



A Cross- Sectional Study On The Concept Of Adhaaraneeya Vega In Organised Sector

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ABSTRACT

Background: The concept of *Adhaaraneeya Vega* (non-suppressible natural urges) is a vital aspect of preventive medicine in Ayurveda, forming the foundation of *Swasthavritta*. Suppression of these natural urges (*Vega Dharana*) leads to vitiation of *Vata dosha*, resulting in multiple psychosomatic disorders. In today's era, professionals working in organised sectors such as IT, banking, school teachers and police services often face stressful working environments, rigid schedules, and lifestyle constraints, predisposing them to frequent suppression of natural urges. **Aim:** To assess the impact of *Adhaaraneeya Vega Dharana* among employees of organised sectors and to analyse its association with occupational patterns and related health outcomes. **Objectives:** To identify the most commonly suppressed *Adhaaraneeya Vega* among employees in IT, banking, school teachers, and police sectors. To study the relationship between occupational stress, working environment, and *Vega Dharana*. To correlate statistical findings with Ayurvedic understanding of *Dosha Prakopa* and disease manifestation. **Materials and Methods:** A cross-sectional observational study was conducted among 400 participants from four organised sectors—IT professionals, school teachers, bank employees, and police officers (100 participants each). Data were collected using a structured questionnaire assessing suppression of 14 *Adhaaraneeya Vegas* and associated symptoms. Statistical analysis was performed using Pearson's Chi-square test, correlation, and multivariate linear regression to determine associations and significance levels ($p < 0.05$). **Results:** Significant associations were observed between certain *Vega Dharanas* and occupational groups. For instance, *Kasa Vega Dharana* showed statistical significance among bank employees ($p = 0.04$) and police officers ($p = 0.02$). Similar occupational trends were seen in *Shukra* and *Nidra Vega Dharana* among IT professionals, reflecting lifestyle-induced suppression. The findings

indicate that *Adhaaraneeya Vega Dharana* varies according to professional environment and correlates with stress, irregular routines, and lack of bodily awareness. **Discussion:** Frequent suppression of natural urges leads to *Vata-Prakopa* and subsequent *Doshic* imbalance, manifesting as both somatic and psychological disorders. The study highlights the growing health risks in organised sectors where occupational compulsion overrides natural physiological needs, validating the classical Ayurvedic teachings of *Swasthavritta* and *Vega Anigraha*. **Conclusion:** Suppression of *Adhaaraneeya Vega* is common among organised sector employees, significantly influencing health and well-being. Awareness and implementation of Ayurvedic preventive measures such as adherence to *Ayurvedic* principles, proper diet, and stress management can prevent occupational disorders and promote holistic health.

Keywords: *Adhaaraneeya Vega, Vega Dharana, Organised Sector, Occupational Health,*

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 *Urdhawa 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 accumulated¹.

In the present era professions like Bank employers, Police officers, IT professionals, School teachers because of pressure of workload, changes in the sleeping pattern and mealtime etc.; people tend to forcefully suppress most of the *Adhaaraneeya Vegas*. Such as, suppress the urge to pass urine during long journeys or in meetings or lectures; suppress the urge to sleep during night shifts or while over use of social media; suppress the urge of hunger when feeling depressed or fasting, when busy with the work or study; etc. If urges are suppressed often, then it will be harmful for the health and after onwards *Vegadhaarana* could be the main cause of ill health.

REVIEW OF LITERATURE: -

Adhaaraneeya Vega: It is comprising of two words- Adhaaraneeya- Nirukti- अस्थिता: || which are meant to not hold².

Synonyms: - *Asthithi, Asthirabandha, Asamstha*³

- Vega Derivation- The word *Vega* is derived from *vij dhatu + ghanj pratyaya*⁴.

Nirukti: वेगः प्रवृत्त्युन्मुखत्वं मूत्रपुरीषादीनाम्॥ (chakrapani.on cha.su 7/3)

Synonyms- *Pravaha, Pravrutti, Shigram, Veni, Java*

DEFINITION:

The literary meaning of Adhaaraneeya 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 disorders⁰⁵.

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: Enumeration of *Adhaaraneeya Vega*^{06,07,08,09}

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>	-	-	+

1) Mutra Vegadhaarana (Suppression of micturation urge):

Mutra Nirukti:

- प्रस्रावे उपस्यात् क्षरितजले अमरः ॥ (Va.cha)

Due to the suppression of the urge of urine results in^{10,11,12,13}

Basti, Mehana shula, Mutrakrucchra, Shiroruja, Vinama, Vankshana aanaaha, alpa mutra.

Acharya Sushruta and Vagbhata also mentioned- *Medra, Guda, Basti aanaaha, Ashmari.*

2) Purisha Vegadhaarana

Purisha Nirukti:

The word Purisha is derived from पृ dhatu.

मलिनीकरणात् आहारमलत्वात् मलाः ॥ (A.San Su 20/5)

Due to suppression of purisha results in^{14,15,16,17}

Pakwashaya Shula, Shirashula, Vata varcha apravartana, pindikodweshta, aadmana, parikartana, aatopa, pratishyaya, mukhena vit pravrutti.

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. (va.cha)

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

Retas Vegadhaarana results in^{18,19,20,21}

Medra, Vrushana, Basti shula, angamarda, hrudi vyatha, mutra vibaddha, shukrashmari, veeryasrava, jwara, shandata.

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.

Due to the suppression of Adhovata leads to^{22,23,24,25}

Vin mutra vata sangha, aadmana, amashaya Vedana, klama, hrudayoparodha, shiroruja, hikka, kasa, pratishaya, drushti vyatha, udavartha, madagni.

5) Chardi Veagdhaarana:

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 Chardi²⁶.

Suppression of urge of vomiting leads to^{27,28,29,30}

Kandu, kota, aruchi, vyanga, shotha, pandu, jwara, kushta, visarpa, akshiroga.

6) Kshavathu Vegadhaarana (suppression of sneezing reflex):

Kshavathu word is derived from Kshu + Athuc dhatu.

Kshavathu Nirukti: तीक्ष्णघ्राणोपयोगार्करश्मिसूत्रतृणादिभिः ॥ (श.क)

Due to the suppression of Kshavatu leads to^{31,32,33,34}

Manyastambha, shirashula, Ardita, kantasya purnata

7) Udgara Vegadhaarana (suppression of eructation reflex):

Udgara is derived from the word Uth+Gru+ Ghanj dhatu.

Udgara Nirukti: तस्य लाङ्गूलनिन्दं पब्बर्तः सः स गुहामुखैः ॥ (श.क)

Due to the suppression of eructation following diseases may occur. They are^{35,36,37,38}

Hikka, Shwasa, aruchi, kampa, aadmana, kasa.

8) Jrumbha Vegadhaarana (suppression of yawning reflex):

Jrumbha is derived from the word Jrumbh+ bhaave Ghnj dhatu which means expansion or puffing up.

Due to suppression of yawning leads to^{39,40,41,42}

Vinama, aakshepa, sankocha, supti, kampa, manyagalastambha, shirovikara, Ardita vata.

9) Kshudha Vegadhaarana (suppression of hunger reflex):

Kshudha is derived from Kshud dhatu which means hunger.

Suppression of hunger leads to^{43,44,45,46}

Karshya, dourbalya, vaivarnya, angamarda, aruchi, bhrama.

10) Pipasa Vegadhaarana (suppression of thirst reflex):

Pipasa is derived from the word पा+सन्+अः dhatu which means thirst.

Suppression of thirst leads to⁴⁷

Kantasya shosha, badirya, Shrama, hridayatha, bhrama

11) Bashpa Vegadhaarana (suppression of tear reflex):

Bashpa is derived from the word बाध+पृषो dhatu which means tears.

Suppression of tears leads to⁴⁸- *pratishyaya, akshiroga, shiroroga, hrudroga, shirogurutva, manyastambha.*

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)

Suppression of urge of sleep causes⁴⁹-

Jrumbha, angamarda, tandra, shiroroga, akshiroga, moha, aalasya.

13) Shramaswasa (suppression of breathing reflex):

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

Due to the suppression of dyspnea caused on exertion leads to⁵⁰-

Gulma, hrudroga, sammoha.

14) Kasa Vegadhaarana (suppression of cough reflex):

By the suppression of cough leads to⁵¹

- *Kasadhikya, Shwasa, Aruchi, Hrudaya roga, Shosha, Hikka*

DEFINITION OF ORGANISED SECTOR:

The organised sector is made up of companies that are registered with the government and follow its rules and regulations. Generally speaking, these companies have more resources than those in the unorganised sector, including capital and labour. As a result, they can work more effectively and efficiently. Their ability to sell goods or services at greater prices due to their access to broader markets is a major contributing reason to their success⁵¹.

MATERIALS AND METHODS:

LITERARY SOURCE: Literary source of data for the present study was obtained from Vedic literature, Classical text of Ayurveda, Sanskrit Dictionaries, Modern texts, Published articles in reputed journal and also from the various media like internet etc.

SAMPLE SOURCE: Informational Technology Employees, School Teachers, Police, Bank Employees

INCLUSION CRITERIA: Individuals from Organized sector such as Informational Technology Employees, School Teachers, Bank employees and Police officers irrespective of their religion, sex, marital status and socio-economic status. Subjects with age group of 30-60 years. Volunteers who are working minimum 5 years in the same profession.

EXCLUSION CRITERIA: Subjects who are not willing to participate in the study.

OBSERVATION and RESULTS:

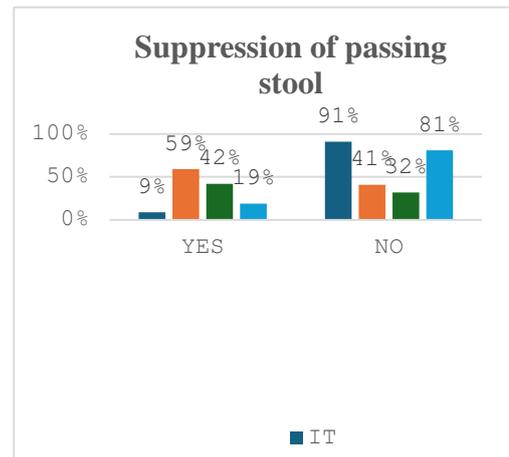
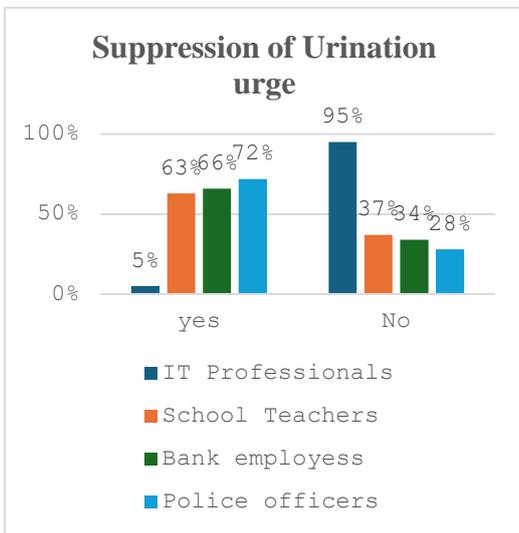
Each subject was interviewed for duration of 15 minutes (minimum) to complete the Proforma. While collecting the Data from Subjects, few people were confused to answer the suppression of seminal fluid part of questions so they were excluded from the study. The confusions regarding the questions related to Shrama Shwasa, Ashru, Chardi were clarified while answering. Most of the doubts were clarified during answering. Few subjects felt questions are lengthy and left from the study in the middle. Few subjects felt difficulty in answering the questions and left from the study in the middle. Few people refused to give the mobile number and sign on the consent form. Across all sectors, *mutra vega* was the most commonly suppressed urge. IT employees and police officers showed higher suppression related to sleep and hunger.

1) Do you suppress the urge of urination during the working hours?

Table no 3: Total number of Samples = 100 in each sector (N)

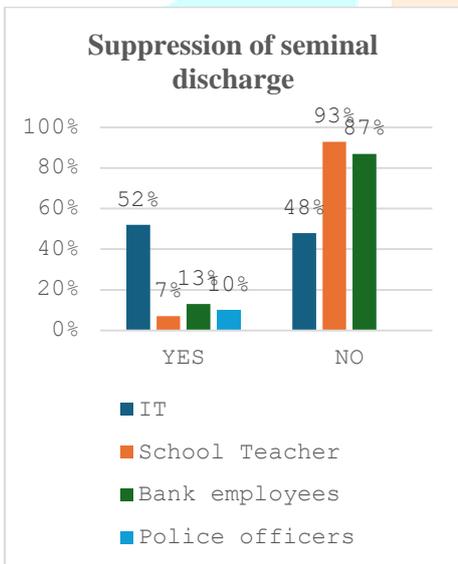
2) Have you been suppressing the urge of passing stool/defecation since you have joined the Job?

Table no 4: Total number of Sample- 100 in each sector (N)



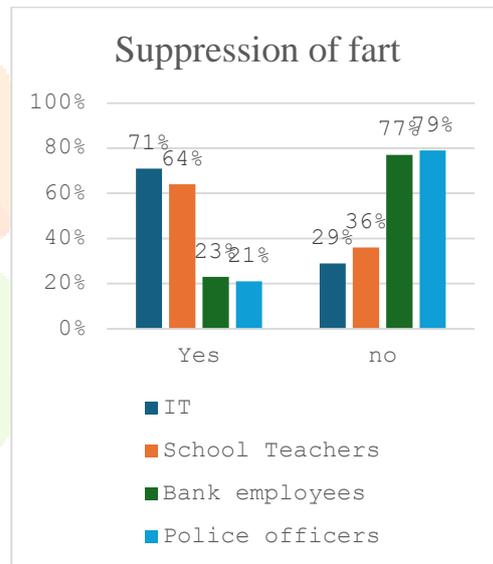
3) Do you tend to withhold the urge of seminal discharge?

Table no 5: Total number of sample- 100 in each sector (N)



4) Do you suppress the urge of Flatus/ fart during your working hours?

Table no 6: Total number of sample- 100 of each sector (N)

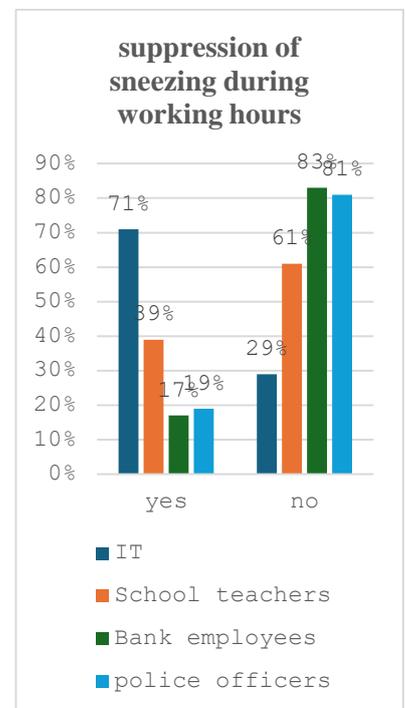
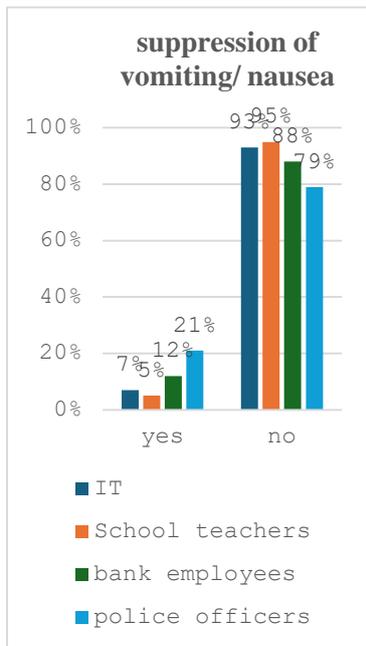


5) Do you suppress the urge of Vomiting/ Nausea during working hours? (through Anti-emetics etc.)

Total no 7: Total number of Sample- 100 in each sector (N)

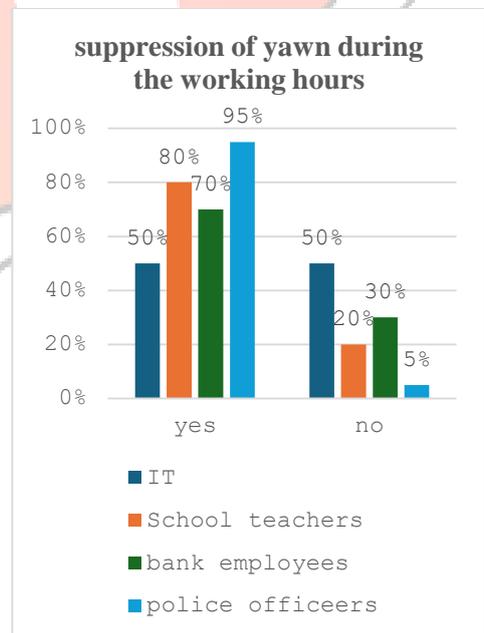
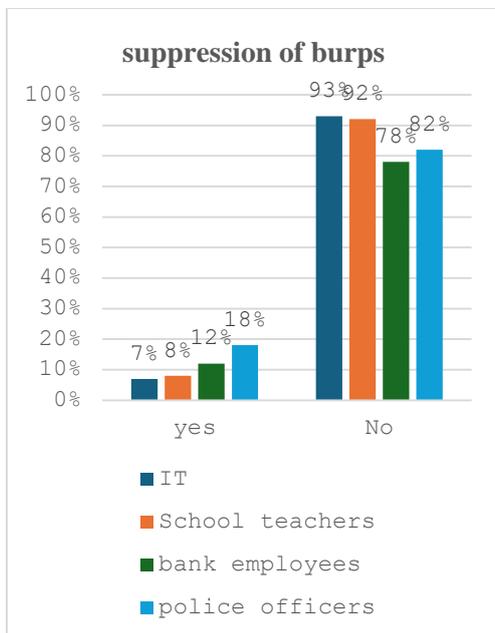
6) Do you suppress the urge of sneezing during working hour?

Table no 8: Total number of Sample- 100 in each sector (N)



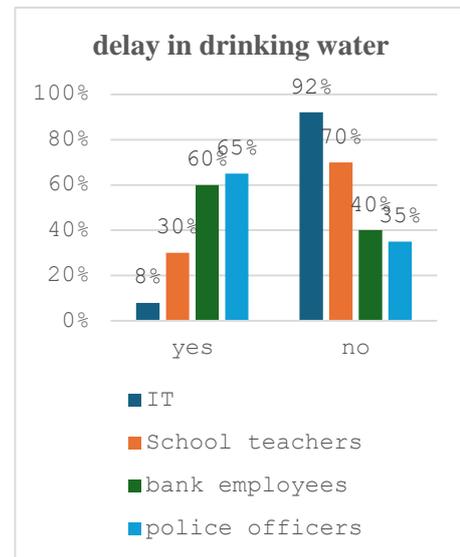
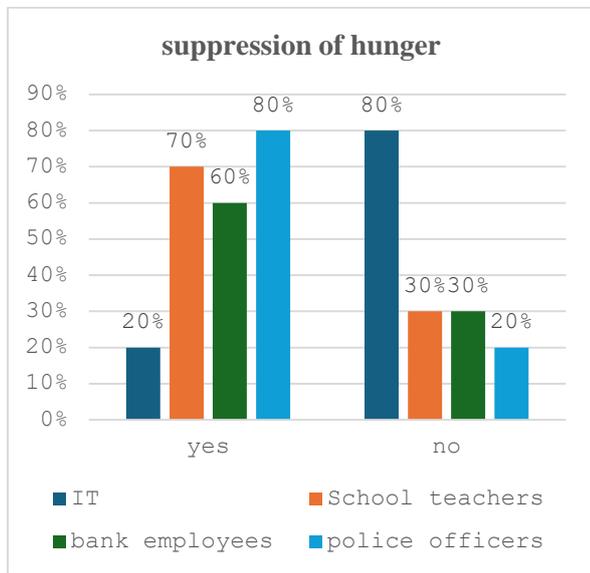
7) Do you suppress the burps during working hours?
 Table no 9: Total number of Sample- 100 in each group (N)

8) Do you avoid yawning at work place?
 Table no 10: Total number of Sample- 100 in each sector (N)



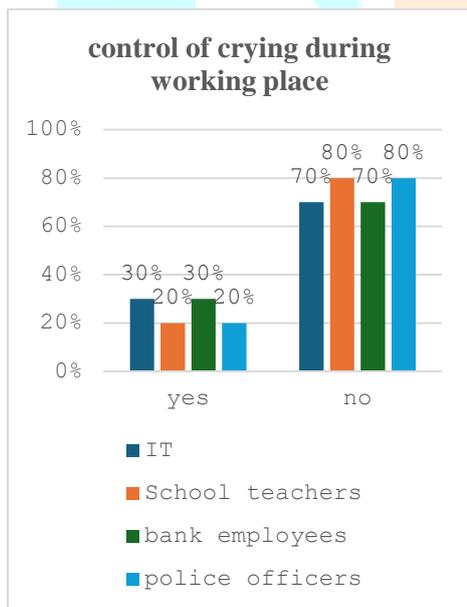
9) Do you suppress the urge of hunger during the working hours?
 Table no 11: Total number of Samples- 100 in each group

10) Do you delay in drinking water despite feeling thirsty at work place?
 Table no 12: Total number of Samples- 100 in each sector (N)



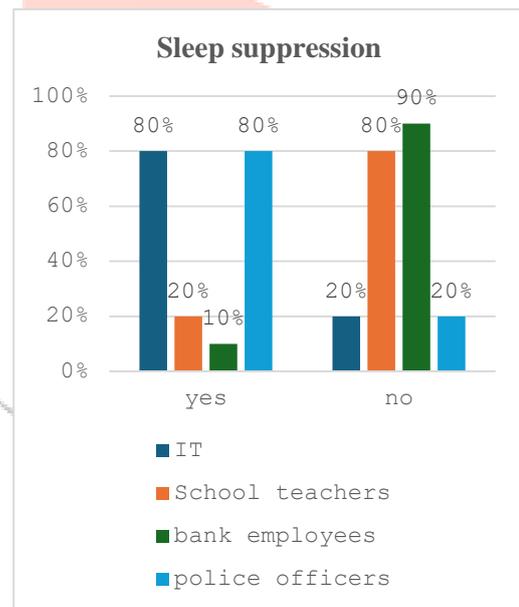
11) Do you control crying at the working place?

Table no 13: Total number of Sample- 100 in each sector (N)



12) Do you control your sleep during working hours?

Table no 14: Total number of Sample- 100 in each

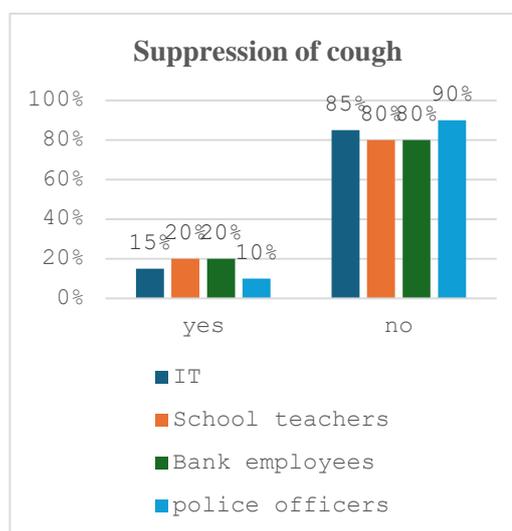
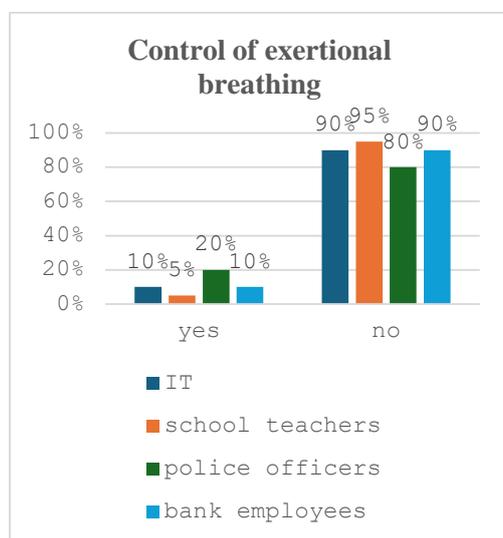


13) Do you control exertional breathing?

Table no 15: Total number of Sample- 100 of each sector (N)

14) Do you suppress cough?

Table no 16: Total number of sample- 100 in each sector (N)



STATISTICAL ANALYSIS:

Pearson's Chi square test, Cramer's V test and spearman's correlation was applied to find out the strength of association between the Adhaaraneeya Vega and four organized sectors employees.

Cramer's V test- effect size was assessed using this test

After statistical analysis, interpretation of results was done based the p value as,

➤ OVER ALL ASSESSMENT:

SECTORS	MAJOR SUPPRESSED VEGAS	EFFECTS
IT PROFESSIONALS	a) Shukra Vegadharana b) Nidra Vegadharana c) Jrumbha Vegadharana	a) Angamarda, Fertility issues, Hydrocele. b) Jrumbha, Shiroruja, Alasya. c) Sanckocha, Kampa, Ardhaavabhedaka
SCHOOL TEACHERS	a) Mutra Vegadharana b) Pipasa Vegadharana c) Kshuth Vegadhaarana	a) Basti shula, Mutrakrucchra, Shirashula. b) Kantashosha, Shrama c) Karshya, Bhrama, Dourbalya
BANK EMPLOYEES	a) Mutra Vegadhaarana b) Kasa Vegadhaarana	a) Shirashula, Mutrakrucchra b) Excessive Kasa
POLICE OFFICERS	a) Nidra Vegadhaarana b) Chardi Vegadhaarana c) Ashru Vegadhaarana	a) Akshigourava, Jrumbha, Shiroruja b) Kandu. Kota. Pandu. Vyanga, Hrullasa

		c) Pratishtyaya, Shirogourava.
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DISCUSSION:

Adhikarana samanvaya: The Charaka Samhita's Swastha chatuskha explains the idea of Adhaarneeya vega. The primary objectives of the Charaka Samhita's Swastha Chatushka (Sutrasthana 5-8) are disease prevention (Aturasya Vikara Prashamanam) and health preservation (Swasthasya Swasthya Rakshanam). Swastha Chatushka discusses Adharaneeya Vega because they are a realistic and all-encompassing method of preventing illness. Ayurveda protects daily physiological processes, prevents Dosha Dushti, and guarantees long-term health by training people not to repress these natural drives. This traditional instruction becomes even more pertinent in the contemporary workplace, when suppressing urges has become second nature, demonstrating Ayurveda's enduring approach to lifestyle and preventative treatment.

MutraVegadhaarana: School teachers are the most vulnerable of the four sectors, followed by bank workers, law enforcement officers, and IT specialists. The Ayurvedic concept of Adhaaraneeya Vega is validated by this comparative investigation, which demonstrates that occupational lifestyle and work culture considerably impact the possibility of suppression and its health repercussions.

Purisha Vegadharana- According to Ayurveda, purisha vega is also adharaneeya (non-suppressible), and its repeated suppression is said to cause udavarta (reverse peristalsis), shula (abdominal pain), udara rogas, arshas (hemorrhoids), and vata prakopa. This may be explained by: Biological rhythms: Defecation urge is often strongest in the early morning, before work schedules begin, allowing individuals to attend to it at home. Social and practical considerations: Unlike urination, which is needed multiple times during the day, stool urge generally arises once daily. Hence, occupational interference is less frequent.

Shukra Vegadharana: - The descriptive statistics suggest that Shukra Vega Dharana is not very common in organized sector employees, unlike other vegas (such as mutra or purisha). According to Ayurveda, shukra Vega is Adharaneeya, i.e., it should not be suppressed. Suppression leads to: Vrushana shula (pain in testes), Mehana vedana (pain in penile region), Angamarda (body ache, stiffness), Murccha, Shiro roga (fainting, headache, psychological stress), Ksheena shukra & Alpa retas (reduced fertility, sexual dysfunction)⁹. From the lens of Apana Vayu siddhanta, shukra is expelled under its normal function. Suppression leads to vata prakopa and disturbance in reproductive health. IT & Banking professionals: Sedentary lifestyle, prolonged sitting, high mental stress, and disturbed sleep indirectly contribute to vata-pitta imbalance, affecting shukra. Teachers & Police officers: Social conditions, stress, irregular schedules, and lack of privacy may occasionally force suppression.

Vata Vegadhaarana: The Prime Doṣa, Vata - Flatus expulsion, faecal evacuation, and the regular downward flow of vata are all attributed to Adho-vata. Apana Vata produces abnormalities in its sthana (pakvshaya, basti) when it is restrained, turning into avarita and prakupita. Vata-Prakṛti of the Workplace- Long periods of sitting, mental labour, erratic meal schedules, and high levels of stress are common in IT sector professions. All of these nidanas (ati-upavasa, rukṣha-anna, raatri-jagaraṇa, and ati-manasika vyapara) provoke Vata. Therefore, IT workers are more likely to have the prakopa of Vata than teachers, police officers, or bank employees. Posture and Apana Vata Sthana (Pakvashaya)- The downward motion of stool, urine, and flatus is controlled by Apana Vata. Long periods of sitting in one position compress the pelvis and prevent the Apana from moving normally.

Chardi Vegadhaarana: The nature of the urge to vomit (Chardi Vega) in Chardi Vegadhaarana Chardi is a defensive reflex (pravrutti of udana & apana vata, with pitta involvement) that is intended to drive out excess kapha, dosha, ama, or viṣha. When this impulse is suppressed, dosha-laden material is retained, which leads to more issues. Dosha Involvement: Pitta is mainly impacted since ama-pitta or pitta-kopa frequently cause vomiting. Withholding vomiting obstructs Vata (Udana + Apana), resulting in headache (shiraḥshula), chest pain and excitement (bhrama). When chardi is a cleansing reaction to eliminate extra shleshma, Kapha is involved.

Kshavathu Vegadhaarana: The analysis reveals that Kshavathu Vegadhaarana is not occupation-specific. Unlike urges such as mutra or purisha vega (which may be more frequently suppressed in occupations with restricted mobility, like teachers or police), sneezing is a reflex action that is less consciously controlled. Dosha Involvement- Sneezing arises mainly from vata-kapha interaction in nasapatha (nasal passages). In IT environments (AC, dry air), kapha irritants are less, and vata dryness may reduce the actual frequency of sneezing. Because the vega itself is less generated, suppression cases are also low.

Udgara Vegadhaarana: Nature of Udgara Vega: Udgara is an anuloma vega (natural upward movement of vata after digestion). It occurs after ahara-paka as a sign of proper jatharagni function. Since it is a mild, momentary, and non-disruptive vega, people rarely feel the need to suppress it, unlike mutra or nidra vegas. Hence, less suppression naturally occurs in any profession

Jrumbha Vegadhaarana: Statistically, yawning suppression is important in IT professionals, more so than in other groups, though it explains only part of the health variation. Why it is significant in IT professionals, long screen exposure: Blue light from computers disturbs nidra (sleep cycle), leading to frequent yawning. Odd working hours / night shifts: Causes circadian rhythm disturbance, increasing yawning tendency.

Kshudha Vegadhaarana: Why suppression is common in teachers: Fixed teaching schedules, Social / professional discipline, Workload, Midday meal supervision: Some teachers prioritize students' meals over their own, again delaying intake.

Pipasa Vegadhaarana: Why Suppression Happens in Occupations: IT sector: Continuous desk work, less awareness of thirst, reluctance to take breaks. Teachers: Long teaching hours, difficulty in drinking

water during class, especially in crowded classrooms. Bank employees: Public dealing, counter duties → less flexibility for water intake. Police officers: Long outdoor duties, crowd control, patrolling; sometimes even with access to water, situation does not allow frequent drinking.

CONCLUSION:

Acharya Vagbhata has included the concept of *Adharaneeya Vega* in the *Rogotpadaniya Adhyaya* of *Ashtanga Hridaya* to emphasize its direct role in the genesis of disease. The suppression of natural urges acts as an important internal *nidana*, primarily vitiating *Vata dosha*, which serves as the initiating factor in *Samprapti*. Across all four sectors—IT professionals, school teachers, bank employees, and police officers—varying degrees of *Vega Dharana* (suppression of natural urges) were observed depending on job pattern, physical demand, emotional load, and social interaction. Statistically, most vegas showed low to moderate correlation with occupational health, but Ayurvedically they represent significant *Dosh Prakopa* and *Samprapti utpatti* over time.

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