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A study on *Adharaneeya Vegas* w.s.r. to Charaka Samhita

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ABSTRACT

To cope with the preventive measures of the modern science many Ayurvedic concepts are to be reviewed also, must be updated and presented so as to fulfill the lacunae in preventive aspects of health. In this background the study of *Adharaneeya Vegas* with special reference to *Charaka Samhita* in relation to its commentators in preventive aspects have framed the objectives. After analyzing all the relevant sources, it was revealed that the *Adharaneeya Vegas* definitely play important role in maintaining the health as well as manifestation of diseases. The explanation regarding the *Adharaneeya Vegas* is given in the context of *Swasthavritta* or *Sadvritta*. Hence the *Swasthya* is maintained by following the *Swasthavritta* which is also in the form of *Adharana* of *Adharaneeya Vegas*. If a person honestly follows such principles of *Swasthavritta* the person definitely achieves hundred years healthy life span.

Key words: *Vega, Dharana, Dharaneeya, Adharaneeya, Udeerana.*

INTRODUCTION

Ayurveda is essentially the science of life. Life is nothing but the union of *Shareera, Indreeya, Satwa, Atma*. As long as this union endures the life endures, Here *Ayu* is presented in the form of *Sukhayu* and *Hitayu*. So, to maintain such type of *Ayu*, the preventive aspects by including the measures of

Dinacharya, Ratricharya, Rutucharya, explained under the heading of *Swasthavritta*, means to maintain the *Swasthya* the things which should be avoided, which should be adopted are explained in detail in Ayurvedic classics.

As we know that health is the only strongest media to achieve every desired thing of human beings, again the same was explained in Ayurvedic classics as to achieve *Dharma, Artha, Kama, Moksha*, health is the root. One who desire a long healthy life such person should definitely follow the advices given in Ayurveda.

To maintain the health many concepts in the form of *Ahara*, and *Vihara*, have been explained. The concepts of *Ahara* which are presented in Samhitas are so beautiful and scientific and in the same way the particular *Viharas* in the form of Do and Don't are also the unique contribution of Ayurveda only.

Among these *Viharas* the concept of *Dharana* of *Dharaneeya Vegas* and *Adharana* of *Adharaneeya*

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Vegas play an important role in the preventive aspects of health.

Dharaneeya Vegas are nothing but the factors related to mind and *Adharaneeya Vegas* are the factors related to body.

As we know that the body and mind having interrelated each other, as explained in the words of Charaka "Body follows the mind, and mind follows the body one shows the good or the adverse effect on the other.

The manifestation of *Adharaneeya Vegas* is the natural process of human beings. As long as we follow the rules of *Swasthavritta* they are beneficial to the body. If any impairment happens in this processor if we knowingly or unknowingly suppress the natural urges which are manifested then automatically, they vitiate the *Doshas* and produce the diseases.

The maximum diseases are caused by the *Vegadharana*. Thus, we can say that the diseases which are manifested either *Shareerika*, or *Manasika*, one of the reasons is *Vegadharana* or *Vega Udeerana*.

Even though these both shares equal role in prevention of health and manifestation of diseases many works are done over these *Dharaneeya Vegas*, but on *Adharaneeya Vegas* no single work is found till today. The reason behind this may be the negligence or unawareness.

Therefore, the present study has been proposed by the department of *Samhita*. The study represents the sincere effort made, the work is placed before the learned scholars it is presented with obedience and a great hope that will be evaluated and will be further followed by research workers on the caution painted out with so modifications if needed.

OBJECTIVES OF THE STUDY

To study the *Adharaneeya Vegas* in detail according to *Charaka Samhita*.

MATERIALS AND METHODS

The classical texts of Ayurveda with their commentaries and other Ayurvedic texts and journals were referred to fulfil the objectives.

Adharaneeya Vega

When we go through the definition of *Vega* according to different acharyas, we came to know that almost all acharyas gave the same opinion regarding this.

Vega means the one which has *Unmukha Pravritti*. Generally, the meaning of *Unmukha Pravritti* is raising the face or looking at so here we take the meaning of *Vega* as the one which has raised its face to go out.

Acharya Dalhana gives more clear meaning that the *Urdhwa* or *Adhah Bhavas* which has detached from its own sights and which has natural *Pravritti*.

Means the impulse which provide sensation of expulsion. Here impulse means sudden tendency to act without any prior stimulation. It is a natural phenomenon or natural act or natural reflux. If the *Urdhwa* or *Adhah Bhavas* get manifested naturally it should be expelled out.

Here the question comes that where these *Vegas* are expressed. The sensation of expression of these *Vegas* are through *Srotas*. in this way within the body the *Srotases* are the ways are medias of *Adana*, *Visarga*, *Vikshepa*.

Means when we take the food it gets digested through *Agni* by means of *Paka Kriya* after completion of this *Prakriya* the food is converted into two parts.

1. *Sarabhaga*
2. *Kittabhaga*

This *Sara Bhaga* further nourishes the *Rasadi Dhatus* And coming to the *Kitta Bhaga* some part of it is utilized for the nourishment of other body *Malas*, i.e., why the *Prakrita Pramana* of *Malas* are given upto that *Prakrita Pramana*. They do *Deha Dharana*, and the remaining waste products are excreted out.

It may be the *Sara* or *Kitta* after completion of digestion process all are grasped through particular *Srotas* and further these are circulated to their needed places. So, this process of *Abhivahana* or *Ayana* is only by the media of *Srotas*. By means of *Visarga Kriya* whatever the *Visarja Bhava* is formed at first it reaches

its own place. From there it is expelled out through *Srotases* only.

In the similar way for particular *Vega* particular *Srotas* is interlinked. The *Gati* or motivation of manifested *Vega* is influenced by *Vayu*.

So to know the definition of *Vega* it is necessary to have the knowledge about *Srotases*.

Classification

Different *Acharyas* have different opinion while classifying the numbers of the *Adharaneeya Vegas*.

- Acharya Charaka has told = 13 *Adharaneeya Vegas*
- Acharya Vagbhata has told = 14 *Adharaneeya Vegas*
- Acharya Sushruta has told = 13 *Adharaneeya Vegas*
- Acharya Bhela has told = 13 *Adharaneeya Vegas*
- Acharya Madhava has told = 13 *Adharaneeya Vegas*
- Acharya Sharangadhara has told = 13 *Adharaneeya Vegas*
- Acharya Vangasen has told = 12 *Adharaneeya Vegas*
- Acharya Bhavamishra has told = 4 *Adharaneeya Vegas*

1. Mootra Vega

When we see the definition of *Mootra Vega* that after digestion of food it is converted into two parts one is sara, another one is *Kitta*. Again, this *Kitta Bhaga* is divided into two parts. The liquid part and the solid part. The liquid part of the *Kitta* produced after digestion of the food is considered as *Mootra*. So, in this way *Mootra* is nothing but the *annamala*. That *Mootra* comes first to *Basti* there it accumulates after that it is excreted out. The same was given in William's dictionary as the fluid secreted by kidney that is nothing but the urine.

2. Pureesha Vega

When we see the definition of *Pureesha Vega* that after digestion of food it is converted into two parts one is

sara, another one is *Kitta*. Again, this *Kitta Bhaga* is divided into two parts the liquid part and solid part. The solid part of the *Kitta* produced after digestion of the food is considered as *Pureesha*. So in this way *Pureesha* is nothing but the *Annamala*. That *Pureesha* comes first to *Pakwashaya* there it accumulates, after that through three folds of rectum it is excreted out. The same was given in William's dictionary as the fecal material.

3. Retas Vega

The definition of *Shukra* given by Charaka implies that this *Shukra* is present all over the body irrespective of sex, and age.

Since birth it is present in the body. It is the last dhatu among the *Sapta Dhatu*. So, the *Shukra* present in childhood up to 25 years, as suggested by Acharya Charaka only it does *Deha Dharana Karma*. So, the function of *Shukra* that is *Garbhotpadana* is seen after 20- or 25-years age. So, such type of *Shukra* is taken as *Shukra Vega*. The 8 causes of *Shukra Pravritti*, are also explained by Acharya Charaka as thirst for sex, outward tendency etc. again suggest the same as the *Shukra Pravritti* is mainly seen during sexual intercourse. Even the *Shukra* is present in female it is in passive form in production of *Garbha*. So, in female also it does only *Deha Dharana Karma*. So, totally we take *Shukra* means the *Shukra* of adult male, whose main function is *Garbhotpadana*.

4. Vata Vega

Even though *Vata* is presented all over the body it is mainly divided into five types on the basis of their functions as well as their special seats. So among these five *Apana Vata* is the 5th one. This *Apana Vata* is mainly situated in *Guda*, and moves in *Shroni Basti Medra, Uru*, etc and helps to expel out the *Shukra Artava, Garbha, Shakrid, Mootra, Vata*. It is the only *Vata* which initiates the *Gati* in those. Even though the pitta and kapha are needful for the expulsion of these still it is dominantly the function of *Apana Vata* only.

5. Chardi Vega

Chardi means *vamana*. In *pancha karma* by means of *vamana kapha dosha* is expelled out but the only

difference is that is induced through medicines. But here it is the aggravated kapha dosha comes out without any medicines.

6. *Kshavathu Vega*

Acharya sharangdhara told the definition of kshavathu as the kshut sound produced due to the upward movement of prana and udana vayu and shiraha sthita kapha. The aggravated prana and udana *Vata* moves upward and enters the head along with kapha situated there enters the nose and touches the granashrita marma by that it irritates the marma and with sound they all comes out.

7. *Udgara Vega*

In simple terms udgara means *Urdhwa gamana* of *Vata*. But here the question comes that *Urdhwa Gati* of which, and from where. So further it is made clear by Acharya Sharangdhara that the upward movement of udana *Vayu* from amashaya. When the food is in its own place means swasthana sthita ahara. why the place of ahara is specially mentioned because it is also considered as the one important laxana for ahahra paka.

8. *Jrimbha Vega*

Jrimbha means expelling of air through the mouth widely opened due to tiredness of the mind. Here chaitanya shithilata means jnyana laxana shithilata and feeling of lack of something. During this the face become videerana or vyatta means

During this phenomenon the person leaves one shwasa upward and one shwasa downward.

9. *Kshudha Vega*

It means desire of food. Since birth it is the natural phenomenon and normal require of the body. Taking food without desire of food and not taking food in presence of kshudha both are bad for the maintenance of health. Otherwise it vitiates annavaha *Srotas*, and also vitiates pachakagni which produce many complications.

10. *Pipasa Vega*

It is nothing but the desire of water. The watery part of the body is continuously going out by means of sweat

urine etc. so thirst is the natural body reflux. To fulfill this loss so suppression of thirst for long time produce dehydration symptoms.

11. *Bashpa Vega*

Tears is the natural secretion of the eyes which is secreted daily to keep the eye moist due to some physical and mental stimulations lacrimal glands get affected and causes more tearing. If it goes out mind become light.so the suppression of tears produces head and eye disorders.

12. *Nidra Vega*

Chetana is present in heart. When it is covered with tamo guna people get nidra. Acharya *Sushruta* considers this nidra under Swabhavika Vyadhi. So Swabhava is the prime causative factor in getting nidra.

Tama when combines with kapha the person gets nidra. The moha of indreeyas and mana is known as nidra.mind when get tired and covered with tamas and become devoid of vishayas the person sleeps.

So in this way it is the kapha dosha, tama guna, and swabhava all are combinedly produce nidra.it is the non working state of mana, and indreeyas

13. *Shramajanya Nishwasa*

The healthy person takes shwasa normally 14 to 18 / min. Then heart is also works properly when the person does the more strenuous works the heart require more oxygen and blood and its rates are also increased. During this the person breathes with more difficulty. This is nothing but shramajanya nishwasa.here udana and prana *Vayu* get increased.

14. *Kasa Vega*

Due to some reasons the prana and udana *Vayu* get aggravated and along with pitta and kapha comes out through mouth is known as kasa. It is called kasa because while coming out it makes the sound like beating the copper vessel.

15. *Pitta Vega*

It is derived from api, de, palane dhatu, means in prakritavastha it protects the body and vikritavastha destroy the body. The dictionary meaning is bile.

16. Kapha Vega

The one which is produced through head and one which is sheltered in head is known as kapha. even it is present in all over the body its main place is head.

Types

The Vegas are broadly classified into two types

1) Dharaneeya Vegas

2) Adharaneeya Vegas

Dharaneeya Vegas are nothing but suppressing the urges of vaikarika manasika Bhavas.

Maximum people in general not think of suppressing the abnormal psychological Bhavas, result of this they may suffer from many numbers of psychosomatic disorders. It not only harms their personal life but also affects the social life badly. Irshya, bhaya, krodha, shoka, lobha, etc may drive the person into extreme lowest level that it is beyond the one,s imagine.

Whatever the whole world suffering now from rapes, murder, etc for all these the basic cause is to not suppressing the vaikarika manasika Bhavas.

Utpatti of these vaikarika manasika Bhavas is the sahaja pravritti but it should be suppressed forcefully, that helps to protect this world, and to develop the social level of the self.

For biological existence, and optimum functioning every individual require a continuous supply of food, water, and air, as a basic needs. And also, it is necessary to excrete the waste products which are continuously formed as result of metabolic activities. The biological needs are present in every individual in the form of kshudha, trishna, sleep, defecation,

The same are considered as Adharaneeya Vegas in ayurvedic classics. For the maintenance of the health of the healthy being it is necessary to fulfill them in proper time and according to rules and regulations. Now a days people are very much neglecting these proper rules, it may be due to their profession, lack of facility etc Habitually people are following those improper life style, result of this they are self-

responsible for future coming ill health caused by suppressing the non-suppressible urges.

Table 1: Adharaneeya Vegas as Nidana according to different commentators.

Vegas	C. S ^[1]	A,H ^[2] A.S ^[3]	SU.S ^[4]	B.S ^[5]	SH.S ^[6]	V. S ^[7]	MN ^[8]	BP ^[9]
Mutra Vega	+	+ +	+	+	+	+	+	-
Pureesha Vega	+	+ +	+	+	+	+	+	-
Retas Vega	+	+ +	+	+	+	+	+	+
Vata Vega (Apana Apana Vata)	+	+ +	+	+	+	+	+	-
Chardi Vega	+	+ +	+	+	+	+	+	-
Kshavathu Vega	+	+ +	+	+	+	+	+	-
Udgara Vega	+	+ +	+	+	+	+	+	-
Jrimbha Vega	+	+ +	+	+	+	+	+	-
Kshutta Vega	+	+ +	+	-	+	+	+	+
Pipasa Vega	+	+ +	+	-	+	+	+	+
Bhashpa Vega	+	+ +	+	+	+	-	+	-
Nidra Vega	+	+ +	+	+	+	-	+	+
Shramajanya	+	+ +	+	-	+	+	+	-

Swasa Vega								
Kasa Vega	-	+	-	+	-	+	-	-
Pitta Vega	-	-	-	+	-	-	-	-
Kapha Vega	-	-	-	+	-	-	-	-

DISCUSSION

In Charaka Samhita we get the reference of both *Dharaneeya* and *Adharaneeya Vegas*. The description of *Adharaneeya Vegas* is mainly seen in Charaka Samhita Sutrasthana under Swasthya Chatuska 7th chapter in which we have the reference about *Adharaneeya Vegas* in detail.

In Siddhi Sthana also while telling four Sadatura persons there is a reference of mala mutra etc *Vegas*. In this *Samhita* we can get the reference of *Adharaneeya Vegas* also

In *Sushruta Samhita* we have the reference of *Adharaneeya Vegas* in the context of udavarta pratisheda adhyaya. The references regarding the *Dharaneeya Vegas* are not available directly but he told about Manas and its disorders as well as management.

In Astanga Sangraha we get the reference of both *Dharaneeya* and *Adharaneeya Vegas*. In Sutra Sthana 5th chapter i.e., "Roganutpadaneeya adhyaya" we have the reference of *Adharaneeya Vegas* in the context of 'Vegadharana Nishedha' for maintenance of health. In this we can get the reference of *Dharaneeya Vegas* also.

In Astanga Hridaya we get the reference of both *Dharaneeya* and *Adharaneeya Vegas*. In Sutra Sthana, 4th chapter I,e "Roganutpadaneeya Adhyaya" we have the references of *Adharaneeya Vegas* in the context of 'Vegadharana nishedha' for maintenance of health. In this we can get the reference of *Adharaneeya Vegas* also.

The reference of *Dharaneeya Vega* is not available. In Madhava Nidana, Part 1 we have the references of

Adharaneeya Vegas like *Mootra*, *mala*, *Apana Vata*, *Shukra*, etc in the 31st chapter i.e., "Mutraghata Nidan. In 27th chapter 'Udavarta anaaha nidanam' also explained 13 numbers of Udavarta. The reference of *Dharaneeya Vega* is not available. In Bhava Prakasha, Part 1 5th chapter i.e., 'Dinacharyadi Prakaranam' we got the references of *Adharaneeya Vegas*, like *ksudha*, *trishna*, *nidra*, *Shukra* in the context of Swabhavika manushya ichha. In Bhela Samhita we get the reference of both *Dharaneeya* and *Adharaneeya Vegas*. In Bhela Samhita 6th chapter i.e. 'Na veganDharaneeyam' there is reference of *Adharaneeya Vegas* is clearly available. In Vanga Sena Samhita or Chikitsa Sara Samgraha we have the references of *Adharaneeya Vegas*.

CONCLUSION

Out of two types of *Vegas*, for *Adharaneeya Vegas* more importance is given in *Samhitas* that is why it is explained first. To sustain the health both *Dharana* and *Udeerana* of *Adharaneeya Vegas* are prohibited. In *Adharaneeya Vegas*, *Vata* plays more predominant role in manifestation of diseases. These *Vegas* even are the natural physiological phenomenon, but the minute negligence convert these into pathological states of the body.

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