

VEGA - VIDHARANA AND ITS INVOLVEMENT IN ROGOTPATTI

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ABSTRACT

Ayurveda is not only a treatment pathy, but it also emphasizes on prevention of disease which is the first *prayojana* of *Ayurveda*. For a healthy life, there is an indication of *Dincharya*, *Ritucharaya*, *Asthavidhi-Ahara-Visheshayata*, *Acharya Rasayana*, etc. by Acharyas. Acharya Charak described four *Sadatura* i.e., *Vedapathi*, *Rajsewak*, *Panajivi* and *Stri* because they all do *Vega-Vidharana*. Except these *Acharyas* described it as a *nidana* of various diseases. While emphasizing *Vega-Vidharana* *Acharya Charak* and *Vagbhatta* described separate chapters on *Vega-Vidharana*. *Acharya Vagbhatta* also said that “forceful ejection of absent natural urges and retention of present natural urges causes diseases”. This article is highlighting the basis of *Vega-vidharana* and its involvement in *Rogotpatti*.

Keywords: *Vega-Vidharana*, *Dharaniya Vega*, *Adharaniya Vega*, *Roga*, disease, etc.

INTRODUCTION

Ayurveda is a life science, so there is the description of various preventive measures along with pre-disposing factors responsible for various diseases. Disturbance in the equilibrium of *Tridosha*,

Panmchmahabhuta, *Sroto-dusti*, *Vega-dharana*, *Agni Dusti*, etc. is the factor that is responsible for *Sharirika* as well as *manasika vikars*. *Vega-dharana* is one of the predisposing factors for which a separate chapter is

described by acharyas like in- *Charak Samhita- Navaganadharaniya Adhayaya, Astanga Samgraha and Astanga Hridaya - Roganutpadaniya Adhayaya*. While *Acharya Sushruta* doesn't mention the term *Dharaniya* and *Adharaniya vega*, but he had described thirteen types of *Udavarta* which occurs due to *Dharana* of *Adharaniya Vega*¹. According to *Shabdakalpadruma Nirukti of Vega* is *fot~\$? k¥~*². In *Sir Monier Williams* the term 'vega' implies violent, agitation, shock, rapidity, current, rush, dash, onset, haste, speed, rapidity, quickness, velocity, swiftness (*vegad vegaantaram*), excitement, agitation, etc.³

Aim & Objectives: To understand the basics of *Vega* and *vega-dharana*, its involvement in *sroto-dusti* along with *rogotpatti*.

Types of Vegas

There are two types of vega-

1. **Adharaniya vega-** These are the natural urges of the body that should be dislodged by the body at their time, or we can say not encompassed by the body. Because it can lead to cause disease later on in presence of the causative agent. *Acharya Charak* described a total of 13 types of these *vegas*⁴, while in *Ashtanga Hridaya* there is a description of a total of 14 vegas i.e., 13 \$ Kasa vega⁵. On the other side in *Astanga Samgraha*, a total of 13

vegas are described like *Acharya Charak* except for the *Vata vega*.

2. **Dharaniya Vega-** These are the harmful urges of the body originated by *mana*. They should never be expressed by the body because their expression may lead to violence and many other *manasika vikars*. *Dharaniya vegas* are only described in *Charak Samhita* and *Astanga Hridaya* only. These can be divided into three types- *Manasika, Kayika and Vachika Dharaniya vegas*⁶.

Origin of Roga⁷

In *Satyuga*, *Atibhojan* leads *sharira Gaurav, alasya, sanchaya* and *lobha* resulting loss of the first *pada* of *Dharma*.

In *Tretayuga*, *Lobha* results into *Anaritavachana, Abhidroha, Kama, Krodha, Maana, Dwivesha, Shoka, Chinta, Udvega*, leading to loss of *Second Pada* of *Dharma*.

In *Dwaparayuga*, it leads to continuous loss of *dharma* resulting in loss of *rasa, guna, virya, vipakadi* of *Shasya (Crops)*. Due to which the origin of *Rogas* occurred along with the loss of the *Third pada* of *Dharma*.

In *Kaliyuga*, the Loss of *Rasa, virya, vipakadi* leads to the resulting *dusti* of *Aoushadhi, vayu* and *Jala* resulting *Roga-vridhhi*. And there is a continuous loss of *Dharma* also.

Table 1: Vega-vidharana as *Nidana* of various Diseases

Vyadhi	Charak Samhita	Sushruta Samhita	Astanga Hridya	Madhava Nidana
Hikka	-	\$	-	-
Shwasa	-	+	-	-
Kasa	+	+	-	+
Rajayakshma	+	+	+	+
Hridaya Roga	+	+	-	+
Atisara	+	+	+	+
Ajirna	+	-	-	+
Grahani	+	-	-	+
Gulma	+	-	-	+
Udavarata	+	+	-	+
Vatavyadhi	+	-	-	+
Arsha	+	+	+	+
Kustha	+	+	-	-

Table 2: Vega-vidharanajanya vyadhiya according to Acharya Charak & Vagbhata

Vega Vidharana	Acharya Charak ⁸	Acharya Vagbhata ⁹
1. <i>Mutra</i>	Bastishoola, Mehanashoola, Mutrakriccha, Shiroshoola, Vinama, Vanshana-anaha	Anga-bhanga, Ashmari, Basti-Medra-Vanshana vedana and Vata-mala rodhajanya roga
2. <i>Purisha</i>	Pakwashayashoola, Shirpshoola, Apana vata evam purisha nirodha, Pindikoudaveshthana, Adhamana	Pindikoudaveshthana, Pratishyaya, Shiroruka, Urdhavata, Parikartika, Hridya-uparodha, Mukhen vita-pravritti
3. <i>Malavata</i>	Apanavata-Mutra-Mala-nirodha, Adhamana, Klama, Vedana	Gulma, Udavarta, Ruka, Klama, Vata-Mutra-Mala avarodha, Drishti-vadha, Agninasha, Hridyaroga
4. <i>Chhardi</i>	Kandu, Kotha, Aruchi, Vyanga, Shotha, Pandu, Jwara, Kushtha, Hrillasa	Visarpa, Kotha, Kushtha, Akshiroga, Kandu, Pandu, Jwara, Kasa, Shwasa, Hrillasa, Vyanga, Shavathu
5. <i>Kshavathu</i>	Manyastambha, Shroshoola, Aradita, Ardha-vabhedaka, Indriyadaurablya	Shiroarati, Indriyadauryabalata, Manyastambha, Ardita
6. <i>Udagara</i>	Hikka, Kasa, Aruchi, Kampa, Hridya-Urah badha	Aruchi, Kampa, Vibandha, Hridya-Urah Adhyamana, Kasa and Hikka
7. <i>Jrimbha</i>	Vinama, Akshepa, Sankocha, Supti, Kampa	Kshavathu-nirodha-janya vyadhi
8. <i>Kshudha</i>	Kashrya, Daurbalya, Vaivanya, Angamarda, Aruchi, Bhrama	Anga-bhanga, Aruchi, Glani, Kashrya, Shoola, Bhrama
9. <i>Pipasa</i>	Kanth-mukha shosha, Badhirya, Kshrama, Sada, Hridya-vyatha	Mukhashosha, Angasada, Badhirya, Sammoha, Bhrama, Hridyagada
10. <i>Vashpa</i>	Pratikshaya, Akshiroga, Hridyaroga, Aruchi, Bhrama	Pinasa, Akshiroga, Shiroroga, Manyastambha, Aruchi, Bhrama, Gulma
11. <i>Nidra</i>	Jrimbha, Angamarda, Tandra, Shiroroga, Netragaurava	Moha, Murdha-Akshi-gaurava, Alasya, Jrimbhika, angamarda
12. <i>Shukra</i>	Medra-Vrishana-shoola, Angamarda, Hridya-vyatha, Mutra-rodha	Shukra-strvanam Guhya vedana, Shavathu, Jwara, Hridya-vyatha, Mutrasanga, Anga-bhanga, Vridhi, Ashmari, Shandata
13. <i>Shrama</i>	Gulma, Hridyaroga, Sammoha	Gulma, Hridyaroga, Sammoha
14. <i>Kasa</i>	—	Kasa-vridhi, Shvasa, Aruchi, Hridyaroga, Shwasa and Hikka roga

DISCUSSION

Every disease has a specific type of pathophysiology along with aetiology. But in Ayurveda Acharya Vagbhata stated “Roga sarvepi jayante vegodiranadharana¹⁰” means the forceful inclination of Anupasthita vegas and holding of Upasthita vegas responsible for Utapatti of all diseases, Acharya Arundatta clarified that not only the disease described in this chapter occurs due to vega dharana along with all types of diseases¹¹. While describing kriyakala, in Sthana-samshraya stage, vitiated doshas runs throughout the body and wherever doshas get “Kha-vaigunyata” doshas get accumulated and vyadhi gets precipitated¹². Acharya Dalhana clarified it, stating if the sroto-vaigunyata is not present then the vitiated

doshas can't stagnate and later on in their stage, calms by themselves. But if the doshas get accumulated origin of disease occurs¹³. Here the sroto-vaigunyata occurs after intake of nidana in a series for a long period of time, resulting in doshas accumulations into affected srotas leading to the tendency of Vyadhi utapatti. The modern development of any disease is known as pathogenesis. It includes four stages- exposure, adhesion, invasion and infection. Normally we are always surrounded by various kinds of pathogens, but Exposure is the stage in which encounter occurs with a potential pathogen, but at this stage, the pathogen doesn't cause diseases. In the stage of Adhesion, the pathogen enters inside the body and attaches with body cells with the help of adhesive factors of a

pathogen like some with the help of membranous glycoproteins, bacteria through fimbriae or flagella, etc. After the adhesion stage, the pathogen undergoes the stage of invasion, which involves the proliferation of pathogens in the localized body cells resulting release of toxin, which acts as virulence factors. It permits colonization of pathogens along with damage and deeper invasion into body tissues. After the stage of invasion, pathogen leads to cause localized or systemic infection with the appearance of disease's symptoms.

CONCLUSION

Vega-vidharana in *Samhita* is described as one of the most common *hetu*. For a long period of time, it causes *sroto-vaigunyata* where the vitiated *doshas* get accumulated and cause the appearance of disease symptoms in the beginning. Later on, its continuation leads towards the chronicity of the disease. So, if before the stage of accumulation of *doshas* in *Kha-vaigunyata*, *Nidana-sewana* stopped, various chronic diseases can be prevented at their early stages. It also indicates toward "*Sankshepte kriyayogo nidana-parivarjanam*". In end, it can be concluded that *vega-vidharana* is an important *nidana* and its elimination can prevent various diseases along with their chronicity.

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