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A critical review on concept of *Vyadhi Veg Avastha* in Ayurveda

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ABSTRACT

The ultimate aim of Ayurveda is to attain *Dhatusamyā* (equilibrium of body tissues), which is achieved with the help of medicine. For the medicine to be effective, it is important to consider *Kala* (period) which is of 2 types – *Kshanadi* (fraction of second, minute, hour, etc.) and *Vyadhi Avastha* (stage of disease). Proper analysis of *Vyadhi Avastha* helps us for proper treatment. *Vega Avastha* is quoted in context of various diseases in classical texts. The manifestation, recurrence or rise in symptoms of disease is termed as *Veg Avastha*. Currently, we are badly facing the relapse of various infectious diseases. So, to answer the problem of disease relapse, it is important to study its counterpart in Ayurveda i.e., *Vyadhi Veg Avastha* thoroughly so that we can prevent the relapse or treat it effectively. So, the present article focusses on to study *Vyadhi Veg Avastha* from classical texts of Ayurveda.

Key words: *Vyadhi Veg Avastha*, relapse of disease, *Kala*.

INTRODUCTION

Ayurveda is a science of life where the objective of this compendium is achievement of *Dhatusamyā* (equilibrium of sustaining and nourishing factors i.e. body constituents).^[1] It is achieved with the help of medicine.^[2] The medicine to be effective, it is important to consider the *Kala* which is of 2 types - *Kshanadi* (fraction of second, minutes, hours, etc.) and *Vyadhi Avastha* (stage of disease).^[3] The physician should keenly observe the variation in *Vyadhi Avastha*

(stage of disease) in patients and should prescribe such a treatment that would be useful in attaining the fourfold effect of therapeutics.^[4] Acharya Chakrapani has quoted that the procedures which are said to be as contraindicated in particular disease in classical texts can also be performed when the *Vyadhi Avastha* is favourable.^[5] Hence, the knowledge of *Vyadhi Avastha* is important for treatment part.

Vega Avastha is one of the stages of disease explained by all the classical texts of Ayurveda. Manifestation, recurrence or relapse, rise in symptoms of previous disease is quoted as *Vega Avastha*.^[6,7] In internal medicine, relapse or recidivism is a recurrence of a past (typically medical) condition. e.g., multiple sclerosis and malaria often exhibit peaks of activity and sometimes exceptionally extended period of dormancy, followed by relapse or recrudescence.^[8] Today, relapse of many infectious diseases is observed in patients. For e.g., in case of SARS COV - 2, 2.3 - 21.4% recurrence rate has been reported.^[9]

So, it is important to study this part from Ayurveda perspective i.e., *Vyadhi Veg Avastha*. Knowledge about what is *Vega Avastha*, which diseases are said to have

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it, what are the special characteristics, what are the causative and subsiding factors for it, what is its prognosis will act as a guide for their prevention as well treatment clinically. So, the present article focuses on to study *Vyadhi Vega Avastha* in detail.

MATERIALS AND METHODS

References about this topic from main classical texts of Ayurveda i.e., *Charak Samhita*, *Sushrut Samhita*, *Ashtang Hriday*, *Madhav Nidana* along with their commentaries, books and articles from reputed journals, were studied, analysed and important things are compiled, studied, analysed and concluded in this article.

OBSERVATIONS AND RESULTS

The word *Vega* has been used in different contexts in classical texts like –

1. Natural urges like urination and defecation.^[10]
2. Instantaneously acting like fire.^[11]
3. Depicting direction.^[12,13]
4. Stages of effect of poison.^[14]
5. Adjective of *Dosha*.^[15]
6. Intensity^[16]
7. In terms of disease, manifestation, recurrence or relapse, rise in symptoms of previous disease is quoted as *Vega Avastha*.^[6,7]

Diseases where *Vega* are explained.

1. *Mada*
2. *Murcha*^[17]
3. *Jwara*^[18]
4. *Vishamjawara*^[19]
5. *Apasmar*^[20]
6. *Ardit*
7. *Akshepak*
8. *Dandak*
9. *Hanustambh*^[21]
10. *Bahirayam*^[22]

11. *Aptanak*^[23]

12. *Dhanushkambh*^[24]

Characteristics of *Vega Avastha*

1. Manifestation, recurrence or relapse, rise in symptoms of previous disease is quoted as *Vega Avastha*.^[6,7]
2. The symptoms manifest only during *Vega Avastha*.^[25]
3. Patient is absolutely healthy after *Vega Avastha*.^[26] For e.g., when sage of *Dosha* is over, he wakes up as if he is getting up from sleep in case of *Apasmara*.^[20]
4. The *Dosha* lose their strength after manifesting their signs and symptoms of aggravation and get lodged in their respective places. They again get aggravated and afflict the person with the same.^[27]

Reasons behind occurrence of *Vega Avastha*

1. As a small sparkle of fire flares up when it comes in contact with wind or wood and gets converted into huge flames of fire. Similarly in a weak body in which previously a disease pathology had occurred, and it has just recovered from the disease, whenever it gets chance, the disease may again relapse the body.^[28] Acharya Chakrapani has stated that –

- A. *Kinchit Avashishta Dosharupmula* (little residual of *Dosha*)
- B. *Ksheene* (reduced strength)
- C. *Margikrute Dehe* (body becomes the path for disease due to absence of immunity)

are the factors responsible for *Vega Avastha*.^[29]

2. If a person, who has become free from *Jwara*, resorts to prohibited factors (as described before) before gaining strength, then the *Jwara* reappears. If a person becomes free from *Jwara* when the *Dosha* have not been eliminated properly, then, even with mild irregularity in regimens (*Apachara*), it reappears.^[30] So,

- A. *Asanjata Bala* i.e., one who is not having ample strength.
- B. *Hetusevana* i.e., indulgence of causative factors.
- C. *Mithashodhanottar Hetusevana* i.e., indulgence of causative factors after improper purification leads to disease relapse.^[31]
3. As a seed remains dormant in the soil and germinates at a favourable time, similarly the *Dosha* remain in dormant condition in the *Dhatu* and get aggravated at a favourable time. These *Dosha* gain strength at an appropriate time and when the power of the inhibiting (disease preventing) factors has subsided, then again manifest.^[32] So,
 - A. The dormant *Dosha*
 - B. Favourable time
 - C. Absence of disease inhibiting factors leads to disease relapse.
4. The vitiated *Dosha* lead to paroxysms of *Apasmara* once in fifteen days, twelve days or a month. The paroxysm may occur even after a shorter period.^[33] Time duration depends on vitiation of *Dosha* by causative factors. So,
 - A. Causative factors
 - B. Strength of *Dosha* leads to disease relapse.
5. These vitiated *Dosha* stay in the peripheral regions in a dormant state and do not cause any disease till the season or environment is conducive for them to act. The *Dosha* wait for other favourable provocative factors in the form of the region, season, etc. to cause diseases.^[34]
6. Manifestation of *Jwara* at a particular time or a change in the time of manifestation takes place due to following factors: *Jwara* occurs according to the strength or weakness of factors like *Dosha*, seasons, day, night, mental status and *Artha* (deeds of previous life).^[35]

7. The *Jwara* would be seen or raised at particular stage of digestion, day, night and season.^[6] Same is seen about *Shotha*.^[36] So, the strength of *Dosha* at this particular time leads to rise in symptoms or disease manifestation at that time.
8. Acharya Sushruta has stated that.
 - A. Inadequate body strength
 - B. *Samavastha*
 - C. Vitiating *Dosha*
 - D. Trigger by *Vayu*
 - E. Favourable time period
 - F. Indulgence of causative factors leads to disease relapse.^[37,38]
9. Acharya Dalhana has stated that favourable time period leads to disease relapse.^[39,40]

Reasons for subsidization of Vega Avastha

1. *Vega* subside on their own when the vitiated *Dosha* subside.^[17] Acharya Chakrapani has stated that *Vega* itself is responsible to lower down the strength of *Dosha*.^[41]
2. Acharya Chakrapani has stated that *Kala* and *Doshapaka* are responsible for subsidizing *Vega*.^[42]
3. Reduced strength of *Dosha* is responsible for subsidizing *Vega*.^[27,43]
4. Adequate strength of body is responsible for subsidizing *Vega*.^[44,45]
5. Acharya Dalhana has stated that *Malapaka* is responsible for subsidizing *Vega*.^[46]
6. Acharya Hemadri has stated that *Dhatushuddhi* and *Dhatubala* are responsible for subsidizing *Vega*.^[47]

Prognosis of Vega Avastha

After *Vega Avastha*, *Dosha* in microform reside at the *Dhatu*.^[48] It results ascachexia, discoloration of skin, uneasiness, oedema, lassitude, pallor, loss of appetite, itching, urticaria, pimples, suppression of power of digestion.^[49,50] The symptoms either subside or get diminished or death can occur or disease might get

worsen.^[22,51] Weakness and loss of vitality in tissues also occurs.^[52]

DISCUSSION

Classical texts have quoted *Vega* term in different contexts. Out of which *Vega* in terms of stage of disease is considered here. It refers to manifestation, recurrence or relapse, rise in symptoms of previous disease.^[6,7] *Mada*, *Murcha*^[17], *Jwara*^[18], *Vishamjawara*^[19], *Apasmar*^[20], *Ardit*, *Akshepak*, *Dandak*, *Hanustambh*^[21], *Bahirayam*^[22], *Aptanak*^[23], *Dhanushkambh*^[24] are said to be having *Vega Avastha*. The duration of *Vega Avastha* is not fixed. The symptoms only manifest during *Vega Avastha* and otherwise patient is symptom free.

Small amount of residual *Dosha* or dormant *Dosha*, reduced body strength, indulgence of causative factors, absence of disease preventing factors, improper purification, favourable *Desha*, *Kala*, season, day, night, state of digestion, *Sama Avastha*, vitiated *Dosha*, trigger to *Pitta* and *Kapha* by *Vayu* are said to be responsible for occurrence of *Vega Avastha*. Some consider subsidation of *Dosha* as automatic phenomenon. While other opinions state that *Kala*, *Doshapaka*, *Dhatu Shuddhi* or *Dhatubala*, *Malapaka* are said to subside *Vega Avastha*.

After *Vega Avastha*, *Dosha* loses their strength and return to their abode till they get favourable factors for vitiation. The dormant state of *Dosha* after *Vega Avastha* cachexia, discoloration of skin, uneasiness, oedema, lassitude, pallor, loss of appetite, itching, urticaria, pimples, suppression of power of digestion.^[49,50] The symptoms either subside or get diminished or death can occur or disease might get worsen.^[22,51] Weakness and loss of vitality in tissues also occurs.^[52]

In patients presenting with occurrence of symptoms at particular interval or relapse should be analysed on above basis and should be treated accordingly.

CONCLUSION

Occurrence of symptoms at occurrence or rise of symptoms at particular intervals or relapse of disease

is said to be *Vega Avastha*. The dormant *Dosha* due to improper purification supported by reduced body strength, absence of disease preventing factors, *Sama* or vitiated *Dosha*, trigger by *Vayu* and favourable *Desha* and *Kala* results in *Vega Avastha*. While reduced *Dosha Bala* or *Doshapaka* or *Malapaka*, *Dhatubala* or *Dhatu Shuddhi* and *Kala* are responsible for subsidization of *Vega Avastha*. After *Vega Avastha* either the symptoms get subsided or can worsen up to stage of death. So, every patient having occurrence of symptoms at particular interval or relapse should be analysed on above basis and should be treated accordingly.

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