

A CRITICAL ANALYSIS OF VEGA DHARANA ON SROTODUSTI

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ABSTRACT

Ayurveda is a science of life. Although *Ayurveda* is considered as ancient healing system but actually *Ayurveda* is an art of living the life, which deals with every aspect of life. Prevention of the health of a healthy person and complete care of a diseased person are two aims of *Ayurveda*. Since health protection is the first aim, therefore, *Swasthya Chatushka* described first by *Acharya Charaka*. *Vegas* are naturally occurring body phenomenon, which play an important role in bodily equilibrium and maintenance of the health. *Vega* means natural urge and *Dharana* means suppression, so collectively the word *Vega Dharana* means forceful suppression of natural urge. Initiation of urges is normal body activity through which unwanted and waste body products are expelled out from body. This process is timely carried out by body at regular intervals. Since ancient time various *Acharyas* have clearly mentioned that maximum diseases are caused by forceful suppression of natural urges. Today our life style includes time management for various commitments, where *Vega Dharana* is commonly found to occur. These *Vega dharana* are causing various diseases in different *Srotas* according to the *Kha Vaigunya* present in the body. The symptoms of *Vega dharana* not only comprise to a single *srotas*, but found in more than one *srotas*. *Srotas* are the body transporting channels through which *sravana* of *Dosha*, *Dhatu* and *Mala* takes place. *Srotas* performs such function which helps to nourish the entire body. So this study aims to show the relation between *Vega dharana* and *Srotodusti*.

KEYWORD: *Vega*, *Dharniya Vega*, *Adharniya Vega*, *Srotas*, *Srotodusti*.

INTRODUCTION

Ayurveda is derived from these two words 'Ayu' means life and 'Veda' means knowledge, so the knowledge of life is *Ayurveda*. *Ayurveda* is a beautiful and unique gift of Lord Brahma to the humanity. Generally *Ayurveda* is considered as ancient healing system but actually *Ayurveda* is an art of life, which teaches us the right way of living the life, so that we can be healthy in both ways (Physically or mentally). Even the two main aims of *Ayurveda* are, first to maintain the health of a healthy person and second is to completely care the illness of the person suffering from any diseases, so all the topics are described, keeping a healthy person in mind. Health is the one and only way to achieve every desired *purushartha* i.e. *Dharma*, *Artha*, *Kama*, *Moksha*. One who desire a long healthy life such person should definitely follow the instructions given in *Ayurveda*.

Acharya Charaka has divided the whole 'sutra sthana' into seven *chatushka* and 'swasthachatushka' is one of them. In which four steps of maintaining a healthy life is described.

The right quantity of food is described in the first chapter of *swastha chatushka*, in which different aspects related to food are described and routine for the day and night (*Dincharya* and *Ratricharya*) are described.

The food habits and life style of a person according to different seasons (*Ritucharya*) are described in the second chapter. As three main pillars (*Stambha*) of life are mentioned as *Aahara*, *Nidra* and *Brahmacharya* because *Aahara* is the first pillar so it is considered as *swastha chatushka*. Food related issues are described in first two chapters.

After these two chapters, third chapter described is the *Navegandharniya Adhayaya*, because food is divided into two parts after the digestion of the food. First is *Sara bhaga* which is the best remaining part after the digestion of the food and which provides nutrition to the body and the second part is the *Kitta bhaga* which is useless to the body and may cause harm to the body if kept inside the body for a longer period of the time than expected. To eliminate these harmful elements from the body there are

few stimulation originated by the body on fixed intervals. These stimulations are called *Vegas* or urges. Because suppression of these *Vegas* causes many harmful effects so they are called *Adharniya vegas* which means they should not be suppressed.

Our *Indriyas* (Sense organ) play very important role in expressing these *Vegas* that is why *Indriyas* are described in the fourth chapter of *swastha chatushka*.

Acharya *Sushruta* and Acharya *Vagbhatta* have also described these *Adharniya vegas* in detail in separate chapters.

Acharya *Charaka* has mentioned in *sutra sthana* that '*Vegasandharanam anarogyakaranam*' means suppression the natural urges considered as the most important one among that which causes ill health of our body.

Vegas are naturally created in body, in order to maintain the bodily equilibrium. The human body is a wonderful complex system which has a number of ways to balance or eliminate the materials which could be useful or harmful to the body. In order to facilitate the eliminations of these substances, the body is equipped with *Adharniya Vegas* that appears naturally. So it is very important to respond to these urges and not to suppress them as and when they appear.

Now- a- days, due to busy and stressful lifestyle and in the dream of achieving the big targets in short period, people are suppressing some or most of the natural urges of the body which leads to the *vyadhi*.

Acharya *Charaka* mentioned thirteen types of *adharniya vegas*,^[1] and Acharya *Vagabhatta* mentioned fourteen *adharniya Vegas*,^[2] the same thirteen *vegas* under the *Udavarta* disease by *Sushruta*.^[3] The *vegas* are *Mootra, Pureesha, Reetas, Adhovata, Chardi, Kshvathu, Udgara, Jhrumbha, Kshuth, Thrishna, Vaspha, Nidra, Kasa and Shrama-janya shwasa* (heavy or fast breathing caused by over exertion).

To achieve the healthy life and to prevent the body being afflicted by the disease, Ayurveda has given many preventive measures for maintaining the normalcy of life. *Dosha, Dhatu* and *Mala* are the basic components these basic fundamentals can be well understood in terms of normalcy and abnormally by *Srotas*. *Srotas* are the body transporting channels through which *sravana* of these *Dosha, Dhatu* and *Mala* takes place. For the transportation of *Dosha, Dhatu* and *Mala*, *srotas* act as a media. *Srotas* performs such function which helps to nourish the entire body. Any disturbance at the level of *srotas* either structurally or functionally leads to the genesis of disease i.e. *srotodusti*. The *sammurchana* of vitiated *dosha* and *dushyas* in *srotas* leading to *srotovaigunyata* is the basic factor in the *samprapti* of

Vyadhi. Hence all these *vegas* that are explained in Ayurveda, are potential enough to produce the *dosha dusya* vitiation and at the same time the *srotovaigunyata* leads to the manifestation of disease. The symptoms of *Vega Dharana* not only comprise to a single *Srotas*, but found in more than one *Srotas*. When we compare the *lakshana* of *vega dharana* and *srotodusti*, we found that all the *lakshana* of *vega dharana* ultimately comes under the four types of *srotodusti* i.e. *atipravriti, sanga, vimarg gamana* and *sriagranthi*.

People are suppressing these *vegas* knowingly or unknowingly which may leads to many disease. In this particular work all the ill effects of *Adharanya vegas* are summarized under one heading and compile the relation between *vega dharana* and *srotodusti*.

AIMS AND OBJECTIVES

1. To understand the concept of *Adharniya vegas* as per the *Brihattarayee*.
2. To understand the concept of *Srotas, srotodusti* and its *prakara* as per the *Brihattarayee*.
3. To understand the relationship between *Adharniya vegas* and *srotodusti*.

MATERIALS AND METHODS

- A. This being a literary research the materials were used
1. *Brihattarayee* and their commentaries.
 2. Other texts of *Ayurveda*.
 3. Research journals and magazines from internet sources.
- A. Methodology adopted for this work is collection, exploration and interpretation of subject matter from different resources.

REVIEW OF LITRETUTE

Concept of Vega

Expulsion of naturally occurring *vegas* (urges) like *mutra, purisha* etc. in the body is called as *Vega*.

According to *Acharya Charaka*, there are 13 types of natural urges in the body which should not be suppressed and that can cause grievous effect or result when forcibly ignored. In addition to these *Vegas*, 14 *Vegas* are mentioned by *Vagbhata, Acharya Sushruta* explained the same *Adharniya vegas* under the heading of *Udavarta* disease.

Following are the *Adharniya Vegas* described in *Brihatrayee*

Sr. No	Name of Vegas	C.S.	A.H.	SU.S.
1.	Mutra	+	+	+
2.	Purisha	+	+	+
3.	Retas	+	+	+
4.	Vata (adho)	+	+	+
5.	Chardi	+	+	+
6.	Kshavathu	+	+	+
7.	Udgara	+	+	+
8.	Jrimbha	+	+	+
9.	Kshudha	+	+	+
10.	Pipasa	+	+	+
11.	Vashpa /ashru	+	+	+
12.	Nidra	+	+	+
13.	Shrama shwasa	+	+	+
14.	Kasa	-	+	+

Acharya Charaka explained *Adharniya Vegas* in *Swastha Chatushka* in *Sutra sthana* chapter 7th as 'Na Vegandharniya' Adhayaya.

Thirteen *Adharniya Vegas* are explained by Acharya Charaka as follows

1) Mutra Vegavarodhajanya Rogas/ Laksanas

Suppression of *mutra vega* leads to – *Shoola* in *Basti* and *Mehan* (pain in bladder and phallus), *Mutrakrichhra* (dysuria), *Shiroruja* (headache), *Vinama* (bending of the body), *Anaha* in *vankshana pradesha* (distension of the lower abdomen), Such *lakshana* are seen.

CHIKITSA – For the management of *mutra vega dharana janya rogas*, *Swedana Avagaha*, *Abhayanga*, *Avapeedaka sneha* with *ghruta* And all the three types of *Basti* should be given.

2) Purisha Vegavarodhajanya Rogas/ Lakshanas

Suppression of *purisha vega* may leads to, *Pakwashaya shoola* (colic pain), *Shira shoola* (headache), *Varcha* and *Vata apravartanam* (retention of faeces and flatus), *Pindikodveshtana* (cramps in the calf muscles), *Adhamana* (distension of abdomen).

CHIKITSA – For the *chikitsa Swedana* (fermentation), *Abhayanga* (massage), *Avagaha* (tub bath), *Varti prayoga* (suppositories), *Basti* (enema), and *Pramathi annapana* (laxative food) should be given.

3) Retas Vegavarodhajanya Rogas / Lakshanas –

Suppression of *Retas vega* causes, *Medra vrushana shoola* (pain in the phallus and testicles), *Angamarda* (malaise), *Hridaya vyatha* (cardiac pain), *Mutra vibdhata* (retention of urine).

Chikitsa – *Abhayanga*, *Avagaha*, *Madirapana*, *Shali rice*, *Paya* (milk), *Niruha Basti*, *Maithuna* is advised in these conditions.

4) Adhovata Vegavarodhajanya Rogas/ Lakshanas –

If one suppresses the *vega* of *Adhovata* it causes, *Purisha sanga* (retention of faeces), *Mutra sanga* (retention of urine), *Vata sanga* (retention of flatus), *Adhamana* (distension of abdomen), *Klama* (exhaustion), *Ruja* (pain), and other *Udara vikaras* caused by vitiation of *vata*.

Chikitsa – *Snehana* (oleation), *Swedana*, *Varti*, *Ahara* which does the *vata shaman* with *vatanulomaka Basti karma* should be done.

5) Chardi Vegavarodhajanya Rogas/ Lakshana –

Suppression of *Chardi vega* leads to *Kandu* (pruritus), *Kotha* (urticaria), *Aruchi* (anorexia), *Vyanga* (black pigmentation of face), *Shotha* (oedema), *Pandu* (anemia), *Jwara* fever), *Kushtha* (skin diseases), *Hrillasa* (nausea) and *Visarpa* (erysipelas).

Chikitsa – First immediately *vamana karma* should be done after food. *Dhumapana*, *Langhana*, *Raktamokshana*, *Ruksha anna sevana*, *Vyayama*, *Virechana* should be done.

6) Kshvathu Vegavarodhajanya Rogas/ Lakshana –

By suppressing the *Kshvathu vega*, *Manyastambha*, *Shirashoola*, *Ardita* (facial paralysis), *Ardhambhedaka* (hemiparesis), *Durbalta of indriyas* (weakness of the sense organs) may occur.

Chikitsa – *Abhyanga* above the shoulder region, *Dhumapana*, *Nasya*, *Sevana* of *vatahara ahara*, *Ghruta sevana* should be done after food is beneficial.

7) Udgara Vegavarodhajanya Rogas / Lakshanas

Suppression of *Udgara vega* leads to, *Hikka* (hiccough), *Aruch* (anorexia), *Shwasa* (dyspnoea), *Kampa* (tremor), *Vibandha* in *Hridaya* and *Uras pradesha* (obstacles in the proper functioning of heart and lungs).

Chikitsa – Treatment should be same as *Hikka roga chikitsa*. *Snehana chikitsa* should be gives as *Ghruta pana*, *Basti*, *Peya*, *Yusha*, *Ksheera*, *Mamsarasa*, *Snigdha*

dhuma, *Snigdha avaleha*, *Abhyanga*, *Parisheka* should be given.

8) *Jrimbha Vegavarodhajanya Rogas / Lakshana*

Jrimbha vega dharana leads to, *Vinama* (bending of the body), *Akshepa* (convulsion), *Sankocha* (contractions), *Supti* (numbness), *Kampavata* (tremor), *Pravepanam* (shaking of the body) All these diseases are caused by vitiation of *vata*.

Chikitsa – The treatments for these are the drugs used for alleviating *vata*.

9) *Kshudha Vegavarodhajanya Rogas / Lakshanas* – *Kshudha vega dharana* leads to, *Krishata* (one subjects himself to emaciation), *Daurbalyata* (weakness), *Vaivarnyata* (change in bodily complexion), *Angamarda* (malaise), *Aruchi* (anorexia), *Bhrama* (giddiness).

Chikitsa – For the treatment of *Kshudha vega Snigdha*, *Ushna* and *Laghu aahara* should be given.

10) *Pipasa Vegavarodhajanya Rogas / Lakshanas*

Suppression of *pipasa vega* leads to *Kantha asya shosha* (dryness of throat and mouth), *Badhira* (deafness), *Saada* (exhaustion), *Hridi vyatha* (cardiac pain).

Chikitsa – For the treatment of *pipasa janya rogas*, *Sheeta virya chikitsa* should be done. *Vatanulomana* and *pitta shaman chikitsa* has to be adopted like *Truna pancha moola sadhita peya*, *manda*, *yusha*, *dhanyaambu* should be given.

11) *Vashpa Vegavarodhajanya Rogas / Lakshana*

Vashpa vega dharana causes, *Pratishyaya* (rhinitis), *Akshi rogas* (eye diseases), *Hrida rogas* (heart diseases), *Aruchi*, *Bhrama*.

Chikitsa – *Swapana* (good sleep), *Madyapana* (intake of wine), *Priya katha* (mind soothing stories / thoughts).

12) *Nidra Vegavarodhajanya Rogas / Lakshanas*

Suppression of *nidra vega* may leads to, *Jrimbha* (yawning), *Angamarda* (malaise), *Tandra* (drowsiness), *Shirorogas* (headache), *Akshi gaurav* (heaviness in eyes).

Chikitsa – *Swapna* (sound sleep), *Samvahana* (body massage) is the treatment for *nidra vega dharana*.

13) *Shramaja Nishwasa Vegavarodhajanya Rogas/ Lakshanas*

By the suppression of breathing coming out of exertion, *Gulma* (tumour), *Hrida rogas* (heart diseases), *Sammoha* (fainting) are caused.

Chikitsa – First patient should take *Vishrama* (rest) and then *Vatanashaka* treatment should be given.

Concept of Srotas

Srotas are body transporting channels through which movement of *Dosha*, *Dhatu* and *Mala* takes place. According to *Acharya Charaka*, how many *murti mana bhava* are present in *purusha* that many types of *Srotas* present in *sharira*. There are two types of *Srotas Bahya* and *Abhyantara srotas*.

1. *Bahirmukha Srotas*

Bahirmukha Srotas are those which have their opening exteriorly of the body, they are 9 in number⁴ –

- 2 in *naasa*
- 2 in *karna*
- 2 in *akshi kuta*
- 1 each in *mukha*, *mushka* and *guda*.

In female there are 3 more orifices –

- 2 in *stana*
- And 1 in *garbha vartama*.

2. *Abhyantara Srotas*

Abyantara Srotas are those channels which are present inside the body and also have their openings within the body.

Types of *abhyantara srotas* according to *acharya charaka* and *acharya sushruta* are following.

S. NO.	SROTAS	C.S ⁵	SU.S. ⁶
01	PRANAVAHA SROTAS	+	+
02	UDAKAVAHA SROTAS	+	+
03	ANNAVAHA SROTAS	+	+
04	RASAVAHA SROTAS	+	+
05	RAKTAVAHA SROTAS	+	+
06	MAMSAVAHA SROTAS	+	+
07	MEDOVAHA SROTAS	+	+
08	ASTHIVAHA SROTAS	+	-
09	MAJJAVAHA SROTAS	+	-
10	SUKRAVAHA SROTAS	+	+
11	MUTRAVAHA SROTAS	+	+
12	PURISHAVAHA SROTAS	+	+
13	SWEDAVAHA SROTAS	+	-
14	ARTAVAVAHA SROTAS	-	+

Srotodusti lakshanas according to charaka and sushruta.

SR. NO.	Srotodusti	Lakshanas According To Charaka	Lakshanas According To Sushruta
1	PRANAVAHA	<ul style="list-style-type: none"> • <i>Ati shrusta swasa.</i> • <i>Ati baddha swasa.</i> • <i>Kupita swasa.</i> • <i>Alpa – alpa swasa.</i> • <i>Abhikshana swasa.</i> • <i>Sa shoolam sa badham.</i> 	<ul style="list-style-type: none"> • <i>Aakroshanam.</i> • <i>Vinaman.</i> • <i>Mohan.</i> • <i>Bhraman.</i> • <i>Vepana.</i> • <i>Maran.</i>
2	UDAKAVAHA	<ul style="list-style-type: none"> • <i>Jivhya, Taalu, Kantha, Oshtha, Kloma shosha.</i> • <i>Pipaasa vrudhi.</i> 	<ul style="list-style-type: none"> • <i>Pipaasa.</i> • <i>Maran.</i>
3	ANNAVAHA	<ul style="list-style-type: none"> • <i>Anannabilasha.</i> • <i>Aruchi.</i> • <i>Avipaka.</i> • <i>Chardi.</i> 	<ul style="list-style-type: none"> • <i>Aadhamana.</i> • <i>Shoola.</i> • <i>Annadvesha.</i> • <i>Chardi.</i> • <i>Pipaasa.</i> • <i>Aandhya.</i> • <i>Maran.</i>
4	RASAVAHA	<ul style="list-style-type: none"> • <i>Ashradha.</i> • <i>Aruchi.</i> • <i>Aasya vairasya.</i> • <i>Arasagyata.</i> • <i>Hrullasa.</i> • <i>Gaurav.</i> • <i>Tandra.</i> • <i>Angamarda.</i> • <i>Jwara.</i> • <i>Tama.</i> • <i>Pandu.</i> • <i>Srotovarodha.</i> • <i>Klaivya.</i> • <i>Saada.</i> • <i>Krushangata.</i> • <i>Agni nasha.</i> • <i>Ayatha kaala vali and palitya.</i> 	<ul style="list-style-type: none"> • <i>Shosha.</i> • <i>Pranavaha srotovidha lakshanas.</i> • <i>Maran.</i>
5	RAKTAVAHA	<ul style="list-style-type: none"> • <i>Kustha.</i> • <i>Visarpa.</i> • <i>Pidika.</i> • <i>Raktapitta.</i> • <i>Rakta pradar.</i> • <i>Guda paaka.</i> • <i>Medra paaka.</i> • <i>Mukha paaka.</i> • <i>Pleeha vrudhi.</i> • <i>Gulma.</i> • <i>Vidradhi.</i> • <i>Neelika.</i> • <i>Kamala.</i> • <i>Vyanga.</i> • <i>Pillu.</i> • <i>Tilakalaka.</i> • <i>Dadru.</i> • <i>Charmadala.</i> • <i>Shvitra.</i> • <i>Pama.</i> • <i>Kotha.</i> 	<ul style="list-style-type: none"> • <i>Shyava angta.</i> • <i>Jwara.</i> • <i>Daaha.</i> • <i>Panduta.</i> • <i>Shonita aagamana.</i> • <i>Rakta netrata.</i>

		<ul style="list-style-type: none"> • <i>Rakta mandal.</i> 	
6	MAMSAVAHA	<ul style="list-style-type: none"> • <i>Adhi mamsa.</i> • <i>Arbuda.</i> • <i>Mamsa keela.</i> • <i>Gala shalooka.</i> • <i>Gala shundi.</i> • <i>Puti maamsa.</i> • <i>Alaji.</i> • <i>Galaganda.</i> • <i>Ganda mala.</i> • <i>Upjihivika.</i> 	<ul style="list-style-type: none"> • <i>Shvayathu.</i> • <i>Mamsa shosha.</i> • <i>Sira granthi.</i> • <i>Maran.</i>
7	MEDAVAHA	<ul style="list-style-type: none"> • <i>Astonindita (ati deergha, ati hrusva, ati loma, aloma, ati krushna, ati gaura, ati sthola, ati krusha)</i> • <i>Prameha purvaroop.</i> 	<ul style="list-style-type: none"> • <i>Swedaagamana.</i> • <i>Snigdha angata.</i> • <i>Taalu shosha.</i> • <i>Stholta.</i> • <i>Shopha.</i> • <i>Pipaasa.</i>
8	ASTHIVAHA	<ul style="list-style-type: none"> • <i>Adhya asthi.</i> • <i>Adhi danta.</i> • <i>Danta bheda.</i> • <i>Danta shoola.</i> • <i>Asthi bheda.</i> • <i>Asthi shoola.</i> • <i>Asthi, danta vivarnata.</i> • <i>Kasha, loma, nakha, shamashru dosha.</i> 	-
9	MAJJAVAHA	<ul style="list-style-type: none"> • <i>Parva ruka.</i> • <i>Bhrama.</i> • <i>Murcha.</i> • <i>Tamah darshan.</i> • <i>Parva shoola moola pidika.</i> 	-
10	SHUKRAVAHA	<ul style="list-style-type: none"> • <i>Klaibyata.</i> • <i>Aharshanam.</i> • <i>Kleeba, alpa ayu, virupa santaan.</i> • <i>Na cha asya jaayte garbha.</i> • <i>Garbha paat.</i> • <i>Garbha sraav.</i> 	<ul style="list-style-type: none"> • <i>Kleebta.</i> • <i>Chiraat prasek.</i> • <i>Rakta shukrata.</i>
11	MUTRAVAHA	<ul style="list-style-type: none"> • <i>Ati srusta mutra.</i> • <i>Ati baddha mutra.</i> • <i>Prakupita mutra.</i> • <i>Abhikshana mutra.</i> • <i>Bahal mutra.</i> • <i>Sashoola.</i> 	<ul style="list-style-type: none"> • <i>Mutra nirodha.</i> • <i>Stabdha medrata.</i>
12	PURISHAVAHA	<ul style="list-style-type: none"> • <i>Krucha.</i> • <i>Alpa – alpa.</i> • <i>Sashabdam.</i> • <i>Sashoolam.</i> • <i>Ati dravam.</i> • <i>Ati grathitam.</i> • <i>Ati bahu.</i> 	<ul style="list-style-type: none"> • <i>Aanah.</i> • <i>Durgandha.</i> • <i>Grathit aantrata.</i>
13	SWEDAVAHA	<ul style="list-style-type: none"> • <i>Aswedanam.</i> • <i>Ati swedanam.</i> • <i>Paarushya.</i> • <i>Ati shlakshana.</i> • <i>Anga paridaaha.</i> 	-

		• <i>Loma harsha.</i>	
14	ARTAVAVAHA	-	<ul style="list-style-type: none"> • <i>Bandhyata.</i> • <i>Maithuna asahishnuta.</i> • <i>Artava naasha.</i>

Srotas Involved In Vega Dharana

Sr.no.	Vega dharana	Affected srotas
1	MUTRA VEGA	<ul style="list-style-type: none"> • <i>Pranavaha - Vinaam.</i> • <i>Rasavaha – Angamarda.</i> • <i>Mutravaha – Mutra sanga, kruchra mutrata, shoola</i> • <i>Purishvaha – Aanaha.</i>
2	PURISHA VEGA	<ul style="list-style-type: none"> • <i>Anna vaha – Aadhamana, Shoola.</i> • <i>Purisha vaha – Shoola, Alpa (purisha sanga).</i>
3	SHUKRA VEGA	<ul style="list-style-type: none"> • <i>Rasavaha – Anga marda, Klaibya, Jwara.</i> • <i>Shukravaha – Klaibya.</i> • <i>Mutravaha – Mutranirodha.</i>
4	APAANA VATA	<ul style="list-style-type: none"> • <i>Pranavaha – Swasa.</i> • <i>Annavaha – Aadhamana, Shoola.</i> • <i>Rasavaha – Agninasha.</i> • <i>Raktavaha – Gulma.</i> • <i>Mutravaha – Mutranirodha.</i> • <i>Purishavaha – Shoola, Purisha sanga.</i>
5	CHARDI VEGA	<ul style="list-style-type: none"> • <i>Annavaha – Aruchi.</i> • <i>Rasavaha – Aruchi, Pandu, Jwara, Hrullasa.</i> • <i>Raktavaha – Kustha, Visarpa, Vyanga, Kotha, Jwara.</i> • <i>Mamsavaha – Shotha.</i> • <i>Medavaha – Shotha.</i>
6	KSHAVATHU VEGA	<ul style="list-style-type: none"> • <i>Pranavaha – Urdwa vata apravruti (swasa).</i> • <i>Rasavaha – Arasagyata (indriya daurbalya).</i>
7	UDGARA VAGA	<ul style="list-style-type: none"> • <i>Pranavaha – Kampa.</i> • <i>Annavaha – Aadhamana.</i> • <i>Rasavaha – Aruchi.</i>
8	JRUMBHA VEGA	<ul style="list-style-type: none"> • <i>Paranavaha – Vinama, Kampa.</i> • <i>Rasavaha - Arasagyata (indriya daurbalya).</i> • <i>Medavaha – Supti.</i>
9	KSHUDHA VEGA	<ul style="list-style-type: none"> • <i>Pranavaha – Bhrama.</i> • <i>Annavaha – Shoola, Aruchi.</i> • <i>Rasavaha – Aruchi, Tandra, Angamarda, Kasharya.</i> • <i>Medavaha – Kasharya, Tandra.</i> • <i>Majjavaha – Bhrama.</i>
10	PIPAASA VEGA	<ul style="list-style-type: none"> • <i>Pranavaha – Bhrama, Moha.</i> • <i>Udakavaha – Pipaasa.</i> • <i>Rasavaha – Angasada.</i> • <i>Medavaha – Mukha shosha. Pipaasa.</i> • <i>Majjavaha – Bhrama.</i>
11	VASPA VEGA	<ul style="list-style-type: none"> • <i>Pranavaha – Bhrama.</i> • <i>Annavaha – Aruchi.</i> • <i>Rasavaha – Aruchi.</i> • <i>Raktavaha – Gulma.</i> • <i>Majjavaha – Bhrama.</i>
12	NIDRA VEGA	<ul style="list-style-type: none"> • <i>Pranavaha – Moha.</i> • <i>Rasavaha – Tandra, Angamarda.</i> • <i>Medavaha – Tandra, Aalasya.</i>
13	SHRAMA JANYA SWASA VEGA	<ul style="list-style-type: none"> • <i>Pranavaha – Moha.</i> • <i>Raktavaha – Gulma.</i>
14	KASA VEGA	<ul style="list-style-type: none"> • <i>Pranavaha – Swasa.</i>

		<ul style="list-style-type: none"> • Annavaaha – Aruchi. • Rasavaaha – Aruchi, Shosha.
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Comparitive study between chikitsa of vega dharana and srotas involved in it
Chikitsa of mutra vega dharana and srotas involved in it

Sr.no.	Involved srotas	Common chikitsa
1	PRANAVAHA	Snehan, Swedan.
2	RASAVAHA	-
3	MUTRAVAHA	Snehan, Swedan, Ghrita pana, Basti, Abhayanga, Avagaha.
4	PURISHAVAHA	Basti.

Chikitsa of purisha vega dharana and srotas involved in it

Sr.no.	Involved srotas	Common chikitsa
1	ANNAVAHA	-
2	PURISHAVAHA	Basti (varti)

Chikitsa of shukra vega dharana and srotas involved in it

Sr.no.	Involved srotas	Common chikitsa
1	RASAVAHA	-
2	SHUKRAVAHA	Maithuna, Basti.
3	MUTRAVAHA	Abhayanga, Avagaha, Basti.

Chikitsa of apanavata vega dharana and srotas involved in it

Sr.no.	Involved srotas	Common chikitsa
1	PRANAVAHA	Snehan, Swedan.
2	ANNAVAHA	-
3	RASAVAHA	-
4	RAKTAVAHA	-
5	MUTRAVAHA	Snehan, Swedan, Basti.
6	PURISHAVAHA	Basti.

Chikitsa Of Chardi Vega Dharana And Srotas Involved In It.

Sr.no.	Involved srotas	Common chikitsa
1	ANNAVAHA	-
2	RASAVAHA	Langah.
3	RAKTAVAHA	Virechana, Raktamokshana, Upvasa.
4	MAMSAVAHA	Sanshodhana.
5	MEDOVAHA	Aptarpan.

Chikitsa of kshavathu vega dharana and srotas involved in it.

Sr.no.	Involved srotas	Common chikitsa
1	PRANAVAHA	Dhumpana, Vatahar kriya.
2	RASAVAHA	-

Chikitsa Of Udgara Vega Dharana And Srotas Involved In It.

Sr.no.	Involved srotas	Common chikitsa
1	PRANAVAHA	Snehan, Swedana, Dhumpana, Vamana, Virechana, Vatahar kriya.
2	ANNAVAHA	-
3	RASAVAHA	-

Chikitsa of jrimbha vega dharana and srotas involved in it.

Sr.no.	Involved srotas	Common chikitsa
1	PRANAVAHA	Vatahar kriya.
2	RASAVAHA	-
3	MEDOVAHA	-

Chikitsa of kshudha vega dharana and srotas involved in it.

Sr.no.	Involved srotas	Common chikitsa
1	PRANAVAHA	-
2	ANNAVAHA	-
3	RASAVAHA	-
4	MEDOVAHA	Laghu, Santarpan.
5	MAJJAVAHA	-

Chikitsa of pipaasa vega dharana and srotas involved in it.

Sr.no.	Involved srotas	Common chikitsa
1	PRANAVAHA	-
2	UDAKAVAHA	Sheetal dravya.
3	RASAVAHA	Laghu anna pana.
4	MEDOVAHA	Laghu, Santarpan.
5	MAJJAVAHA	-

Chikitsa of vasma vega dharana and srotas involved in it.

SR.NO.	Involved srotas	Common chikitsa
1	PRANAVAHA	-
2	ANNAVAHA	-
3	RASAVAHA	-
4	RAKTAVAHA	-
5	MAJJAVAHA	-

Chikitsa of nidra vega dharana and srotas involved in it.

Sr.no.	Involved srotas	Common chikitsa
1	PRANAVAHA	-
2	RASAVAHA	-
3	MEDOVAHA	-

Chikitsa of shrama janya shwasa vega dharana and srotas involved in it.

Sr.no.	Involved srotas	Common chikitsa
1	PRANAVAHA	Vatahar kriya.
2	RAKTAVAHA	-

Discussion on Srotas Involved In Vega Dharana

1. On compared the lakshanas of Mutra vega dharana and Srotodusti lakshanas, we found that the lakshanas arising from Mutra vega dharana are similar to Pranavaha, Rasavaha, Mutravaha and Purisha vaha srotodusti lakshanas. For example:

- The lakshana of mutra vega dharana Vinaama is similar to Pranavaha srotodusti lakshana.
- Lakshana of mutra vega dharana Angamarda is similar to Rasavaha srotodusti lakshana.

2. On compared the lakshanas of Purisha vega dharana and Srotodusti lakshanas, we found that the lakshanas arising from Purisha vega dharana are similar to Annavaha and Purisha vaha srotodusti lakshanas. For example:

- The lakshanas of purisha vega dharana Aadhamana and shoola are similar to Aanavaha srotodusti lakshanas.

- Lakshanas of purisha vega dharana Shoola, Alpa i.e. purisha sanga are similar to Purishavaha srotodusti lakshanas.

3. On compared the lakshanas of Shukra vega dharana and Srotodusti lakshanas, we found that the lakshanas arising from Shukra vega dharana are similar to Rasavaha, Shukravaha and Mutravaha srotodusti lakshanas. For example:

- ❖ The lakshana of shukra vega dharana Angamarda, Klaihya and Jwara are similar to Rasavaha srotodusti lakshana.
- ❖ Lakshana of shukra vega dharana klaihya also similar to shukravaha srotodusti lakshana.

4. On compared the lakshanas of Apana vata vega dharana and Srotodusti lakshanas, we found that the lakshanas arising from Apana vata vega dharana are similar to Pranavaha, Annavaha, Rasavaha, Raktavaha, Mutravaha and Purishavaha srotodusti lakshanas. For example:

- ❖ *Lakshana* of *apana vata vega dharana Shwasa* is similar to *Pranavaha srotodusti lakshana*.
 - ❖ *Lakshana* of *apana vata vega dharana Aadhamana* and *Shoola* are similar to *Annavaaha srotodusti lakshana*.
5. On compared the *lakshanas* of *Chardi vega dharana* and *Srotodusti lakshanas*, we found that the *lakshanas* arising from *Chardi vega dharana* are similar to *Annavaaha, Rasavaha, Raktavaha, Mamsavaha* and *medovaha srotodusti lakshanas*. For example:
 - ❖ *Lakshana* of *chardi vega dharana Aruch* is similar to *Annavaaha srotodusti lakshana*.
 - ❖ *Lakshana* of *Chardi vega dhana Aruchi, Pandu, Jwara and Hrillasa* are similar to *Rasavaha srotodusti lakshana*.
 6. On compared the *lakshanas* of *Kshavathu vega dharana* and *Srotodusti lakshanas*, we found that the *lakshanas* arising from *kshavathu vega dharana* are similar to *Pranavaha* and *Rasavaha srotodusti lakshanas*. For example:
 - ❖ *Lakshana* of *Kshavathu vega dharana Urdhwa vata apravriti* i.e. *Shwasa* is similar to *Pranavaha srotodusti lakshana*.
 - ❖ *Lakshana* of *Kshavathu vega dharana Arasangyata (indriya daurbalya)* is similar to *Rasavaha srotodusti lakshana*.
 7. On compared the *lakshanas* of *Udagara vega dharana* and *Srotodusti lakshanas*, we found that the *lakshanas* arising from *Udagara vega dharana* are similar to *Pranavaha, Annavaaha and Rasavaha srotodusti lakshanas*. For example:
 - ❖ *Lakshana* of *Udagara vega dharana Kampa* is similar to *Pranavaha srotodusti lakshana*.
 - ❖ *Lakshana* of *Udagara vega dharana Aadhamana* is similar to *Annavaaha srotodusti lakshana*.
 8. On compared the *lakshanas* of *Jrimbha vega dharana* and *Srotodusti lakshanas*, we found that the *lakshanas* arising from *Jrimbha vega dharana* are similar to *Pranavaha, Rasavaha and Medovaha srotodusti lakshanas*. For example:
 - ❖ *Lakshana* of *Jrimbha vega dharana Vinaama and Kampa* are similar to *Pranavaha srotodusti lakshana*.
 - ❖ *Lakshana* of *Jrimbha vega dharana Arasangyata (indriya daurbalya)* is similar to *Rasavaha srotodusti lakshana*.
 9. On compared the *lakshanas* of *Kshudha vega dharana* and *Srotodusti lakshanas*, we found that the *lakshanas* arising from *Kshudha vega dharana* are similar to *Pranavaha, Annavaaha, Rasavaha, Medovaha* and *Majjavaha srotodusti lakshanas*. For example:
 - ❖ *Lakshana* of *Kshudha vega dharana Bhrama* is similar to *Pranavaha srotodusti lakshana*.
 - ❖ *Lakshana* of *Kshudha vega dharana Shoola and Aruchi* are similar to *Annavaaha srotodusti lakshana*.
 10. On compared the *lakshanas* of *Pipaasa vega dharana* and *Srotodusti lakshanas*, we found that the *lakshanas* arising from *Pipaasa vega dharana* are similar to *Pranavaha, Udakavaha, Rasavaha, Medovaha* and *Majjavaha srotodusti lakshanas*. For example:
 - ❖ *Lakshana* of *Pipaasa vega dharana Bhrama and Moha* are similar to *Pranavaha srotodusti lakshana*.
 - ❖ *Lakshana* of *Pipaasa vega dharana Pipaasa* is similar to *Udakavaha srotodusti lakshana*.
 11. On compared the *lakshanas* of *Vaspa vega dharana* and *Srotodusti lakshanas*, we found that the *lakshanas* arising from *Vaspa vega dharana* are similar to *Pranavaha, Annavaaha, Rasavaha, Raktavaha* and *Majjavaha srotodusti lakshanas*. For example:
 - ❖ *Lakshana* of *Vaspa vega dharana Bhrama* is similar to *Pranavaha srotodusti lakshana*.
 - ❖ *Lakshana* of *Vaspa vega dharana Aruchi* is similar to *Annavaaha srotodusti lakshana*.
 12. On compared the *lakshanas* of *Nidra vega dharana* and *Srotodusti lakshanas*, we found that the *lakshanas* arising from *Nidra vega dharana* are similar to *Pranavaha, Rasavaha, and Medovaha srotodusti lakshanas*. For example:
 - ❖ *Lakshana* of *Nidra vega dharana Moha* is similar to *Pranavaha srotodusti lakshana*.
 - ❖ *Lakshana* of *Nidra vega dharana Tandra and Anga marda* are similar to *Rasavaha srotodusti lakshana*.
 13. On compared the *lakshanas* of *Shrama janya shwasa vega dharana* and *Srotodusti lakshanas*, we found that the *lakshanas* arising from *Shrama janya shwasa vega dharana* are similar to *Pranavaha and Raktavaha srotodusti lakshanas*. For example:
 - ❖ *Lakshana* of *Shrama janya shwasa vega dharana Moha* is similar to *Pranavaha srotodusti lakshana*.
 - ❖ *Lakshana* of *Shrama janya shwasa vega dharana Gulma* is similar to *Raktavaha srotodusti lakshana*.

Discussion on *chikitsa* of *vega dharana* and *srotas* involved in it

On comparing the *chikitsa* of *Vega dharana janya rogas / lakshanas* and *Srotodusti chikitsa*, we observed that there are too many similarities between them. Some examples that clarify this observation like –

1. Suppression of *Mutra vega dharana* vitiated the *Pranavaha, Rasavaha, Mutravaha* and *Purishavaha srotas*, when we compared the *chikitsa* of *mutra vega dharana janya rogas* and vitiated *srotas* we found very much similarities between them. *Chikitsa* of *mutra vega dharana* are *Avagahana, Abhyanga, Snehana, Swedana, Basti, Ghritapana* etc. the same *chikitsa* mentioned for *Pranavaha srotodusti (snehana, swedana), mutravaha srotodusti (snehana,*

swedana, abhayanga, avagaha, ghritapana etc.). Therefore we can say that there are similarities between not only in *lakshanas* but also in *chikitsa*.

- In the same way suppression of *Shukra vega dharana* vitiated the *Rasavaha, Shukravaha* and *Mutravaha srotas*, when we compared the *chikitsa* of *shukra vega dharana janya rogas* and vitiated *srotas* we found so many similarities between them. *Chikitsa* of *shukravega dharan* are *Abhayanga, Avagaha, Basti, Maithuna* and *Basti shodhana* the same *chikitsa* mentioned for *shukravaha srotodusti (maithuna, basti suddhi)* and *mutravaha srotodusti (abhyanga, avagaha, basti* etc.).

It is seen that the diseases of *srotas* affected in particular *vega dharana* has in term its *nidana* as *vega dharana* for example

- Gulma*, in *charaka chikitsa sthana vega sandharana* mentioned as a *nidana* for *Gulma*.
- In *charaka chikitsa sthana Hridaya roga prakrana vega sandharana* mentioned in *nidana*.

And when compared the *chikitsa* of *vega dharana* and the *chikitsa* of particular *srotas* involved in it, has a significant similarity which ultimately proves that particular *srotas* gets affected by *vega dharana*.

Vega dharana as a *nidana* is a unique concept of *Ayurveda*. And *nidana parivarjan* is also a concept of *Ayurveda* where in *vega dharana* is specially asked to avoid. *Acharya Sushruta* has clearly mentioned in *Uttara tantra 'Sankshepata kriyayogo nidana parivarjanam'*.^[7]

CONCLUSION

- Vega means*, natural urges. Initiation of urges normal body activity through which unwanted and waste body products are expelled out from body.
- Vegas* play an impotent role in maintaining bodily equilibrium.
- Srotas* are the body transporting channels through which *sravanas* of *Dosha, Dhatu* and *Mala* takes place.
- Continuous Suppression of these natural urges having definitely role in *srotodusti*.
- The symptoms of *vega dharana* not only comprise to a single *srotas*, but found in more than one *srotas*.
- The *chikitsa* of particular *srotas* involved in *vega dharana*, has a significant similarity which ultimately proves that particular *srotas* gets affected by *vegadharana*.
- According to *Ayurveda* "*Nidana parivarjanam avam prathama chikitsa*" avoiding the cause is the first line of treatment in all diseases.
- Before diagnosis the disease *Vaidya* must ask the questions related to suppression of *adharaneeya vega*.

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