



ROLE OF *MUTRAVEGADHARAN* IN THE MANIFESTATION OF DISEASES

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ABSTRACT

Human body is the most evolved and sophisticated system which has its own purificatory mechanism to eliminate toxic/ waste substances produced inside the body, thus maintaining homeostasis. The voluntary suppression of *Vegas* (Natural Urges) is considered as one of the main causes of the diseases in Ayurveda. Now a days due to busy life and heavy work load ,people often suppress the natures call .If it is suppressed regularly it will bring changes in every system of the body such as cardiovascular, respiratory, gastrointestinal, urinary, nervous, endocrine ,reproductive and musculoskeletal. Suppression of *Vegas* causes the vitiation of *Vata dosha*, which further interacts with other *Doshas* to develop diseases .Thirteen *Vegas* are explained in Ayurvedic texts which should not be suppressed at any cost. These *Vegas* are called as *Adharaneeya Vegas* or natural impending reflexes (urges) Among these , *Mutra Vega* is considered as important *Vegas* as *Mutra* is considered as *Aharamala* and having greater role in elimination of toxic/waste byproducts from the body. The things which are impending to go out have to be flushed out. When retained intentionally, causes vitiation of *Tridoshas* and cause serious damage to the organs of excretory system of our body. Therefore the *Mutra Vega* should not be suppressed nor controlled forcibly.

Keywords: *Adharaneeya Vegas, Vata Dosha, Mutra Vega, Aharamala*

INTRODUCTION: Good health is the supreme foundation for the achievements of life. The aim of Ayurveda is to maintain condition of health i.e. “*Swasthya Rakshnam*”. WHO definition of health- “Health is a state of complete physical, mental and social well being and not merely the absence of diseases or infirmity”. Now a days ,people are having unhealthy lifestyle because of busy schedule like shift duty ,stressful job, lack of exercise , night life especially in metropolitan cities and this creates the problem of *Vegadharan* ,further leads to initiation of diseases .Suppressing the natural urges not only affects biological clock of the body but also physiological functions of the body. Shift work disrupts the circadian rhythm, our internal body

clock that is keyed to natural daylight and darkness. So disturbed circadian rhythm affects our body functions including digestion, metabolism, immune system, hormonal balance.

Some of the studies suggest that shift work is related to number of serious health conditions like cardiovascular disease, diabetes, and obesity ^[1] . Suppression of natural urges are responsible for Anaemia ^[2] . In 2007, WHO classified night shift work as a probable carcinogen due to the way it disrupts a person body clock. Suppression of natural urges for long time is also one of the responsible factor for Tuberculosis ^[3] . For maintenance of health, *Acharya Charaka* has described *Swastha Chatuska* in *Sutrasthana* which include some important concepts related

with food quality, *Ritucharya*, *Adharaneeya Vega*, *Prakruti* etc. *Adharaneeya Vegas* is one of the important concepts described in detail by *Acharya Sushruta* and *Acharya Vagbhatta*. “*Vegasandharanam Anarogyakaranam*” is considered as most important concept among the *Swatha Chatuska* that leads to ill health of our body. The living body can function normally only when its *Doshas*, *Dhatu*, *Mala* are in a state of equilibrium. *Acharya Charaka* emphasized more than once that health should be defined as equilibrium of the constituents of the body. Apart from these, there are other equilibrium that sustain the body such as equilibrium of *Jatharagni*, *Dhatu* and *Ritusamy* which help the body to adapt to changing seasons. As *Doshas* and *Dhatu* are the active component of the body, it is essential that there exists mechanism in place to supply fuel or raw materials for the digestive processes. Failure of mechanism would upset equilibrium and will lead to systemic disturbances. If the toxins happen to exceed in the permissible limit in the body, they must be expelled out through appropriate opening in the body.

The suppression of natural urges tends to interfere with the exchange and should therefore be avoided.

MATERIALS AND

METHODS: Ayurvedic texts *Charak*, *Sushruta* and *Vagbhatta Samhita* with commentaries were consulted as references. Literature available regarding changes in body from various journals and books is collected. These references from both the streams of knowledge were compared and analyzed critically.

Conceptual Study of Vegadharan:

Human existence is essentially attributed to constant, continuous of body, mind and soul. In order to healthy operations of these constituents some natural urges are required. These urges are known in Ayurveda as *Vega*, essential for good health.

The word *Vegadharan* has 2 components *Vega* + *Dharan*, means suppression of natural urges. *Ashtang Hridaya* and *Charaka* has described thirteen non suppressible urges but there is a small difference that *Acharya Charaka* has explained *Udgara Vega*^[4] instead of *Kasa Vega*^[5]. These *Vegas* are as under-

Total No. of Vegas	Type of Vata Involved
<i>Mutra</i> (suppression of urge for urination)	<i>Apana vayu</i>
<i>Purisha</i> (defecation)	<i>Apana vayu</i>
<i>Retas</i> (seminal discharge)	<i>Apana vayu</i>
<i>Vata</i> (flatus)	<i>Apana vayu</i>
<i>Chardi</i> (vomiting)	<i>Udana vayu, Prana Vayu, Vyana Vayu</i>
<i>Ksavathu</i> (sternutation)	<i>Prana vayu</i>
<i>Udgara</i> (eructation)	<i>Prana vayu</i>
<i>Jrimbha</i> (pendiculation)	<i>Prana vayu</i>
<i>Ksudha</i> (hunger)	<i>Saman vayu</i>

Pipasa(thirst)	Saman vayu
Asru(lacrimation)	Prana vayu
Nidra(sleep)	Prana vayu
Sramaswasa(deep breath after exercise)	Prana vayu

In General, suppression of natural urges leads to many diseases and that's why physician should consider involvement of *Vata* and *Nidana Parivarjana* during , management of these disease.

DISEASES RELATED TO VEGA VIDHARANA-

Vata vyadi ^[6] *Hridya roga* ^[7] *Rajyakshma* ^[8] *Hikka swasa* ^[9] *Kustha* ^[10] *Udavart* ^[11] ,*Sukrashmari* ^[12] *Kasa* ^[13] *Murcha* ^[14] *Atisara* ^[15]

Mootra Vega (Micturation Reflex)-

“*Mutrasya Kleda Vahanam*” is the function of *Mutra*. This means that *Mutra* helps in expelling the *Kleda* (unwanted fluid) from the body. This unwanted fluid is formed during metabolism and a small part of it is formed during cellular metabolism. Thus , urine is formed as an end product of digestion, which is later processed, scanned and voided through *Mutrashaya*(kidney and urinary bladder) which are considered as *Mutravaha Srotas*. *Mutra* is formed by the coordinated function of *Pachaka Pitta* and its helper *Samana Vayu*(which lay in the proximity of *Pachaka Pitta*) and is voided with the help of *Apana Vayu*.

Urination is an act of releasing urine from bladder through urethra to the outside body, also known as Voiding, Micturation, Uresis, or rarely Emiction . Muscle controlling micturation are controlled by autonomic and somatic nervous system . Urinary bladder is a hollow muscular sac that stretches to store urine. As the bladder fills, its muscular walls stretches and it can distend to hold around 500ml of urine.

Although most of us will feel the urge when it is filled with about 350ml of urine. The stretched receptors with in bladder wall sends signal to CNS which is responsible for urging to urinate. During storage phase, the internal urethral sphincter remains tense and Detrusor muscle is relaxed by sympathetic stimulation. During micturation , parasympathetic stimulation causes Detrusor muscle to contract and internal urethral sphincter to relax. Urination is a voluntary act. While odd episodes of holding the urge of urination may not be a problem, but repeatedly doing so can lead to several health problems and may damage organs of urinary system such as ^[16].

- 1) Damage to Detrusor muscle of bladder wall.
- 2) Damage to sphincter that prevents bladder from emptying as well as sphincter that prevents backward flow into ureters.
- 3) Impaired urge to urinate in future.
- 4) Inflammation of kidneys (nephrons).
- 5) Increased risk of bladder infection, alternation in BP and accumulation of toxins in the blood stream.
- 6) Voluntary retention of urine causes significant rise in neurohumors i.e plasma catecholamines , plasma 5-HT, urinary catecholamines, blood pressure, respiration rate etc. this will precipitate or aggravate several types of stress disorders ^[17].

Mutravaha Srotas-Channels which carry the *Mutra* is called *Mutravaha Srotas* having their root in *Basti* (urinary bladder) and *Vanksana*(kidney) ^[18]. *Mutra Vaha*

Srotas are two in number and have their origin in *Basti* and *Medhra*.

Mutravaha Srotas Dushti Nidana [19] –

Intake of drinks and foods during urge for micturation, Indulging in sex during the urge for micturation, Suppression of urge for urination, One who is emaciated and injured , Injury to the urinary system/organs.

Mutravaha Srotas Dushti Lakshana [20] -

Excessive urination, Complete obstruction

for urination, Urine comes out with difficulty/pain, Patient passes little quantity of urine frequently, Patient passes large quantity of urine associated with pain.

Symptoms of Mutravegadharana-In Ayurveda , *Acharaya Charak* , *Sushruta* and *Vagbhata* had clearly mentioned the list of symptoms produced by undue suppression of urine as follows ;

S.NO	SYMPTOMS	C.S	Su. S	A.Hr	A.S
1	Basti shula (pain in inguinal region)	+	+	+	+
2	Mehana shula (pain in penis)	+	<i>Medhra shula</i>	<i>Medhra vedana</i>	+
3	Sirah shula (headache)	+	+	-	-
4	Alpa alpa mutra (scanty urine)	-	+	-	-
5	Vinama (forward bending)	+	-	-	-
6	Angabhanga (bodyache)	-	-	+	+
7	Ashmari (calculi in KUB region)	-	-	+	+
8	Vanksana anaha (distended heavy bladder)	+	<i>Vanksana shula</i>	<i>Vanksana vedana</i>	+
9	Muska shula (scrotal pain)	-	+	-	-
10	Guda shula (anorectal pain)	-	+	-	-
11	Nabhi shula (pain in umbilical region)	-	+	-	-
12	Anaddha Basti (distended heavy bladder)	-	+	-	-

Most of the sign/ symptoms have clear cut relation with KUB region except few of the generalised sign/ symptoms:

- a) *Vinama* is simply result of heavy bladder, unevacuated fluid loaded kidneys.
- b) *Sirahshool* , due to raised toxins in blood due to ineffective filtration or due to neuralgic pain or compressional causes.
- c) *Angabhanga*, as throbbing,erupting,breaking,or pricking pain in the body as neuralgic pain due to compression of surrounding spinal nerves by accumulation of fluid in the KUB region.
- d) Due to suppression of urine urge, there is increase in pressure because of excessive fluid drawn by the kidney into

the ureter, bladder and urethra resulting in hydronephrosis, distended ureter and bladder.It is also mentioned in *Ayurveda* as *Basti Shula,Mehana Shula, Mutrakrcchra,Muska Shula,Nabhipradesha Shula,Guda Shula,Ashmari,Anaddha Basti,Vanksana Anaha, Alpa Alpa Mutra.*

EFFECTS OF VEGADHARAN:All the diseases are manifested by the following:

- a)*Vega Udeerna* – Initiating the urges forcibly when they are not impending or when the body is not producing reflexes.
- b) *Vega Dharana*: Forcibly withholding or suppressing the urge which are initiated by the body.

All these *Vegas* , when forcibly obstructed or suppressed lead to vitiation of *Vata* . This vitiated *Vayu* moves haphazardly in undesired directions, mainly upward direction. This condition is called *Udavarta*. The main aim is to control *Vata*, regularize its normal movements and bring about its balance. Thus ,controlling *Vayu* is the key remedy for *Udavarta* caused by *Vegadharana*. The title of the chapter in which *Vagabhata* has explained the *Vegas* i.e. “*Roganutpadaneeya*” can be split as *Rogan* + *Utpaadaneeya* i.e. those which causes diseases. This means that, the *Vega dharan* or *Udeerana* is responsible for causation of all the diseases. With chronicity,the body will be trained to consider holding urges and *Udavarta* as normal phenomenon. The small pathology give rise to grave diseases , technically under “impossible to cure” category.

As the organs of urinary system and rectum in males ; and urinary bladder,rectum and vagina in females are interrelated the distension in one organ can compress the other organ. *Mutra* is a waste product of ingested food material and it is separated from *Purisha* in *Pakvashya* . The urine outflow from body is under the control of *Apana Vayu* .Main seat of *Apana Vayu* is *Pakvashya* so when *Anuloma Gati* of *Apana Vayu* is hindered, it leads to the flow of *Vayu* in opposite and upward direction , thus causing obstruction of mainly three excretory products from the body i.e flatus , faeces, and urine . Symptoms like pain,abdominal distension,constipation,urine retention etc are also possible effects of obstructed *Gati* of *Apana Vayu*.When *Vata* gets vitiated and moves in upward direction it gets coupled with *Udana Vayu* and reaches the head and causes *Shirashoola* and *Pratisyaya* and if further process of

Dharana continues ,it may lead to diseases like *Gulma* , *Arsha* etc. So during *Mutravega Dharan*,*Vata Dosha* gets vitiated and thus results in manifestation of many diseases .Vitiated *Vata Dosha* also do the vitiation of *Kapha* and *Pitta Dosha* and other *Dushyas* like *Purisha* etc and produce diseases of all the *Rog Margas*.

TREATMENT PRINCIPLES^[21]:

a) *Swedana & Abhyanga* : Herbal oil massage and local massage around the pubic area , abdomen, pelvic region, and around genitals may also be done. The unctuous nature of medicated oils and ghee are antagonistic to *Rukshatwa* of *Vata*. Similarly,the *Ushna Guna* of *Swedana* is antagonistic to *Sheeta Guna* of *Vata* and thus helps in alleviating the symptoms caused by *Mutra Vega*. This combination is antagonistic to *Vata* and combat *Udavarta* and set right the movements of *Vata*.

b) *Avagaha*: Tub bath or sitz bath in herbal liquids like decoctions, oil, milk etc . to alleviate *Vata Dosha*.

c) *Avapeedana Ghrita*: *Ghrita* given before the food and processed with herbs which are *Vata* alleviating and rectify the pathology of *Mutravaha Srotas*.

d) *Varti*: Urethral suppositories .

e) *Vasti Karma*: Therapeutic enemas with medicated decoctions, oil, ghee or milk normalize the movements and activities of *Vata*, reverse *Udavarta*, release the pressure over visceral organs.

CONCLUSION: In our modern lifestyle, we find ourselves actually suppressing some or most of the natural urges of the body considering them as uncultured and non civilized manners. But these urges when constantly and repeatedly suppressed lead to serious disorders. Although it is very true that one should never control a

non suppressible urge, but it is also equally important not to forcibly initiate an urge, as it can create an imbalance in function of *Vata Dosha* causing related diseases. According to *Ayurveda*, the first line of treatment in all diseases is “*Nidana parivarjanam hi chikitsa*” i.e. avoiding the cause is the treatment. *Ayurveda* has long back stated the importance of obeying the lifestyle rules such as *Dincharya Rutucharya* (daily and seasonal regimens), *Vega Vichara* (concept of natural urges) etc. which consequently renders a healthy life (*Swasthya*). So implementation of these concepts about the healthy lifestyle should be practised as a mandatory thing for maintaining the health (*Swasthyarakshana*) of an individual.

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