

IMPORTANCE OF *KSHWATHU VEGA* IN THE MAINTENANCE OF HEALTH

¹*Dr. Shabina Mewa Farosh, ²Dr. Rajesh Kumar Sharma and Dr. Dinesh Chandra Sharma³

¹P.G. Scholar, P.G. Department of Kriya Sharir, DSRRAU, Jodhpur.

²Associate Professor and H.O.D., P.G. Department of Kriya Sharir, DSRRAU, Jodhpur.

³Assistant Professor, P.G. Department of Kriya Sharir, DSRRAU, jodhpur.

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*Corresponding Author

Dr. Shabina Mewa Farosh

P.G. Scholar, P.G.

Department of Kriya Sharir,
DSRRAU, Jodhpur.

ABSTRACT

Many diseases which are prevalent in the present time are because of the improper life style practices. Properly fed diet, nourishes the *rasaadi* seven *dhatu*s well. and the remaining or immaterial part of it wants to come out of the body in the form of fecal, urine, When they have a tendency to experience a certain type of pressure. It should not be suppressed. Body's constant adjustment and adaptation in response to stress and change in the internal environment for maintaining an inner equilibrium called *Homeostasis*. The function of sneezing is to expel mucus containing irritants from the nasal cavity, it is involuntary action those beneficial for health. Due to prevailing modern culture

sneezing is suppressed because it is not considered good status symbol. Due to suppression of *kshwathu vega* headache weakness of sensory organs etc. problems are produced. A sneeze is one of our body's first defenses against invading bacteria. So this study aims to establish importance of *kshwathu vega* for maintainances of the health.

KEYWORDS: *Vega, Adharniya vega, Kshwathu vega, Homeostasis, Pathophysiology, Sneezing reflex, Harmful effect of vega vidharna.kshwathu.*

INTRODUCTION

The word "*vegadharan*" has two components "*vega+dharan*" *vega* means natural urge and *dharan* is suppression of natural urge. Initiation of *vega* are normal body activities through which unwanted body materials are excreted, many types of disease are generated in those who have regular habits of suppression urges over long period and not immediately.^[1]

Granthkara's describes 13 urges which should never be suppressed.^[2]

1. APAAN VAYU
2. POORISH VEGA
3. MUTRA VEGA
4. KSHWATHU VEGA
5. TRISHNA
6. KSHUDHA
7. NIDRA
8. KAAS
9. SHRAM SHWAS
10. JRAMBHA
11. ASHRU
12. CHHARDI
13. RETSAAM

Kshwathu Vega

Vitiated vata along with kapha, adulterate the shringatka marma situated in nose and comes out in form of sound with high velocity.^[3]

Agantuj Kshwathu

Incisive(Tikhsna) food, looking at the sun, irritants of nasal mucosa.^[3]

Swasthya rakhsan hetu aacharya charaka has given on *swasthya chatushka* in *suthra sthan*, in this *adharniya vega* are given. *Acharya shushrut* and *acharya vagbhatta* give a complete chapter on the *adharniya vega*. Sneezing is physiological response occurs when the respiratory epithelium that lines the nose is irritated.^[3] Irritation of this mucous membrane stimulates the endings of the trigeminal (5th) cranial nerve sending a message to the brain to activate the sneeze reflex.^[4]

Biological system^[5]	Respiratory system
Health	Beneficial
Action	Involuntary
Stimulli	Irritants of the nasalmucosa Light, cold air, snatiation, allergy, infection
Method	Expulsion of air through nose or mouth
Outcome	Removal of irritant

MATERIALS AND METHOD

Classical texts of *Ayurveda* viz. *charak samhita*, *shushrut samhita* and *astang hridaya* and their *tika*'s. Literature available on internet and various journals, and books were collected.

DISCUSSION

Detailed descriptions concerning the complication caused due to *kshwathu vegadharan* are given in the classics. This study help to preventing the habit of *kshwathu vega dharan* among healthy as well as sick people.

AIMS AND OBJECTIVE

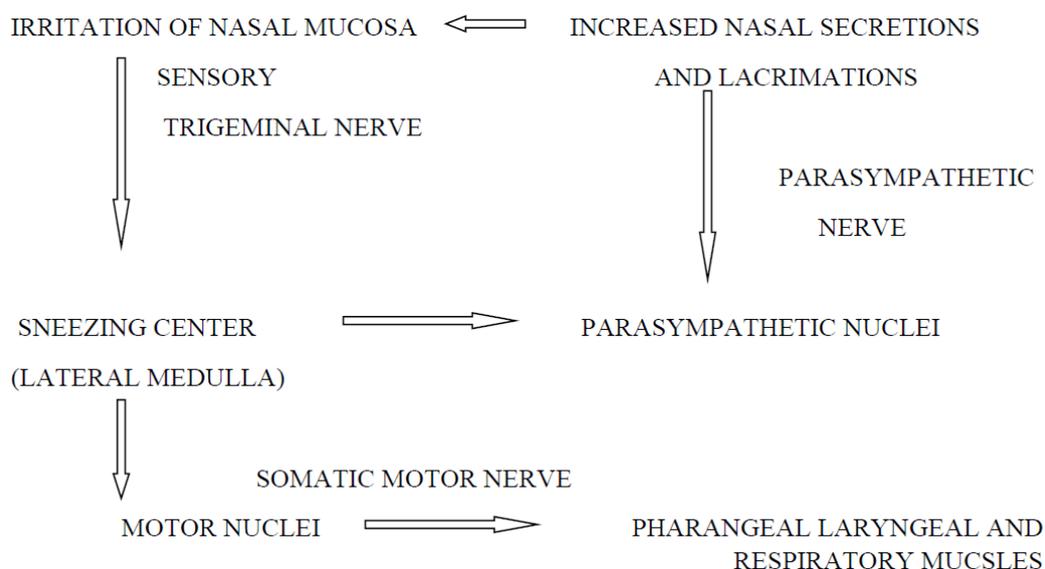
“*Swasthasya swasthya rakhsanam*” so is doing alert or saving our society to the being wrong things which can be possible due to holding *kshwathu vega*. And to analyze the effect of physically, mentally, nervous system or *dosha, dhatu* etc.

Pathophysiology^[6]

The sneezing reflex may be divided into two phases. The **first** is a **nasal** or **sensitive** phase, following stimulation of the nasal mucosa by chemical or physical irritants. Many distal branches of trigeminal nerve terminate in the facial skin transmitting tactile, pain and temperature sensations, while some branches distribute in the nasal mucosal epithelium. These branches are myelinated sensory fibers of small diameter, which terminate with receptor endings. Some of these receptor are triggered by chemical stimuli while others are sensitive to tactile and mechanical stimuli. Afferent neural stimuli are transmitted to the trigeminal ganglion via anterior ethmoidal, posterior nasal, infra orbital and ophthalmic branches of the trigeminal nerve.

Through the trigeminal ganglion the stimuli reach the sneezing center in the lateral medulla. Upon reaching a threshold, the **second phase –The efferent or respiratory phase** begins once a critical number of inspiratory and expiratory neuron has been recruited. This consist of eye closing, deep inspiration ,and then a forced expiration with initial closing of the glottis, and increasing intrapulmonary pressure. The sudden dilatation of the glottis gives rise to an explosive exit of air through the mouth and nose, washing out mucosal debris and irritants.^[6]

The estimations concerning the speed of a sneeze range between 150km/h and 1045km/h.



Kshwathu Vega Vidharna Lakhsna

According to *acharya charaka* due to the *kshwathu vega vidharna*. The following diseases are observed.^[7]

Ayurvedic terms	Probable modern diagnosis
<i>Shiro arti</i>	Headache
<i>Indriya daurbalya</i>	Weakness of sense organs
<i>Manyasthamba</i>	Neck stiffness
<i>Ardita</i>	Facial palsy
<i>Ardhavbhedhaka</i>	Hemicrania

Harmful Effect of Kshwathu Vega Vidharna

If we will control sneezing, it can increase intracranial pressure in ours head and can cause headache and in rare case blast of nerve and veins as well. It is better to do it in proper manner, by covering yours mouth with handkerchief.^[8]

Study shows plugging the nose, closing buccal cavity generated pressure up to 174 mm of hg in nose. Suppression of this causes a massive buildup of pressure in head (*shiro shula*), which leads to injuries. Burst ear drums (*indriya daurbalya*), tearing of blood vessels and damage to sinuse and in rare cases brain hemorrhage (*ardita*), ear drum reflex –nose is connected to Eustachian tube to mid ear, leads to giddiness and hear impairment.^[9]

Cracked ribs, holding a sneeze will cause injury to the diaphragm. This might conjointly cause a neck injury from an unexpected extension of neck.^[9]

CONCLUSION

According to *ayurveda*, the first line of treatment in all disease is “*Nidana parivarjanam hi chikitsa*” avoiding the cause is the treatment. Therefore all diseases those are caused by the suppression of these natural urges can be prevented simply by avoiding suppression of these *kshwathu vega*.

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