A critical review on concept of \textit{Vyadhi Veg Avastha} in Ayurveda

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\section*{ABSTRACT}

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

\textbf{Key words:} \textit{Vyadhi Veg Avastha}, relapse of disease, Kala.

\section*{INTRODUCTION}

Ayurveda is a science of life where the objective of this compendium is achievement of \textit{Dhatusamya} (equilibrium of sustaining and nourishing factors i.e. body constituents).\textsuperscript{[1]} It is achieved with the help of medicine.\textsuperscript{[2]} The medicine to be effective, it is important to consider the \textit{Kala} which is of 2 types - \textit{Kshanadi} (fraction of second, minutes, hours, etc.) and \textit{Vyadhi Avastha} (stage of disease).\textsuperscript{[3]} The physician should keenly observes the variation in \textit{Vyadhi Avastha} (stage of disease) in patients and should prescribe such a treatment that would be useful in attaining the fourfold effect of therapeutics.\textsuperscript{[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 \textit{Vyadhi Avastha} is favourable.\textsuperscript{[5]} Hence, the knowledge of \textit{Vyadhi Avastha} is important for treatment part.

\textit{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 \textit{Vega Avastha}.\textsuperscript{[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.\textsuperscript{[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.\textsuperscript{[9]} So, it is important to study this part from Ayurveda perspective i.e., \textit{Vyadhi Veg Avastha}. Knowledge about what is \textit{Vega Avastha}, which diseases are said to have
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. Aptonak[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 Dosharumpula (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.[46] 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. Vitiated 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 subsiding Vega.[42]

3. Reduced strength of Dosha is responsible for subsiding Vega.[27,43]

4. Adequate strength of body is responsible for subsiding Vega.[44,45]

5. Acharya Dalhana has stated that Malapaka is responsible for subsiding Vega.[46]

6. Acharya Hemadri has stated that Dhatushuddhi and Dhatubala are responsible for subsiding 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.\textsuperscript{[21,51]} Weakness and loss of vitality in tissues also occurs.\textsuperscript{[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.\textsuperscript{[6,7]} Mada, Murcho\textsuperscript{[17]}, Jward\textsuperscript{[18]}, Vishamjawara\textsuperscript{[19]}, Apasmar\textsuperscript{[20]}, Ardit, Akshepak, Dandak, Hanustambhib\textsuperscript{[21]}, Bahirayam\textsuperscript{[22]}, Aptonak\textsuperscript{[23]}, Dhanushkambhib\textsuperscript{[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 subsidization 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.\textsuperscript{[49,50]} The symptoms either subside or get diminished or death can occur or disease might get worsen.\textsuperscript{[22,51]} Weakness and loss of vitality in tissues also occurs.\textsuperscript{[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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