine and pleasing stories or positive conversations. During the waking hours there is a constant flow of mucous and tears from the lacrimal and mucous glands. This secretion is distributed uniformly over the cornea by blinking of the eyelids, and ensures adequate lubrication to maintain the brilliant polish on the main refracting surface of the eye. Normally very little secretion escapes through the canaliculi and lacrimal ducts, evaporation keeping pace with secretion. Apart from the flow of normal secretion, a flow of tears can be produced by

- 1) Stimulation the termination of the 5th nerve, especially those branches ending in the cornea and conjunctiva
- 2) Sneezing, coughing, Vomiting
- 3) Psychic Stimulation

12. Nidra: (Diseases due to suppression of urge of sleep and its treatment): Yawning, body ache, drowsiness, diseases of head and heaviness in the eyes are caused by suppression of the urge to sleep. Resorting to sound sleep and *samvahana* (gentle massage) is advised in such cases. In Ayurveda classics, *Nidra* is considered as second *Upstambha* among *Trayopstambha*. As per *Acharya Charaka*, *Nidra* is a condition in which *Mana* including *Indriya* dissociated themselves from their objects. According to *Acharya Charaka*, When the *Mana* including *Indriyas* is exhausted and thus they dissociate themselves from their objects, the individuals sleep. When the *mana* gets exhausted or becomes inactive and the *Gyanendriyas* and *Karmendriyas* become inactive then the individual gets sleep. *Acharya Sushruta* said about the physiology of *nidra* that *hridaya* is the seat of *chetna* in living being. When this is invaded by *tamoguna* is the cause of sleep and *satwa guna* is the cause of awakening but overall, nature itself is more dominant cause.

13. Shramajanya Shwasa : (Diseases due to suppression of urge of exertion induced dyspnoea and its treatment): *Gulma* (lump in abdomen), cardiac diseases and confused state of mind are caused by suppression of dyspnoea (due to exertion). In that case, proper rest and regimen for the alleviation of *vata* are advised. *Hridaya* is the origin off *pranavaha* and *rasavaha srotasa*, their vitiations cause morbidity in the *hridaya* associated with *shramashwasa* (DOE), *Hidroga* (CVD), *Daurbalya* (fatigue) etc. Heart failure is such a condition of *hridaya*, when it becomes weak to perform its normal functions to meet the needs of *Sharira*. It is normally seen as *Hridaya Daurbalya*, an *upadrava* of *hidroga*, which involves more than one *Vyadhi*, where all the three Doshas with *Rasa*, *Rakta*, *Mansa*, and *Meda* as *Dushyas* are present. There is interference of more than two *srotas*, i.e. *Rasavaha*, *Raktavaha*, *Mansavaha*, *Medovaha* and *pranavaha srotasa* in the above said condition, exhibiting *Shramshwasa* as one of the *Pradhana Lakshana*. *Shrama Shwasa* is also seen in diseases caused due to over saturation (*Santarpana Janya Vyadhi*), where there is excessive increase of

Meda and *Mansa Dhatu*, resulting into *sthaulya*, popularly seen as increase in waist hip ratio >1 and BMI >25 . Obesity makes a person intolerant to exercise along with Dyspnoea on exertion. The diseases such as diabetes (*Prameha*), *Vatavyadhi* and other dreadful diseases are the consequences of *sthaulya*, which if not managed properly, leads to death. Thus *Shramashwasa*, in obese condition, enables the *Hridaya*, inefficient to pump sufficient nutrients to the entire body leading to improper formation of *Dhatu*. This results in exercise intolerance leading to *Shramashwasa* in turn. This cycle is repeated at the cost of further vitiations in *Pranavaha* and *Rasavaha Srotasa* making the *Hridaya* weaker to pump, resulting into *Hridaya Daurbalya*. The person desirous of preventing these diseases should not suppress any of these natural urges.

DISCUSSION:

Vegadharana is one of the important root causes for the systemic diseases. Withholding of urges has become a usual practice in the community due to various reasons but its effects are not given much importance. The symptoms in Ayurveda are interpreted based on the long-term effect of suppression of urges. Hepatic and splenic syndromes are thought to be caused by the trapping of gas at the colonic flexures, with subsequent distension of the colon, resulting in upper abdominal discomfort. *Klama* is due to constant abdominal discomfort and mechanical irritation of the intestine. Due to the upward movement of the *apana vata* all other *vata* get restricted and hamper the normal expulsion of urine, faeces. Agni is also hampered. *Hridgata* is due to the upward movement of the *vata* leads to diaphragmatic irritation *Shoola* in *purisha* *Vega dharana* is due to increased abdominal pressure, *Pindikodveshta* is due to reabsorption of sodium from the obstructed stool leading to hypernatremia and dehydration *Shoola* in the penis or perineal area during *mutra Vega dharana* is due to the prolonged holding leading to increased intravascular pressure causing stretching pain in the penile area, or UTI. Urine is normally sterile, and the normal flow of urine usually prevents bacteria from infecting the urinary tract. With urinary retention, the abnormal urine flow gives bacteria at the opening of the urethra a chance to infect the urinary tract. If the bladder becomes stretched too far or for long periods, the muscles may be permanently damaged and lose their ability to contract. Urinary retention causes urine to flow backward into the kidneys. This backward flow, called reflux, may damage or scar the kidneys. *Vakshnanaha* is due to the retrograde pressure due to hydronephrosis leading to hydronephrosis causing corticomedullary differentiation leading to loss of stimulation.

REFERENCES:

1. *Charaka Samhita*, by Acharya Charaka, Vidyotini Hindi commentary, by Kashinath Shastri, *Sutrasthana, Navegandharneeyam Adhyay* Chapter : 8.
2. *Charaka Samhita* by Acharya Charaka: *Ayurved Deepika Sanskrit* commentary by Chakrapani, *Navegandharneeyam adhyay* Chapter No. 8.
3. *Charak Samhita* Online: <https://www.carakasamhitaonline.com/>
4. *Swasthviritta Sudha* by Dr. Kashinath Samgandi.