



A Comprehensive Review On Adhaaraneeya Vega From The Brihatrayee

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ABSTRACT:

Background: Ayurveda emphasizes the regulation of natural bodily urges (*Vega*) as a cornerstone of health maintenance. Among these, *Adharaniya Vega*—the urges that should never be voluntarily suppressed—are described elaborately in the *Bṛhatrayee*. Suppression of these urges is considered a significant etiological factor for various systemic and psychosomatic disorders. Despite their clinical importance, a consolidated and comparative understanding of *Adharaniya Vega* across the *Bṛhatrayee* remains limited.

Aim:

To comprehensively review the concept of *Adharaniya Vega* as described in the *Bṛhatrayee* and to analyze their physiological, pathological, and clinical significance. **Materials and Methods:** A qualitative literary review was conducted using classical Ayurvedic texts of the *Bṛhatrayee* along with their authoritative commentaries. **Results:** All three treatises unanimously recognize the suppression of *Adharaniya Vega* as a causative factor for disease. While Acharya Charaka provides a detailed pathophysiological explanation and disease outcomes, Acharya Sushruta emphasizes surgical and structural implications, and Vagbhata presents a concise yet integrative overview. Variations are observed in enumeration, nomenclature, and emphasis, reflecting differences in clinical orientation. **Discussion:** The analysis highlights the role of *Vega-dharana* in disturbing *Doṣa gati*, *Agni*, and *Srotas*, leading to both acute and chronic disorders. **Conclusion:** *Adharaniya Vega* form a vital preventive and therapeutic principle in Ayurveda. A comprehensive understanding of their classical descriptions enhances clinical decision-making and reinforces the holistic approach of Ayurvedic healthcare.

Keywords: Vega dhaarana, Adhaaraneeya Vega, Enumerations, Symptom

INTRODUCTION:

Ayurveda is an ancient system of medicine which is not merely used in conventional sense of curing diseases, though also teaches us way of life and how to preserve and protect health. According to various Acharyas, there is one main cause of all the type of diseases and that is suppression of natural urges. Therefore, it should not be suppressed. Ayurveda termed it as Adhaaraneeya Vega. Acharya Charaka has specified *Swastha Chatushka* in the *Sutrastana*, which guides us to maintain a healthy life. In this *Chatushka*, some major concepts related with *Ritucharya*, *Adhaaraneeya Vega*, food regimen, body

constitutions etc., are explained¹. Among these concepts, Vega dharana also plays an important role. Continuous suppression of urges creates many pathological conditions and leads to diseases. Acharya Sushruta explained that, when *Vegas* are forcibly suppressed, it leads to vitiation of *Vata Dosha*. This vitiated *vata dosha*, especially *Apana vata* moves randomly in undesired directions, mainly Urdhwa gati (upward direction). This is called Udavarta and it interferes with the functioning of the particular Srotas and disturbs the whole-body functions; appearing symptoms at whatever areas they are accumulated²

Review of Literature-

Adhaaraneeya Vega: It is comprising of two words-

- Adhaaraneeya- Nirukti- which are meant to not hold³.

Synonyms: - *Asthithi, Asthirabandha, Asamstha*⁴

- Vega

Derivation- The word *Vega* is derived from *vij dhatu + ghanj pratyaya*⁵.

Synonyms-

- 1) *Pravaha*- which mean flow⁶
- 2) *Pravrutti*- mean as tendency⁷
- 3) *Shigram*- meaning as quick or rapid⁸
- 4) *Veni*- known as stream⁹
- 5) *Java*- meaning as velocity¹⁰

DEFINITION: The literary meaning of Adharaneeya Vega is not to hold the flow. The conceptual meaning of the *Adhaaraneeya Vegas* are the natural urges which should not be suppressed. Initiation of *Vega* is a normal body activity and is as process timely carried out by the body at regular intervals, suppression of which not only stops the elimination of waste products but also brings strain and causes many disorders¹¹.

ENUMERATION: *There are 13 Adhaaraneeya Vegas* mentioned by Acharya Charaka and Acharya Sushruta *and whereas* Acharya Vagbhata mentioned 14 *Adhaaraneeya Vega* in Ashtanga Hridaya and Ashtanga Sangraha.

Table 1.1: Enumeration of Adhaaraneeya Vega^{12,13,14,15}

No.	Vegas	Charaka	Sushruta	Vagbhata
01	<i>Mutra (urine)</i>	+	+	+
02	<i>Purisha (feces)</i>	+	+	+
03	<i>Retas (semen)</i>	+	+	+
04	<i>Vata (flatus)</i>	+	+	+
05	<i>Chardi (vomit)</i>	+	+	+
06	<i>Kshavathu (sneeze)</i>	+	+	+
07	<i>Udgara (eructation)</i>	+	+	+
08	<i>Jrumbha (yawning)</i>	+	+	+
09	<i>Kshudha (hunger)</i>	+	+	+

10	<i>Pipasa (thirst)</i>	+	+	+
11	<i>Bashpa (tears)</i>	+	+	+
12	<i>Nidra (sleep)</i>	+	+	+
13	<i>Shrama shwasa (breathing on exertion)</i>	+	+	+
14	<i>Kasa (cough)</i>	-	-	+

Many various types of diseases occur due to the suppression of these urges. Such diseases and line of treatments are mentioned below:

1) **Mutra Vegadhaarana (Suppression of micturation urge):**

Mutra Nirukti: प्रस्रावे उपस्यात् क्षरितजले अमरः ॥ (वा. च)

Quantity of Urine: The quantity of urine in the body as described by Charaka Acharya is four Anjali¹⁶.

Mutra Vegadhaarana: Suppression of urge of the urination is called Mutra Vegadhaarana.

Lakshanas- *Basti mehanyo shulam* - pain in the bladder and penis

Basti- Basti is the *Mutraadhara*, which is situated below the *nabhi*²¹

Mehan is the *shishna*²², *Mutrakruchra* – with difficulty passing urine²³. *Shiro ruja* – headache, *Vinamo* - forward bending of body²⁴ *Vankshana Anaha* - distension of lower abdomen, *Vankashana* is the *ura sandhi*²⁵ *Anga-banga* – breaking pain in all the parts of body²⁶. *Mutra Ashmari* - urinary calculi. *Basti medra vankshana Vedana* - pain in the bladder, penis and groin.

2) **Purisha Vegadhaarana (Suppression of defecation urge):**

Purisha Nirukti: The word Purisha is derived from पृ dhatu.

Quantity of Purisha: Pramana of Purisha in Sharira is Seven Anjali²⁸.

Purisha Vegadhaarana: Suppression of urge of the defecation is called Purisha Vegadhaarana.

Lakshanas: *Pakwashaya Shula* – abdominal colic pain. *Shira Shula* – headache. *Vata Varcha Apravartana* – retention of faeces and flatus. *Pindikodveshtana* – cramps in the calf muscles. *Pindika*- the mass between the Jangha and Janu³³. *Adhmana* – distension of abdomen³⁴, *Vatavarchas apravartana, aatopa, pratisyaya, hrudayasya uparodha*

3) **Retas Vegadhaarana (suppression of semen):**

Retas Nirukti: The term “Retas” is derived from the word असुन् तुट् च।

Has various meanings, including white, bright and resplendent.

Retas Vegadhaarana: Suppression of the urge of Shukra elimination is defined as Retas or Shukra Vegadhaarana.

Medhra Vrushana shoola – pain in the penis and testicles³⁹. *Angamarda* – malaise-body ache, *Hrudi Vyatha* – pain and discomfort in chest region, *Mutra Vibhandha* – retention of urine, *Virya Srava* – Discharge or oozing of semen, *Guhya Vedana* – pain in the groin, testis, *Shvayathu* – Swelling in genital region, *Vruddhi* – Hydrocele⁴⁰. *Ashmari* – Formation of stones in the urinary passage and seminal passage, *Shandatva* – Impotency⁴¹

4) **Apana Vegadhaarana (suppression of apana vayu):**

The gases tend to move in two directions. The wind moving downwards is called Adhovata. The wind upwards is called Urdvavata.

- *Sanga Vit Mutra Vatanaam* – retention of faeces, urine and flatus, *Adhmana* – distension of abdomen, *Vedana* – pain, *Klama* – exhaustion, *Vatajanya rogas* – diseases of Vata imbalance in stomach, *Udavarta* – upward movement of vayu, *Gulma* – Abdominal tumor. *Drushti vada* – blurring vision

- *Mandagni* – loss of digestive power
 - *Hrudgada* – heart disease or upward pressure over the heart leading to its physiological disturbances.
- 5) **Chardi Vegadhaarana (suppression of vomiting reflex):**
Chardi Nirukti: अर्चिशुचिहसृपिच्छादिछर्दिभ्य इसिः ॥ (श.क)
Chardi Definition: Since it covers the mouth by bouts, causes discomfort by bending of the body and doshas expelled out from Amashaya through the mouth, is called as Chardi⁴⁶.
- *Kandu* – itching, *Kotha* – urticaria or skin eruptions, *Aruchi* – anorexia, *Shotha* – oedema, *Pandvamaya* – anaemia, *Jwara* – fever, *Kushta* – skin diseases, *Hrullasa* – nausea, *Visarpa* – spreading type of skin diseases, *Kasa* – cough, *Shwasa* – shortness of breath, *Vyanga* – blackish pigmentation on face, *Akshi roga* – eye disorders.
- 6) **Kshavathu Vegadhaarana (suppression of sneezing reflex):**
 Kshavathu word is derived from Kshu + Athuc dhatu.
Manyastambha – stiffness of neck, *Shirashula* – headache, *Ardita Vata* – facial paralysis, *Ardhavabhedaka* – migraine, *Indriyanam Daurbalyam* – weakness of the sense organs, Fullness of throat and mouth, Small sound and obstruction to respiration.
- 7) **Udgara Vegadhaarana (suppression of eructation reflex):**
 Udgara is derived from the word Uth+Gru+ Ghanj dhatu.
Udgara Nirukti: तस्य लाङ्गूलनिनदं पब्बर्तः सः स गुहामुखैः ॥ (श.क)
 - *Hikka* – hiccups, *Shwasa* – breathing difficulty, *Aruchi* – anorexia, *Vibhandho Hrudaya Uraso* – feeling of obstruction in chest and heart region, *Kampa* – tremors, *Kasa* – cough, *Adhmana* – distension of abdomen, It may also lead to many dreadful diseases of vata origin
- 8) **Jrumbha Vegadhaarana (suppression of yawning reflex):**
 Jrumbha is derived from the word Jrumbh+ bhaave Ghnj dhatu which means expansion or puffing up.
Jrumbha Nirukti: निद्रार्त्तस्येव यस्येहा तस्य तन्द्रां विनिर्दिशेत् ॥ (श.क)
 - *Vinama* – forward bending of the body, *Akshepa* – convulsion in the limbs, *Sankocha* – contractions in joints, *Supti* – numbness, *Kampa* – tremor, *Pravepana* – shaking of body, *Shirovikara* – *suryavratha*, *Indriya Dourbalya* – weakness of sense organs, *Manya sthambha* – stiffness of neck, *Ardita vata* – facial paralysis
- 9) **Kshudha Vegadhaarana (suppression of hunger reflex):**
 Kshudha is derived from Kshud dhatu which means hunger.
Kshudha Nirukti: अभ्यवहार्जिहीर्षा इति ॥ (श.क)
 - *Karshya* – emaciation, *Dourbalya* – weakness, *Vaivarnya* – change in skin complexion, *Angamardha* – malaise or body ache, *Aruchi* – anorexia, *Bhrama* – dizziness, *Angabhanga* – nonspecific body pain, *Shula* – colic pain in abdomen, *Glani* – debility
- 10) **Pipasa Vegadhaarana (suppression of thirst reflex):**
 Pipasa is derived from the word पा+सन्+अः dhatu which means thirst.
Pipasa Nirukti: बुभुक्षा च पिपासा च प्राणस्य, मनसः स्मृतौ ॥ (श.क)
 - *Kanta Asya Shosha* – dryness of throat and mouth, *Badhirya* – deafness, *Shrama* – tiredness, *Sada(angasada)* – inactiveness, *Hrudi Vyatha* – pain in the heart region, *Sammoha* – loss of consciousness
- 11) **Bashpa Vegadhaarana (suppression of tear reflex):**
 Bashpa is derived from the word बाध+पृषो dhatu which means tears.
Bashpa Nirukti: अयमन्त्यस्थवादितवोक्तः ॥ (अ.म.को)
 - *Pratishyaya* – rhinitis, *Akshi roga* – eye diseases, *Hrudroga* – heart diseases, *Aruchi* – anorexia, *Bhrama* – giddiness, *Manyastambha* – stiffness in the neck, *Gulma* – abdominal tumor, Severe headache.

12) Nidra Vegadhaarana (suppression of sleep urge):

Nidra is derived from the word नि+ द्रा- भावे dhatu, which means to sleep.

Nidra Nirukti: सुषुप्त्यवस्थास्वन्यावस्था॥ (श.क)

- *Jrumbha* – yawning, *Angamarda* – body ache, *Tandra* – drowsiness, *Shiro roga* – head ache, *Akshi Gourava* – heaviness in the eyes, *Moha* – delusion, *Alasya* – laziness

13) Shramaswasa (suppression of breathing reflex):

Shwasa is derived from the word श्वस+करणे घञ् dhatu.

- *Gulma* – tumor or abdominal tumor, *Hrudroga* – heart diseases, *Sammoha* – confusion or loss of consciousness

14) Kasa Vegadhaarana (suppression of cough reflex):

By the suppression of cough leads to

- *Kasadhikya* – excessive cough, *Shwasa* – shortness of breath, *Aruchi* – tastelessness, *Hrudaya roga* – Cardiac disorders, *Shosha* – emaciation, *Hikka* – hiccup

DISCUSSION: -**Discussion on Definition of Adhaaraneeya Vega-**

Vega (urge or natural impulse) and Adhaaraneeya (that which should not be repressed) are the two words from which the phrase Adhaaraneeya Vega is formed. "Urges that should not be held back or suppressed" is the literal meaning, therefore. From a theoretical standpoint, these vegas are the body's natural physiological cravings that are produced at the right times. Because they make it easier to expel malas (waste products) or control essential critical

Discussion on Synonyms of Vega-

- 1) *Pravaha* – Flow *Pravaha* literally means continuous movement or flow.
 - In the context of Vega, it signifies the natural outward movement of wastes (*mala pravṛtti*) or expressions of natural urges like *mutra*, *purīṣa*, *shukra*, *kṣavathu* (sneezing), and so on. Like the flow of a river, Vega arises naturally and seeks a directional outlet. Suppressing this flow creates stagnation, just as blocking a river leads to flooding and destruction.
- 2) *Pravṛtti*- *Pravṛtti* denotes a natural inclination or tendency of the body to express itself. Vegas are autonomic physiological activities — they do not require conscious initiation, but the body “tends” to express them when required (e.g., urge to urinate after bladder filling). Suppressing *pravṛtti* disturbs *swabhava* (natural order) and causes *prakṛti-viparyaya* (derangement of normalcy).
- 3) *Sheeghram*- *Sheeghram* emphasises how impulsive and instantaneous impulses are.
 - Vegas demand timely response, as delay or suppression causes discomfort and pathology (e.g., retention of feces leading to constipation and *vata prakopa*). It also highlights that urges are not gradual but rather sudden physiological demands, requiring proper release.
- 4) *Veni*- *Veni* indicates a stream-like movement, symbolizing continuity and rhythm. Natural urges come at regular intervals, like a stream flowing in cycles. Just as disturbing the natural stream changes the ecosystem, disturbing the rhythmic vegas disrupts homeostasis and leads to accumulation of *doṣhas*.
- 5) *Jawa*- *Java* refers to force or speed with which vegas manifest. Some urges are mild, but many arise with a natural intensity (e.g., urge to sneeze or vomit) that demands immediate release. Suppression opposes this natural momentum, creating counterpressure in the system, which manifests as *vata prakopa* and subsequent disease.

Thus, Vega is not just a physiological urge but a dynamic expression of life (*pravṛtti* of *doṣa*, *dhatu*, and *mala* in their natural pathways). Ayurveda emphasizes that disturbing any of these natural dimensions by suppression (*Vega-dharana*) leads to disease.

Discussion on Individual Adhaaraneeya Vegas: -

1) Mutra Vegadhaarana- Discussion on the lakshanas due to suppression of the urge of urination-

- a) Basti, medra and Vankshana Vedana- Role of Apana vata- The *mulasthan* (seat) of Apana Vata is *payu* (rectum, pelvic region), and its function is the excretion of urine, stool, and semen. When *Mutra Vega* is suppressed, Apana Vata gets *avarana* (obstructed flow) and becomes *prakupita* (vitiated). This abnormal Apana Vata creates *shula* (colicky pain) in its domains — *basti* (*bladder*), *guda* (*rectum*), *medhra* (*penis*) — which is exactly what is experienced clinically. *Basti* is considered both a *shareera marma* (vital organ) and a *mula* of *mutravaha srotas*. Any obstruction in *basti marma* leads to *vedana* (pain) because vata gets aggravated in a confined space. Vata in its *prakupita* form manifests as *ruk*, *toda*, *sphurana* (pain, pricking, spasms), which matches bladder pain on urine suppression.
- b) Shirashoola- Physiology behind the headache- Increased sympathetic activity- Suppressing micturition requires voluntary control from the frontal cortex and continuous inhibition of the detrusor reflex by the pontine micturition center. This prolonged inhibition triggers sympathetic overdrive → rise in blood pressure and vascular tone. Cerebral blood vessels experience pressure changes → headache develops. Bladder distension and reflex pathway- Over-distended bladder activates visceral afferents that travel via pelvic and hypogastric nerves to the spinal cord. These afferents converge with somatic pain pathways, leading to referred pain in the head (viscero-somatic reflex). Toxin accumulation and stress response- Retained urine means nitrogenous waste (like urea, creatinine) remains longer in the system. Even transiently, this can irritate the nervous system, and together with stress-hormone release (adrenaline, cortisol), produces tension-type headache.
- c) Mutra ashmari- Role of Apana Vata: Suppressing *Mutra Vega* vitiates Apana Vata, causing *vata-udavarta* and *srotorodha*. Abnormal vata causes obstruction, dryness, and irregular flow of urine, which are key factors in *Ashmari samprapti*. **Kapha–Meda involvement:** Kapha and Meda provide the *upadana karaṇa* (substratum) for stone formation. When *Mutra* is retained, kapha mixes with concentrated *mutra* → leads to *shleṣma sanghata* (mucoid clumping), initiating crystallization. **Pitta contribution:** Vitiated pitta changes the qualitative nature of urine (color, heat, acidity), making it irritative. This fosters *daha* (burning), *rakta-mutra* (hematuria), and *nidus* formation.

2) Purisha Vegadharana- Discussion on the lakshanas of purisha vegadharana

a) Pindikodveshtana- Apana Vata vitiation: *Puriṣa Vega* is a function of Apana Vata. When suppressed, Apana gets *avṛta* (obstructed). This obstruction pushes Vata upwards and sideways, disturbing Vyana Vata (circulation in limbs) and Snayu-Mamsa functions. Result → sudden contraction/twisting of muscles = *Pindikodveṣṭana*. *Udavarta* phenomenon: Sushruta mentions that *Vega-dharana* leads to *Udavarta* (reverse movement of vata). Instead of moving downwards, vata pushes against normal pathways, causing *shula* (colicky pain), *adhmana* (distension), and cramps in distal areas like calf muscles. **Mamsa–Snayu involvement:** Vitiated Vata causes *kshobha* (irritation) of Snayu and Mamsa dhatu. The symptom *pindikodveṣṭana* (tight, painful contraction of calves) is a classic sign of Vata prakopa. **Doṣha–Duṣhya–Srotas interaction:** **Doṣha:** Vata (Apana + Vyana). **Duṣhya:** mamsa, Snayu. **Srotas:** Mamsavaha, Siras pada. **Sthana samshraya:** Pinda (calf region). Hence, the symptom appears specifically as calf muscle cramps.

b) Hrudayoparodha- Apana Vata *Udavarta*: Suppressing *puriṣa vega* obstructs Apana Vata. This obstructed Apana moves upwards (*urdhva gati*) instead of downwards. It disturbs *Praṇa Vata* (responsible for respiration, chest functions). Result → *hrdayoparodha* (tightness/constriction in chest). **Praṇa–Apana Sankara:** Sushruta mentions that vitiated Apana interferes with *Praṇa*. Since *Praṇa Vata* governs *Hṛdaya*, *shwasa*, *uras*, its disturbance manifests as chest tightness, dyspnea, anxiety. **Doṣha involvement:** Vata: Primary (Apana obstruction, *Praṇa* vitiation). Kapha: May contribute to a feeling of heaviness (*gurutva, avaraṇa*). Pitta: Irritation may cause burning, but less dominant here. **Samprapti:** *Puriṣa vega dharana* →

Apana vitiation/udavarta → upward movement obstructing *Praṇa Vata* → *hr̥daya & ura vyapara badha* → *hr̥dayoparodha* (chest tightness)

3) **Shukra Vegadharana- Discussion on lakshanas of shukra vegadharana**

Mutra vibhandha- *Apana Vata* avarodha (obstruction): Both *Mutra Vega* and *shukra Vega* are governed by *Apana Vata* in the *pakvashaya* and *basti sthāna*. Suppressing one (*shukra Vega*) obstructs the free flow of *Apana Vata*. As a result, *Apana* fails to expell *mutra* properly → *Mutra Vibandha*. *Udavarta* mechanism: Obstructed *Apana Vata* moves abnormally (*udavarta*), disturbing its natural downward action. This leads to *mutra avarodha* (urinary obstruction) and symptoms like *shula* (pain), *daha* (burning), and *vibandha* (retention). Common anatomical pathways: Urine and semen both flow through the urethra. The external urethral sphincter and pelvic floor muscles contract continuously while the seminal desire is violently resisted. Urinary retention results from increased urethral resistance, which makes it harder for pee to pass. Reflex spasm: Suppression triggers sympathetic reflexes (forcibly constricting sphincters). *Mutra Vibandha* can result from constriction of the bladder neck caused by an overactive sympathetic nervous system.

Pelvic organ congestion: Vascular engorgement and congestion in the prostate and seminal vesicles are increased when seminal fluid is withheld. Urinary flow is impeded by the pressure this congestion produces on the urethra and bladder neck.

4) **Apana Vegadharana- Discussion on lakshanas of Apana vegadharana**

a) *Drushti Vadha*- *Apana Vata* avarodha leading to *Udavarta*: By suppressing *Apana*'s natural downward movement, *Vata* takes an *urdhva gati* (upward course) → *udavarta*. This upward movement disturbs *Praṇa Vata* and *Alochaka Pitta* located in *shiras* (head) and *netra* (eye). The result is *dr̥ṣṭi badha* (blurred vision, poor clarity). *Praṇa*-*Apana Vata* connection: *Caraka Sutra 28/4*: “*Praṇapanayoḥ sannipataḥ shareerasya aayuh*” – harmony between *Praṇa* and *Apana* sustains life. When *Apana* is obstructed, it pulls *Praṇa Vata* out of balance, disturbing ocular and neurological functions. *Alochaka Pitta* dysfunction: Vision is governed by *Alochaka Pitta* aided by *Praṇa Vata*. Due to *udavarta*, *Alochaka Pitta* is vitiated, leading to blurred or dim vision.

5) **Chardi Vegadharana- Discussion on the lakshana of the chardi vegadharana**

Kandu, Kotha, Visarpa- Role of *Urdhva Vata* and *Kapha-Pitta*: *Chardi* is a *Urdhva Vega* governed by *Udana Vata*, *Sadhaka Pitta*, and *Kledaka Kapha*. When this urge is suppressed, *Doṣa* avarodha occurs → *Kapha* and *Pitta* get vitiated and spread through *rasa dhatu*. *Ama* formation: Retained toxins and *doshas* lead to *ama* in the *amashaya*. This *ama* enters the *rasavaha srotas* and manifests in the skin as *kandu* and *koṭha*. *Srotorodha* (blockage of channels): Due to *udavarta* from suppressed *chardi*, vitiated *Kapha-Pitta* along with *ama* obstruct the *rasavaha* and *raktavaha srotas*. This leads to *tvak vikara* (skin disorders)

6) **Kshavathu Vegadharana- discussion on the lakshanas of Kshavathu vegadharana**

Manyastambha, Ardita- Role of *Vata*: Sneezing (*kṣhavathu*) is an *udgama karma* of *Vata* (*Udana* + *Praṇa Vata*). Suppressing it leads to *udavarta* (reverse *vata gati*). This disturbed *vata* moves *urdhva* (upwards) and gets lodged in *shiras & greeva pradasha*. *Manyastambha* explanation: Suppression causes *vata sankoca* (constriction) in *maṃsa* + *snayu* of *greeva*. This leads to *manyastambha* – stiffness of cervical muscles and restricted movements. *Ardita* explanation: *Vata*, when obstructed and deranged in the *shira-mukha-margas*, affects *snayu*, *dhamana*, and *maṃsa* around face.

7) Udgara Vegadharana- Discussion on lakshanas of Udgara vegadharana

Kampa- Role of Vata: Udgara (belching) is a normal function of Udana Vata. Suppression causes udavarta vata (reverse movement of vata), disturbing Udana + Praṇa vata in urdhva jāṭharabhaga (upper GIT + chest). Development of Kampa: When Udana Vata is obstructed in its gati, vata gets aggravated and spreads abnormally in the sharira. This leads to vyana vata aniyama (irregular circulation and movement in the body). Vyana is responsible for gati (movement) → when disturbed, symptoms like kampa (tremors) manifest. Physiology of Belching: Belching is the body's defence mechanism for releasing air from the stomach through the oesophagus. It lowers diaphragmatic and intragastric pressure. When repressed: Suppression results in gastric distension, which is the trapping of air in the stomach and intestines. Autonomic imbalance results from excessive vagus nerve stimulation caused by distension. Palpitations, kampa tremors, anxiety, and even brief hypoxia-like symptoms might result from this imbalance. Neuro-muscular fatigue: The retained air causes discomfort, strain, and stress on respiratory and abdominal muscles. This abnormal tension triggers neuromuscular irritability → tremors (kampa).

8) Jṛumbha Vegadharana- Discussion on the lakshanas of jṛumbha Vegadharana

Vinama- Role of Vata in Jṛmbha: Jṛmbha (yawning) is a natural function of Praṇa Vata (in head and upper body) in coordination with Vyana Vata (movement and muscle activity). Suppressing this reflex → vata prakopa and avarodha in urdhvajatrugata (head-neck-chest) region. Samprapti of Vinama: Due to obstruction, vata gets localized in gatra (musculoskeletal system). This leads to stambha (stiffness) and shula (pain/strain) in the mamsa and asthi-dhatu associated with spine and back. To relieve this strain, the body bends forward involuntarily (vinama). Yawning reflex physiology- Yawning is a coordinated reflex involving deep inhalation, wide opening of mouth, and stretching of muscles of face, neck, diaphragm, and trunk. It is linked with respiratory drive, oxygenation, and neuromuscular relaxation. When yawning is suppressed: The normal stretching and postural reset that yawning provides is not achieved. Suppression leads to muscle stiffness, fatigue, and spasmodic contraction of axial muscles (especially in the back and trunk). The imbalance causes a tendency to bend forward (vinama posture) to reduce strain and discomfort.

9) Kshudha Vegadharana- discussion on the suppression of Kshudha Vegadharana

Vaivarnya- Rasa dhatu kṣaya- Hunger suppression causes Mandagni → Ajirṇa → Rasa dhatu kshaya. Since Varṇa (complexion) is directly dependent on prasada bhaga of rasa dhatu, its depletion leads to vaivarnya. Doṣic imbalance- Vata prakopa (due to rukṣhata, shunyata in kostha) → dries up rasa and rakta. Pitta dushti (impaired agni) → improper metabolism of bhrajaka pitta → altered skin color. Nutrient deprivation- Hunger suppression leads to inadequate food intake → deficiency of micronutrients (iron, vitamins, minerals). These deficiencies cause pallor, dullness, pigmentation changes in skin. Catabolic state- Persistent fasting → body uses stored fat and protein for energy. Breakdown of proteins alters skin elasticity and glow → producing discoloration and dryness. Reduced blood circulation- Lack of nourishment → poor hemoglobin and reduced tissue perfusion. This results in paleness or unhealthy skin tone.

10) Pipasa Vegadharana- Discussion on lakshanas of Pipasa Vegadharana

Badhirya- Role of Pipasa- Pipasa is controlled by Udana Vata, Praṇa Vata, and Jala Mahabhata. Suppression → Vata prakopa + Kṣaya of Jala dhatu. Pathogenesis of Badhirya- Shoṣha (dehydration) of sharira dhatus due to lack of water. Rasa dhatu kshaya → defective nourishment of indriyas. Srotrendriya (ear) depends on rasa-rakta poshana. When rasa is depleted, indriya

daurbalya occurs → Badhirya. Dehydration & Electrolyte imbalance Suppression of thirst leads to reduced water intake →

CONCLUSION: The concept of *Adharaniya Vega* occupies a pivotal position in Ayurvedic preventive and curative medicine, as emphasized consistently across the *Bṛhatrayee*. The classical texts unanimously regard the voluntary suppression of natural bodily urges as a significant etiological factor for the vitiation of *Dosha*, disturbance of *Agni*, obstruction of *Srotas*, and subsequent manifestation of diverse systemic disorders. This comprehensive review highlights that the physiological regulation of natural urges is essential for maintaining homeostasis and preventing disease. The descriptions in the *Bṛhatrayee* reveal a profound understanding of mind–body interactions, underscoring the psychosomatic impact of urge suppression. In the context of modern lifestyle practices—characterized by irregular routines, occupational stress, and behavioral restraint—the relevance of *Adharaniya Vega* becomes even more pronounced. Therefore, awareness and application of the principles related to *Adharaniya Vega* are crucial for effective disease prevention and holistic health promotion. Incorporating these classical guidelines into contemporary clinical practice and lifestyle counseling can significantly contribute to the management of lifestyle-related disorders and enhance the preventive dimension of Ayurveda.

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