Critical Analysis of Adharaneeya Vega – A Conceptual Study

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ABSTRACT: Ayurveda is an ancient system of medicine for health which enlightens various non pharmacological methods to prevent diseases and promote health. Some of the important regimens are Dinacharya, Ratricharya, Ritucharya, Sadvritta, Achara Rasayana and Pathya Apathy on Ahara and Vihara in accordance with specific diseases, Dharaneeya and Adharaneeya Vega. Above stated each and every procedure or practices are non pharmacological methods, exclusive of all these methods one of the essential and extremely important procedure is non suppression of natural urges, Ayurveda termed it as Adharaneeya Vega which is having significant accountability in preventing diseases and promoting health. Current study is conceptual or theoretical thus every available literature about Adharaneeya Vega has been searched and collected from different conventional text of Ayurveda and simplifies significance of Vega Dharana. Magnitude of understanding Natural urges has been discussed and study has concluded with consequences by suppressing these Vegas in day today practice and management or treatment of such consequences are discussed.

KEY WORDS: Ayurveda, Adharaneeya Vega, Natural urges, Suppression, Health.

INTRODUCTION:

Ayurveda is oldest systems of medicine in the world which is having a widespread evidence of scientific practices to validate the science. Ayurveda is not merely system of medicine in conventional sense of curing diseases, though also teaches us way of life and how to preserve and protect health. Human body is a magnificent mechanism which has a number of ways to balance the substances which might be useful and or harmful to the body. To compose balance of these substances our body is equipped with Vegas, those are natural urges appears naturally. Classical Ayurveda text elucidate most important cause of all the diseases is suppression of natural urges thus individual should not suppress Vegas. The word Vega means urge, Adharaneeya means not to be suppressed and in general Adharaneeya Vega is urges not to be suppressed by force. Diseases will occur due to initiation of urges by force and suppression of urges by force for this reason individual should not initiate and suppress urges forcefully.
AIMS AND OBJECTIVES:

Aim of this conceptual study is to collect all available references regarding *Adharaneeya Vega* from different classical texts and explain in such a manner to make easy understanding of topic for anyone who reads.

To analyze the importance of Natural urges in maintaining and protecting health, also prevent diseases by non suppression of natural urges.

MATERIALS AND METHODS:

This is a review or conceptual article hence each and every available reference from *Ayurvedic* literature is collected and compiled for better understanding of *Adharaneeya Vega*. Further searched different supportive literatures and referred journals and modest attempt have been made to draw a conclusion.

PERCEPTIONS OF *ADHARANEeya VEGA*:

Diseases are produced by initiation of natural urges forcefully and suppression of the same by forcefully. In these *Adharaneeya Vegas* that is urges not to be suppressed forcefully are given extra importance in *Ayurveda* texts, since these are causative factors for several diseases. *Acharyas* stated thirteen natural urges which should not be suppressed at any cost, if they suppressed frequently can lead to an assortment of health problems in future. Those thirteen Vegas are *Mutra, Purisha, Shukra, Apanavayu, Chardi, Kshavathu, Udgara, Jrumba, Kshudha, Trishna, Bashpa, Nidra* and *Shramaswasa Vega*, *(1)* Acharya Vagbhata added *Kasavega* as *Adharaneeya Vega* instead of *Udgara Vega* *(2) (3)*. Above mentioned all the Vegas, hazardous due to suppression of these natural urges and management are discussed underneath.

*MUTRAVEGA DHARANA*: Suppression of natural urge of urine for prolonged time leads to pain in all over the body, particularly *Basthi Shula* means pain in urinary bladder, pain in penile region, difficulty in micturition, headache, Constipation, bending of body forwards and distension of abdomen *(4)*. Intentional suppressing urge of urine leads to intra vascular pressure causes stretching pain in penile or urethral area which is especially common in males and females. Prolonged hours of voluntary controlling of urge causes increase in concentration of urine can leads to urinary tract infections.

Management of above said symptoms as well mentioned in classics those are *Swedana* over abdominal region, *Avagahana, Abhyanga, Gritha Avapidana, Bhashthikarma, Trividha Basthi* is indicated those are *Niruha, Anuvasana* and *Uttarabasti* are advised *(5)*. Using of *Gudavarthi* and in addition *Avapidaka Sarpi* is mentioned by Vagbhata means administering large quantity of *Ghee* before food and after digestion of food *(6)*. *Mutravaha Srotas* is *Sthana* of *Vata*, diseases caused here are most of all *Vata* related and treatments mentioned are also *Vatahara*. 
**PURISHAVEGADHARANA:** Restraint of natural urge of defecation for a longer time may leads to pain in Abdomen or colic pain, Headache, Obstruction of stool, Obstruction of flatus, cramps in calf muscles, distension of abdomen (7), upward movement of air, Bad odour from mouth, sometimes stool comes out from mouth and cutting pain in rectum (8). *Pakwashaya shula* is due to increase in abdominal pressure, *Pindikodwestana* is due to accumulation of fecal matter in large intestine leads to re-absorption of sodium which can give rise to condition called as hypernatremia, this leads to dehydration and causes muscle cramps. *Mukhena vit Pravrutti* is due to strong peristaltic waves occurring in an attempt to decompress the intestine. *Acharya Vagbhata* describes that these symptoms are due to suppression of *Purisha* and *Adhovata*.

Treatment for above mentioned signs and symptoms are *Snehana* followed by *Swedana, Avagaha* that is tub bath or steam bath by using medicinal drugs, *Varthiprayoga* is inserting of suppositories which are especially made for these problems, Administration of *Basthi* and using of foods which are laxative in nature (9).

**SHUKRAVEGADHARANA:** Suppressing urge to discharge of semen leads to pain and swelling in genital parts especially in penis and testicles, retained semen might cause testicular and seminal vesicular congestion ensuing in inflammatory pain, uneasiness in penile region and testicles. Fever is due to inflammatory condition, discomfort in heart, body pain, obstruction in urination, enlargement of scrotum, seminal calculi and over a period of time person may suffer from impotency (10).

Management of above said complaints are *Abhyanga, Avagaha*, nutritional diet like milk, ghee, rice and clarified butter. This can also be managed by consuming *Madira*, meat of *Charanyudha, Rakthashali* and partaking in sexual intercourse and administration of medicated enema (10).

**APANAVAYU VEGADHARANA:** Owing to suppression of flatus leads to upward movement of *Vayu* in abdomen with pain, abdominal distension, exhaustion, obstruction in passing faeces, retention of urine, pain in abdomen, Abdominal diseases due to vitiation of *Vata* (11), Diminished or loss of vision, loss of appetite and person will suffer with diseases related to heart (12). According to *Ayurveda* large intestine or lower part of the abdomen is place of *Vata Dosha*, by suppression of *Apanavayu* symptoms mentioned all are *Vata* and *pitta* dosha related. Hence ignoring of urge of *Apana Vayu* reflex might cause *Vata* disturbances.

Management of *Apana Vayu Avarodhagatha lakshanas* are *Snehana, Swedana, Avagaha, Abhyanga*, consuming of hot water, make use of of *Vatashamaka* and *Anulomana dravya* as food and drink, *Basthi Prayoga* (13).

**CHARDHI VEGADHARANA:** Restraint of urge of vomit leads to *Visarpa, Kotha, Kandu, Aruchi, Vyanga, Shotha, Pandu, Kushta* or various types of skin diseases and nausea (14). *Sangrahakara* mentions irritation of eyes, anaemia, Jwara associated with cough, difficulty in breathing (15). *Chardi* is a usual process beneficial in protecting person from serious injuries from outer objects. Individual’s body will react quickly and violently to get rid of contents in stomach which are not beneficial for human body. Accordingly one should not suppress or avoid *Chardi Vega*, might cause serious injuries to body.
Treatment of these above said symptoms are Langana, Rakthamokshana by Jaloka or Tumbi, Rukshannapana sevana, Dhumapana, Vyayama and Virechana karma (16).

KSHAVATHU VEGADHARANA: Suppression of urge of sneezing leads to head ache, stiffness in neck, facial paralysis, partial headache and weakness of sensory organs are the main symptoms due to Kshavathu Vegadharana (17). Sangrahakara mentions debility of the sense organs, stiffness of neck (18). Sneezing reflex is very much similar to cough reflex except sneezing applies to nasal passage, cough applies to lower respiratory passages. Sneezing is a voluntary function of bodies reflex for external object. Hence Ksavathu Vega should not be suppressed by any individual.

Management of these above said complaints can be done by Abhyanga to the head, shoulder and neck region, Swedana, Inhalation of medicinal smoke, use of Nasya. Person should consume ghee after meals and follow all measures to stabilize Vata dosha (19).

UDGARA VEGADHARANA: Control of urge of belching leads to Hiccup, Dyspnoea, Aruchi which means reduced interest in food intake, shivering of body, person feels heaviness in chest and heart (20). Udgara is a regurgitation of combination of swallowed air, Oxygen, Nitrogen, Carbon dioxide, Gastric and Pancreatic juices. Acharya Susruta and Bhavaprakasha explain Udgara Vegadharana is a nidana for Udavarta Roga, for these reason grave complications may arise from Udgara Vegaavarodha.

Treatment of above mentioned symptoms are following all measures which are explained under treatment of Hikka chikithsa (20).

JRUMBA VEGADHARANA: Suppression of urge of yawning leads to bending of the body towards the abdomen, convulsions, sankocha means contraction of body, loss of tactile sensation, tremors and Pravepna means increase in shivering of body (21). Sangrahakara mention Jrumba Avarodha will cause the diseases same as in Kshavathu Vega (22). Yawning is stimulus of Fatigue, Stress, sleepiness and Boredom make complete jaw extension followed by inhalation and closure of eyelids, stretching of ear drum and exhalation, this is natural activity of the body towards fatigueless hence one should not suppress Jrumba Vega.

Management of Jrumba Vegadharanajanya Vyadhis are should be treated with Vata Dosha chikitsa, for the treatment of such symptoms one should use drugs to alleviate Vata Dosha. Acharya Charaka and Sangrahakara also mention these conditions should treat same as Hikka chikithsa (23).

KSHUDHA VEGADHARANA: Due to the suppression of urge of hunger leads to emaciation of body, weakness of body, discolorations of skin, pain in all over the body, malaise, anorexia, aversion towards food and vertigo (24). In Ashtanga Sangrah it is added that loss of appetite, pain in the abdomen are also due to Kshudha Vegadharana (25). Hunger reflex is a voluntary reflex of body which determines intrinsic desire for food and amount of food that person ingests. The preference for type of food is determined by individual’s appetite, these voluntary mechanisms are
extremely important for maintaining an adequate nutritional supply for the body. Hence hunger and fasting are completely different concepts individual can do fasting according to once capacity, but one should not be hungry when body needs food for general activity.

These above said symptoms are relieved by consuming little quantity of Snigdha, Ushna and Laghu Aharas which is easy to digest (26).

**TRISHNA VEGADHARANA:** Suppression of urge of severe thirst leads to dryness of throat and mouth, deafness, tiredness, exhaustion and discomfort in chest (27). Thirst is an essential mechanism involved in fluid balance in human body. Fluid intake is basic instinct of animals resulting in the form of thirst which means craving for fluids. The reflex of thirst is produced when there is a reduction in intracellular and extracellular fluid volume. This function is natural phenomenon to balance fluid in the body when there is loss or reduction in fluid from the body, therefore individual should not suppress or avoid Trishna Vega.

Management of these symptoms are by providing cold comforts, residing in a cool chamber, cold shower bath, followed by consuming food and drinks which are cool in nature (27).

**BASHPA VEGADHARANA:** Suppression of urge of cry or water discharge from eyes leads to common cold, head ache, diseases of eyes, diseases related to heart, anorexia and giddiness (28). Sangrahakara mentions Peenasa, pain in the eyes, Manyasthamba, Tumors in abdomen (29). Bashpa nourishes and lubricates eyes, reflex tears helps to wash out irritant foreign particles and vapors from eyes. Tears are produced in response of strong emotions produced from stress, anger, sadness and sufferings. Tears will nourish and lubricates the eyes, helps to expel or wash out foreign particles and irritants from the eyes.

Such conditions are treated with making them to cry or make them to sleep comfortably listening to some soothing music or words, intake of wine, pleasing talks are helpful (30).

**NIDRA VEGADHARANA:** Suppression of urge of sleep leads to Jrumba means more of yawns, pain in body, drowsiness, constipation, feeling of heaviness in head and feeling of heaviness in eyes (31). Acharya Charaka and commentators Chakrapanidutta and Gangadhara explained that when the mind (along with Atma) gets exhausted or becomes inactive and the sensory and motor organs become inactive, then the individual gets sleep (32). For all the living beings in the world including plants, the sleep is essential phenomenon like food and water and also restores the energy. Ancient scholars have given importance to sleep and discussed different patterns of sleep with their significance and role in the maintenance of positive health. It has been observed that all living beings enjoy sleep to keep their body and mind energetic.

Management and treatment of these above said symptoms are persons should undergo regularly mild oil massage for all over body, sleep during the day for the half the time if they were awake during the night (33).
SHRAMASWASA VEGADHARANA: Person wants to suppress the urge of exertion breathing, leads to Gulma mainly abdominal tumor, diseases related to heart, fainting or delusions and over period of time it causes respiratory disorders. Shramaswasa is a body cooling method used by many mammals, birds and reptiles. This can be accomplished by means of evaporation of water by internal body surfaces like other forms of evaporative cooling. For example out of breath and perspiration burn up large amount of water must be replaced in living being for the maintenance of heat regulation effectively.

Management of these symptoms are all measure to suppress vitiated Vata Dosha, complete bed rest, in these conditions person should take rest with Vata pacifying Ahara and Vihara.

KASA VEGADHARANA: Adharana of Kasa Vega is explained by Acharya Vagbhata as a replacement for Udgara Vega. Suppression of urge of coughing leads to Swasa, anorexia and loss of appetite, diseases related to heart, emaciation of body and hiccups. Kasa Vega is a natural reflex of the body to expel out foreign matter from the bronchi and trachea, which causes irritation in trachea. Phlegm is a thick fluid secreted from mucous membrane of living being predominantly this will be expelled through coughing, which is a natural phenomenon for that reason individual should not avoid coughing as it is a reflex of expelling foreign matter.

Management as well as treatment of above said symptoms is normal treatment of Kasa with Sitopaladi Churna, Yashtimadhu Churna with honey and warm water should be given to the patient repeatedly.

RESULTS:
Ayurveda is ancient systems of medicine which explains many non pharmacological methods to prevent diseases which comes under life style as well. Adharaneeya Vega is also one of the considerable factors in preventing diseases and maintaining health. Ayurveda explains thirteen types of non suppressible urges individual should not suppress these urges to prevent diseases from suppression of such type of urges. In this conceptual study results shows that the first line of treatment in Ayurveda is Nidana Parivarjanam avoiding causative factors of diseases, for this reason every diseases caused by suppression of natural urges can be prevented by avoiding suppression of natural urges on any circumstances.

DISCUSSION:
Human body having some expressions these are the quiet signals given to our body to express something, they are produced by the intelligent system of our body. Similarly our mind transmitter should attentive to catch, understand and act in response to those expressions. Such expressions come in the form of body reflexes or natural urges, Ayurveda entitle these natural urges as Vegas. Adharaneeya Vegas are body’s technique to keep each and every organs and systems healthy, when the body wants to expel away certain unwanted things it produces Vegas. While individual get these signals called Vegas person has to attend and address immediately without giving much time or not suppressing these natural calls. Adharaneeya Vegas are natural detoxification process by which body will be
protected by diseases itself, when these Vegas attended in proper time not only keeps body healthy although mind also in healthy status. These Adharaneeya Vegas should flushed out in proper time when ever required, these Vegas suppressed forcibly and obstructed will cause serious damage to body and mind in future, hence natural urges should not be suppressed forcibly should be flushed out in proper time. Classical text says frequent obstruction of impending Dhoshas body will learn to hold back the functions, in teln it will held back wastes and toxins this may damage the channels and organs of the body leads to wide range of diseases. Same way one should not create Vegas artificially when they are not approaching, individual has to allow their natural manifestation.

The majority of the diseases are manifested by Vega Udheerana means initiating urges forcibly when the body is not producing these reflexes, Vega Dharana means forcibly with holding the urges which are initiated by the body. In both the condition leads to vitiation of Vata, this vitiated Vayu moves haphazardly in undesired directions which lead to majority of diseases. Control of Vata is key remedy for manage such type of diseases, Nidana Parivarjanam is first line of treatment in all the diseases hence individual should not suppress the urges and should not initiate forcibly. Vega Dharana is not just with holding or relieving from them it is about respecting body’s dynamics and expressions. Intended for the balanced and healthy condition of body and mind we have to respect natural urges and attend these in time. These Adharaneeya Vegas are seem to be like small issues but Ignoring or addressing them we can hire or prevent majority of diseases respectively.

CONCLUSION:

Article is conceptual hence after referring all available classical texts and other supportive literatures concern to Adharaneeya Vega study can be concluded that by addressing natural urges appropriately without suppressing them individual can stay healthy and happily, further individual can prevent the diseases concern to Vega Dharana. In addition Adharaneeya Vega is extremely important subject in preventing and treating diseases as Nidana Parivarjanam is first line of treatment in any of the diseases.

REFERENCES:

5. Ibid.
10. Ibid, 7/10, 11.
17. Ibid, 7/16.
20. Ibid, 7/18, p- 149.
27. Ibid, 7/21.


34. Ibid, 7/24.
