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EXPOUNDING CHARAKOKTA VEGA WITH REFERENCE TO KRIYA SHARIRA

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ABSTRACT

Ayurveda, a primitive and preventive science, explained Adharneeya (irresistible) Vega (natural desire) to prevent and cure disease. Vega plays an important role in the proper functioning of the body. They are ruled primarily by Vata with the support of another subspecies of Dosha and controlled and directed mental activities. Vega Dharana is believed to be the cause of many chronic diseases and acute physiological conditions. Data Source: classic Ayurvedic texts and charkas are researched to interpret the Ayurvedic physiology of each Vega. Investigation Methods: Ayurveda and recent contemporary research on natural Vega and its therapeutic importance are examined by electronic search. Conclusion: Understanding the physiology of Adharneeya Vega is crucial to the etiopathogenesis of its sequelae and other related diseases described in the classics of Ayurveda. Conclusion: This article attempts to explain the concept of Adharneeya Vega mentioned in the Charaka-Samhita to be examined with contemporary relevance in Ayurveda Clinical Practice and thus an aid to health promotion as well as a prevention tool.

KEYWORDS: Ayurveda, Adharneeya Vega, Charaka- Samhita.

INTRODUCTION

The social and behavioral concepts, behavioral wisdom, delineated in the classical discourses of Ayurveda hold important value in the current trendy world. These principles can be used to understand and unravel the complex individual and community health. Ayurveda is a primitive and preventative science of India. Conservation of the health of the healthy person is the primary motive of Ayurveda. Hence detailed day-to-day governance and regime

according to seasons is described in Charaka to stave off contagious, epidemic, and communicable diseases. The concept of homeostasis in Ayurveda is the equilibrium condition of Dosha, Dhatu, Mala, Agni as well as soul, mind, and sense organs.[1] (Su. 55) additionally, it's the responsibility of the individual to keep it normal cautiously. The alternate most significance is given to the no suppression of natural urges (Vega) in a separate session to emphasize its clinical significance.[2] (Cha. Su.8/1 – 24) Dharaneeya (suppressible) and Adharaneeya (no suppressible) Vega described in Ayurveda classics are essential for the health and supposed to be the part of homeostasis. Suppressible Vega More consistent with the limbic system, the no suppressible Vega is more associated with the body's metabolism. Vega plays an important role in the proper functioning of the body. These are primarily regulated by vata with support from other doshas subtype and controlled and directed mind activity. Suppression of Vega can lead to vitiation of vata dosha, which also affects function in related systems. Vega dharana is the cause of many chronic diseases and often the direct cause of acute conditions. This article attempted to interpret the physiology of each Vega described by Charaka. So far, no papers have been found describing physiology of 13 Vega. Understanding the physiology of Adharaneeya Vega is important for interpreting the pathogenesis of related episodes and their role in disease development described in Ayurvedic classics. Preventing this underlying cause should be the first approach to control the disease in its early stages and reduce the recurrence of associated conditions.

METHODS

This review study analyzed many aspects of vega and its physiology. Classical Ayurvedic textbooks were searched for the reference of Vega and Vega Dharana and their consequences and functions of dosha and mala. Both Ayurveda and contemporary recent researches on Vega and Vega Dharana and rebounds and their medicinal significance are explored through electronic quest.

REVIEW OF LITRATURE

Classification of Vegas

Human body is a remarkable natural machine, maintained by interdependent body systems and organized functions of dosha. It has ingenious inbuilt mechanisms to maintain the health and Vega is one of them. Ayurveda describes adharneeya shariara (physical) Vega as and dharaneeya manasik (psychic) Vega which directly influence the physical, physiological, and intellectual health of an existent. According to Charaka, there are 13 types of adharneeya

Vega, and out of these only six Vega Dharana (defecation, urination, flatus, ejaculation, vomiting, and sneezing) are described as udavarta caused due to the inverse direction of apana vata.[3] Suggesting the rest seven Vega are caused by another subtype of vata. Again defecation, urination, flatus, hunger, thirst, and burping are described as the signs of proper digestion and directly relate to the metabolism of the body (Jeerana ahar lakshana).[4] Except hunger, thirst, and nidra all other Vega can be called as expulsive as they expel by‐products or the waste products from the body and are directly related to the natural course of vata. Dharneeya Vega is classified into three Kayik, Vachik, and Manasik and is related to mind. Suppression of these Vega is necessary for a healthy mind.[5] Role of Vata Subtype According to the Ayurvedic physiology, Vega is related to the movement, and among the three dosha, only vata has the quality to move. Any movement from muscular to cellular is mainly due to Vata along other dosha or structures respective to the location. Dosha is divided into subtypes according to their specific functions. Exploring the natural course and interpretation of function of contributing vata subtype in the Vega will rationalize the consequences described due to suppressed Vega.

Role of Mana, Atma, and Buddhi

Mana (mind) plays an important role in dharaneeya and adharneeya both types of Vega.[2] Functions of mana are to keep control on all organs and to judge and think. Mana and buddhi are called as the internal indriya and dyanendriya (sense organs) and karmendriya are called as the external indriya. Five sense organs perceive information with the help of mind, and for final perception, indriya buddhi is needed. Each indriya has its separate buddhi or interpreting centers to analyze the indriya artha or the stimulus. Buddhi or intelligence, after going through the analysis made by mind, takes final decision about perceived object with the help of previous experience. Soul gets all the information through indriya. Mind is of utmost importance in any sensation converted into body sensation. It is needed that the body, sense organs, and mind should be together for any kind of sensation.[13] (Ch. Sh. 1/22–24) Even if soul is present in the body, it is unable to perceive any stimulus without sense organs it cannot reciprocate the signals.The mechanism of Vega differs from other body functions such as eating, listening, and watching, where dyanendriya is obligatory for the perception of knowledge. It also differs from the other unconscious functions such as breathing and beating of heart (signs of karma purusha) because it can be consciously controlled by buddhi. Hence, Vega is described separately to emphasize the clinical importance of internal indriya.

Role of Dosha in Vega with Respect to Functions of Mind and Heart

Prana vata controls functions of mind, buddhi, indriya, and heart.[11] Manobodhan is one of the functions of Udana Vata described in Ashtang Sangraha and Smriti (memory) is a special function of Udana.[9] Sadhaka pitta is responsible for Buddhi and retention of knowledge.[11] Hridaya(heart) is the locality of mind, prana, vyana, udana vata, and sadhaka pitta. Medium of sensational reception of touch is supported by hridaya.[14] Thus, sensations of Vega are perceived by hridaya and mind with the help of prana, udana, and vyana vata. Buddhi plays a part for the smooth functioning of Vega or responsible for Vega Dharana or Vega udirana.

Role of Nervous System, Reflexes, and Neurotransmitters.

Peripheral nervous system is divided into somatic, autonomic, and enteric nervous system. The autonomic controls and regulates the internal organs without any conscious recognition or exertion by the organism and is subdivided into sympathetic and parasympathetic nervous system. Organ systems are balanced between the input from the sympathetic and parasympathetic divisions. The enteric nervous system has limited myenteric plexuses, in which the nervous tissue in the wall of the digestive tract organs can directly influence digestive function.[15,16] Response to the stimulus in a way to maintain homeostasis is called reflex or homeostatic reflex. Some reflexes are completely involuntary, and some reflexes are conscious at some place and inhibitory. Neural reflex (e.g., body temperature control), hormonal reflexes (e.g., blood sugar control), and neural ‐ hormonal reflexes(e.g., control of water balance) are the three types of homeostatic reflexes. There are two types of reflex arcs of autonomous nervous system, one is autonomic reflex arc that affects the inner organs, and the other is somatic reflex arc that affects muscles. General visceral afferent sensations are basically unconscious; in certain cases, they may transmit pain sensations to the central nervous system as referred pain. If the peritoneal cavity becomes inflamed or if the bowl is suddenly overinflated, this afferent pain stimulus is interpreted as physical in origin. This pain is generally nonlocalized. Sex, fear, rage, aggression, and hunger are emotional stimulants to visceral responses. Bracket of revulsions according to the involvement of the part of the nervous system.

- Brain stem – vomiting, sneezing, and swallowing
- Spinal reflex – urination and defection
- Brain, hypothalamus, thalamus, brain stem – breathing, eating, and water balance(homeostasis)

- Emotion linked – urination and defecation.

Neurotransmitters are chemical messengers that carry, boost, and balance (inhibitory or excitatory) signals between neurons or nerve cells and other cells in the body. They can affect a wide variety of both physical and psychological functions including heart rate, sleep, appetite, mood, and fear. Autonomous nervous system, reflexes, and neurotransmitters play an important role in every Vega.

Physiology of Each Vega

Vega is a mechanical process of fine coordination of dosha, srotas, organs, and mind. Physiology of each Vega evaluates its clinical importance. Associated srotas is interpreted by sroto dushti signs and associated anatomy is also interpreted by the organs described in the associated srotas, location of dosha, and with the help of contemporary science.

Application of Knowledge of Vega

Vitiation of Prana, Udana, and Vyana Vata can be anticipated in every Vegarodha. As heart is the locality of mind, soul, Prana, Udana, and Vyana Vata, it elucidates the reason of consequences related to heart, head, and skin. Supressing(Dharana) or urging(Udirana) the Vega leads to pathological conditions in the body and the mind. Suppression of Vega can anatomically and physiologically affect the neurotransmitters, autonomous nervous system, limbic system, functions of associated systems, and organs. The effect of frequent suppression of Vega can be extensive overtime. Knowledge of physiology of Vega is important in health promotion as a prophylactic care and to check the progress or reoccurrence of the affiliated conditions.

Table No. 1 Physiology of Each Vega.

Name of vega	Responsible dosha	Associated subtype of dosha	Associated srotus	Associated anatomy	Impact/function of vega on body
Mutra	Apana vata	Prana, udana, vyana vata	Mutravaha	Basti, vankshana,	Anna mala visarjana
			Pranavaha (Sandharanat)	vrikka, medhra	
Purisha	Apana vata	Prana, udana, vyana vata	Purishvaha	Pakwashaya, guda,	Anna mala visarjana
			Pranavaha (Sandharanat)	guda vali	

Shukra	Apana vata	Prana, udana, vyana vata	Shukravaha	Shefa, vrishana, stana	Expulsion of shukramala
Adhovata	Apana vata	Prana, udana, vyana vata	Purishvaha	Pakwashaya, guda,guda vali	Anna mala visarjana
Chhradi	Apana vata	Prana, udana, samana, vyanavata, pachak, Ranjan pitta, kledak kapha	Annavaha, Rasavaha	Amashaya, wam parshwa	Ejection of amashayagat mala
Kshawathu	Apana vata	Prana, udana, vyana vata	Pranvaha	Ura, kantha, nasa,gala	Clears the path of nishwasa
Udgara	Prana vata	Udana, Samana vata, pachakpitta	Pranavaha, annavaha	Amashaya, ura,kantha	Amashayagat vata utkshepana
Jrimbha	Vyana vata	Prana, udana vata	Pranvaha	Lungs, heart, nasa,nabhi, gala	Chaitanya shithilatva[9]
Kshudha	Pitta dosha (pachak	Prana, samana vata	Annavaha	Amashaya, wam	Increase of pitta and
	pitta)		Pranavaha (Srotodushti kshudhitasya)	parshwa	decrease of kapha
Pipasa	Pitta dosha (pachak pitta)	Prana and samana vata	Udakvaha Trishnayashch atipeedanat	Talu, kloma	Vitiation of vata andpitta and decrease ofkapha and rasa dhatu
Ashru	Prana vata	Vyana vata	Pranavaha, manovaha	Netra, hridaya	Netra Mala visarjana
Nidra	Tamoaguna	Kapha dosha	Pranavaha	Hridaya	Increase of tamoguna, decrease of satva guna, mana klanti
Shrama shwasa	Parana and udanavata	Vyana vata	Pranavaha, Rasavaha	Lungs, heart	Increase of hridgati,shwasa, rasa-rakta Samvahan

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