

Effect of *Mutra Vega dharana* on the health

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Abstract

The word *Vega* means the natural urge. It is condition where *Mutra*, *Pureesha* etc. are just ready to come out of the body. *Dharana* refers to suppression. So the *Vegadharana* means suppression of natural urges. There are two types of *Vega*; *Dharniya Vega* and *Adharneeyavega*. *Dharniyavega* should be suppressed and *Adharneeya Vega* should not be suppressed. *Vega Dharana* (Suppression of naturally initiated urges) has been considered to be the major cause of ill health and many diseases. It is important to respond to these urges and these should not be suppressed when they are produced. The concept of *Dharana* of *Dharneeya Vegas* and *Adharana* of *Adharneeya Vegas* plays an important role in the maintenance of health and prevention of diseases. *Acharya Charaka* has described *Mutra* as the first *Adharneeya Vega* due to its higher frequency. Due to its higher frequency it is the most common suppressed *Adharneeya Vega* in daily routine life.

Keywords: *adharneeya Vega*, *mutravega*, *mutra*, health

Introduction

The purpose of Ayurveda is to preserve the health of the healthy and cure the disease of the unhealthy [1]. An individual desirous of happiness should follow the regimen advocated in this scripture for prevention and management of the manifested diseases. All living beings strive in this direction to attain the goal of staying happy, and they follow the right and wrong path depending on their awareness and ignorance [2]. *Acharya Charaka* has told that a wise should carefully observe the ways that promote and protect the body. In Ayurveda, there is an elaborate description of different regimens according to seasonal and diurnal variation to stay healthy. The word *Vega* is derived from the Sanskrit root 'vij' by applying the *Ghayan* according to *Shabda-Kalpadruma*. The word *Vega* means the natural urge. The word *Vega* is used in different senses in a wide variety of contexts. In general sense, it is used to denote speed, velocity, torrent, surge, agitation, paroxysm etc. It denotes anything related to motion. *Vegadharana* has been considered to be the major reason of ill health and many diseases [3]. *Acharya Charaka* mentioned thirteen types of *Adharneeyavegas* and the same thirteen *Vegas* under the disease '*Udavarata*' by *Acharya Shushruta*. All diseases are caused due to *Vegodeerana* (Initiation of urges forcefully) and *Vegadharna* [4]. So it is important to respond to these urges and not to suppress them as and when they appear. The concept of *Dharana* of *Dharneeya Vegas* and *Adharana* of *Adharneeya Vegas* plays an important role in the maintenance of health and prevention of diseases. Suppression of *Vegas* is very common among people which is either knowingly (as habit) or unknowingly (due to work schedule or social environment) which creates many problems at very minute level as well as gross level.

According to *Acharya Chakapani*, *Vega* is condition where *Mutra*, *Pureesha* etc. are just ready to come out of the body [5]. *Dharana* refers to suppression. So the *Vegadharana* means suppression of natural urges. *Vegas* are of two types *Adharneeya Vega* / *Shareerika Vega* - Physically accelerated urge. *Adharneeya* are those which should not be avoided or non-suppressible urges *Dharneeya Vega* / *ManasikaVega* - Psychologically accelerated *Dharniya Vegas*- meaning that they arise at our thought level and affect our behavior.

Aim and Objectives

1. To critically analyze *Mutra Vegadharana* through *Brihatrayi*.
2. To explore the *Mutra Vegadharana* in context to both the health and disease conditions

Materials and Methods

1. Classical texts of *Ayurveda* viz. *Charaka Samhita*, *Sushruta Samhita* and *Vagbhatta Samhita* with commentaries were consulted as references of *Adharaniyavega*.
2. Literature available regarding changes in body from various journals, and books were collected.
3. These references from both the streams of knowledge are compared and analyzed critically.

Observations

Acharya Charaka and *Acharya Vagabhatta* have described thirteen non suppressible urges but there is a small difference that *Acharya Charaka* has explained *Udgara Vega* instead of *Kasa Vega*. These *Vegas* areas under Table No. 1

Table 1

Total No. of Vegas	Type of Vata Involved
Mutra (suppression of urge for urination)	Apana Vayu
Pureesha (Defecation)	Apana Vayu
Retas (Seminal Discharge)	Apana Vayu
Vata (Flatus)	Apana Vayu ^[6]
Chardi (Vomiting)	Udana Vayu, Vyana Vayu ^[7]
Ksavathu (Stermulation)	Prana Vayu
Udgara (Eructation)	Prana Vayu
Jrimbha (Pencilulation)	Prana Vayu ^[8]
Ksudha (Hunger)	Saman Vayu

Lakshana of Mutravegadharana according to different Acharyas

Table 2

S. No.	Symptoms	C. S. ^[9]	Su. S. ^[10]	A. Hr. ^[11]	A. S. ^[12]	Bh. P.
1	Basti Shula	+	+	+	+	+
2	Mehana Shula	+	Medhra Shula	Medhra Vedana	+	+
3	Sirah Shula	+	+	-	-	+
4	Mutrakrcchra	+	+	-	-	+
5	Vinama	+	-	-	-	+
6	Vankshana Anaha	+	Vankshana Shula	Vankshana Shula	+	+
7	Alpa-Alpa Mutra	-	+	-	-	-
8	Anaddha Basti	-	+	-	-	-
9	Muska Shula	-	+	-	-	-
10	Guda Shula	-	+	-	-	-
11	NabhiPradesha Shula	-	+	-	-	-
12	Angabhanga	-	-	+	+	-
13	Ashmari	-	-	+	+	-

According to Modern Science study symptoms of Urine Holding (Mutravega Dharna)

Holding your urine is the consciously or unconsciously fighting with the signal to urinate^[13].

- Your Pelvic Floor Might Get Weak^[14].
- Your Bladder Might Get Stretched Out.
- Long-Lasting Pain
- An Embarrassing Accident^[15].
- Can weaken the bladder muscles.
- Incontinence and
- Not being able to fully empty your bladder^[16].
- Increased Risk of Kidney diseases
- Bladder bursting
- UTI

Symptoms of a UTI include

- a burning or stinging feeling during urination
 - pain in the pelvis or lower abdomen
 - a constant urge to empty the bladder
 - strong- or foul-smelling urine
 - cloudy, off-colored urine
 - consistently dark urine
 - bloody urine
- Kidney stones
 - Pain in the bladder or kidneys. The muscles partially clenched after the urine is released, this can lead to pelvic cramps^[17].
 - Impaired ability to perceive the urge to urinate in the future^[18].

- Damage to the sphincter that prevents the bladder from emptying, as well as the sphincters that prevent backward flow into the ureters^[19,20] /a bladder muscle, may even start to atrophy or weaken, leading to urinary incontinence, or poor bladder emptying"^[21].

Mutra is a metabolic waste and according to Ayurveda, is formed as an end product of digestion. Mutra is one among the three Malas, other two are. Pureesha (stools) and Sweda (sweat). Body cleanses itself of unwanted materials, and toxins by evacuating them through these Mal^[22].

MutraVega (Micturation Reflex)

Mutra helps in expelling the Kleda (unwanted fluid) from the body^[23]. 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. The urinary bladder is situated in the pelvic cavity, surrounded on its different sides by the back, loin (Kati), umbilicus, scrotum, rectum (Guda), groins and penis. This organ is provided with a single aperture or opening and lies with its mouth downward, covered with nets of nerves (Sira) and ligaments (Snayu), in the shape of a gourd. The organ is extremely thin in structure; and thus situated within the pelvic cavity, it is connected, through its mouth or external orifice, with the rectum, the penis, and the testes. It is also known by the name of Maladhara (the receptacle of impure matter) and forms (one of) the primarily seats of vital energy (Prana). The urinary ducts (ureters) pass close by the large intestines (Pakvashaya) and constantly replenish the bladder and keep it moist with that waste product of the system in the same manner as rivers carry their contributions of water into the ocean. These passages or ducts (which are two) are found to take their origin from hundreds of branches (or mouths tubuliriferi), which are not visible to the naked eyes, on account of their extremely attenuated structures and carry, whether in a state of sleep or wakening, the urine from below the region of stomach (Amasaya) into the bladder keeping it filled with this important fluid of the body, just as a new pitcher, immersed up to its neck in a vessel full of water, is filled by transudation through its lateral pores^[24].

Mechanism of Micturition^[25]

Micturition is the process by which the urinary bladder empties when it becomes filled. This involves two main steps: First, the bladder fills progressively until the tension in its walls rises above a threshold level; this produces the second step, which is a nervous reflex called the micturition reflex that empties the bladder or, if this fails, at least causes a conscious desire to urinate. Although the micturition reflex is an autonomic spinal- cord reflex, it can also be inhibited or facilitated by centers in the cerebral cortex or brain stem. Micturition contractions are the result of a stretch reflex initiated by sensory stretch receptors in the bladder wall, especially by the receptors in the posterior urethra when this area begins to fill with urine at the higher bladder pressures.

Sensory signals from the bladder stretch receptors are conducted to the sacral segments of the cord through the pelvic nerves and then reflexively back again to the bladder through the parasympathetic nerve fibers by way of these same nerves. As, the bladder continues to fill, the micturition reflexes become more frequent and cause greater contractions of the detrusor muscle. Once a micturition reflex begins, it is “self-regenerative” that is, initial contraction of the bladder activates the stretch receptors to cause a greater increase in sensory impulses to the bladder and posterior urethra, which causes a further increase in reflex contraction of the bladder; thus, the cycle is repeated again and again until the bladder has reached a sturdy degree of contraction. Then, after a few seconds to more than a minute, the self-regenerative reflex begins to fatigue and the regenerative cycle of the micturition reflex ceases, permitting the bladder to relax. Thus, the micturition reflex is a single complete cycle of (1) progressive and rapid increase of pressure, (2) a period of sustained pressure, and (3) return of the pressure to the basal tone of the bladder. Once a micturition reflex has occurred but has not succeeded in emptying the bladder, the nervous elements of this reflex usually remain in an inhibited state for a few minutes to 1 hour or more before another micturition reflex occurs. As the bladder becomes more and more filled, micturition reflexes occur more and more often and more and more powerfully. Once, the micturition reflex becomes powerful enough, it causes another reflex, which passes through the pudendal nerves to the external sphincter to inhibit it. If this inhibition is more potent in the brain than the voluntary constrictor signals to the external sphincter, urination will occur. If not, urination will not occur until the bladder fills still further and the micturition reflex becomes more powerful. Voluntary urination is usually initiated in the following way: First, a person voluntarily contracts his other abdominal muscles, which increases the pressure in the bladder and allows extra urine to enter the bladder neck and posterior urethra under pressure, thus stretching their walls. This stimulates the stretch receptors, which excites the micturition reflex and simultaneously inhibits the external urethral sphincter.

Discussion

Forcibly suppressing the ‘urge to urinate’ is called ‘*mutravegadharana*’. *Mutravegadharana* has impact over the body-mind health. A *Vegadharana* leads to the *Avaranajnya* provocation of *Vata Dosha*. The *Vata*, *Pitta* and *Kapha*, always circulate through all the body channels. The *Vata*, owing to its subtle characteristics is really the impeller of the other two. When the *Vata* is provoked, it propels the other two *doshas* and dislodges them about here and there, causing various diseases. Due to *Avarana* (obstruction in its path), it further causes diminution of the body nutrient fluid and other body elements [26] *Acharya Charaka* has described six types of *Udavarta* [27]. *Udavarta* means *Urdhva-gaman* of *Vayu*. *Pitta*, *Kapha*, all *Dhatu*s and *Mala* are driven by *Vayu*. [28] The suppression of *Mutravega* creates cause of *mutraj Udavarta*. Aggravated *Vayu* moves upwards in body and causes *shirashula* (Headache), *Basti- mehanashula* (Pain in renal and penile region), *Mutakrichhra* (Dysuria) etc *Acharya Charaka* has also separately described *Udavarta-vyadhi* in *Chikitsasthana*. [29] Suppression of natural urges aggravates *Apana vata* in the colon. This obstructs downward moving channels and gradually obstructs the

movement of stool, urine and the flatus causing *Udavarta*, the serious trouble. The symptoms of *Udavarta* are intense and frequent pain in urinary bladder, cardiac region, pelvis, abdomen, and also severe pain in back and sides of chest; flatulence, nausea, cutting pain, piercing pain, indigestion, inflammation of urinary bladder; retention of stool, appearance of nodules in the abdomen, abnormal upward movement of *Vata*, delayed and difficulty in evacuation of dry stool; body becomes rough, ununctuous, and cold and consequently disorders such as fever, dysuria, *pravahika* (spurious feeling of the need to evacuate stools with straining), cardiac disorders, *grahani* disorder (malabsorption syndrome), vomiting, blindness etc. [30]

Lakshana of Mutravega

Basti Shula, Mehana Shula

Holding your urine for too long can lead to increase in intravesicular pressure can weaken the bladder muscles over time. This can cause stretching pain in penile/urethral area & bladder region. It can also cause pain in urinary bladder because the muscles have to work overtime and clench to keep in an ever increasing amount of urine.

Shirah Shula/Headache

It may be due to neuralgic pain, stress causes or pain caused by elevated toxins in the blood during filtration in kidneys.

Mutrakichchhra

One of the most common causes of urinary tract infections is the prolonged retention of urine in the bladder. Because urine is sterile, it serves an important role in flushing out the urinary tract.

Urination acts to clear the urinary tract and wash away bacteria that are attempting to make their way up the urethra. By preventing the passage of urine, such as by suppressing the urge to urinate when the patient has a full bladder, can prevent this flushing from taking place. Additionally, a full bladder can create an environment where bacteria can dwell and thrive. If kept inside the bladder for too long, the sterile urine may begin to harbour bacteria. This in turn will cause the infection to multiply and spread. [31]

VankṣaṇaAnaha, Vinama

This means bending of the body. Bending of the body is due to pain due to fullness of the bladder that causes a retrograde pressure to the kidneys.

Alpa-AlpaMutra

Holding urine can overstretch the bladder and lead to voiding dysfunction, which is a lack of coordination between the bladder muscle and the urethra. This can result in an overactive bladder and urine leakage

Angbhanga

Holding urine causes contraction of the sphincter against an already strained bladder, the bladder wall can thicken and break down the normal one-way mechanism of urine flow from the kidneys into the bladder. This can increase the risk of infection and lead to long-term kidney and bladder disease.

In kidney disease there is low calcium levels and poorly controlled phosphorus may contribute to muscle cramping and body aches.

Ashamari

Acharya Shushruta has told about the *Samprapti* of *Ashmari* in the *Nidan Sthan* that *Vayu*, *Kapha* and *Pitta* are carried into the urinary bladder and in unison with the retained urine, give rise to the formation of stone. ^[32] So holding the urine increase the chances of urinary stones

Conclusion

Acharya Charaka has told one should follow those in the daily regimen, which maintain health as well as prevent onset of diseases. Like the lord of a city in the affairs of his city, and a charioteer in the management of his chariot, so should a wise man be ever vigilant in the caring of his own body. One should follow all the daily regimens to attain a happy and healthy life and ultimately fulfill purpose of life. The man who uses wholesome diet and behavior, who moves cautiously, who is unattached to sensual pleasures, who donates, observes equality, who is truthful, who is forbearing and who is devoted to venerable people becomes free from diseases.

Acharya Charaka has told in the Codes for following natural urges that one should not be engaged in other works while urge for the natural urges. One should pass natural urge first and then do other works. But one should not urinate on the road, in crowded (public) places and while taking food. Setting all other things aside, one should protect the body, because in its absence there will be complete absence of all the bodily entities. Intoday lifestyle, almost everyone suppressing most of the natural urges of the body considering them as unsophisticated and non-civilized behavior. But the non-suppressible urges when regularly suppressed may lead to some disorders. Holding a natural urge can create an imbalance in function of *Vata Dosha* causing related diseases. The primary objective of *Ayurveda* is preservation of health in healthy. The body reflexes are the natural protection system of the body to eradicate the toxins. Peoples should be aware of the concept of *Vegadharana* and its role in preventing disease

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