A REVIEW ARTICLE ON PHYSIOLOGICAL RESPONSE TO VEGDHARAN (HOLDING NATURAL URGES)

Dr. S. S. Sant*1 and Dr. Pooja B. Pawar*2

1H.O.D of Kriya Sharir Department, Government Ayurved College, Nanded.
2PG Scholar, Department of Kriya Sharir, Government Ayurved College, Nanded.

ABSTRACT

When body wants to throw certain things from the body it produces some natural urges called Vegas. The body itself has some expression they are silent signals or languages. Given to us conveying something. These are generated by the intelligent system of our body. Our mind should be alert and ready to catch, understand and respond to. These expressions. These expressions come in the form of natural body reflexes or urges. Ayurveda called them Vegas. One should not hold the natural urges of Vata, faces, urine, sneezing, thirst. Sleep, cough, breathing due to strain, yawning, tears, vomiting and ejaculation of semen. Much importance is given to the stoppage as well as forceful elimination of natural urges mentioned above. They should be allowed to be eliminated on their own, otherwise they lead to various diseases. Likewise these 13 Vegas shall not be created artificially when they are not impending. We have to allow their natural manifestations.

KEYWORDS = Vega, Vata, Urge.

INTRODUCTION

Human body tries to keep itself healthy.

For maintaining health body produces natural urges called Vegas.

When body wants to throw away certain things from body it produces these urges.

This is also a natural process which detoxifies body by which trying to protect itself.

These urges called as Adharniya vegas or natural impending reflexes (urges).

Which should not be hold or controlled.
The body produces 13 types of Vegas (urges) which should not be suppressed at any cost. They are mentioned below =

1) Vata (flatus)
2) Vit (faeces)
3) Mutra (urine)
4) Kshavathu (urge to sneeze)
5) Trut (urge to drink water)
6) Kshudha (hunger)
7) Nidra (urge to sleep)
8) Kasa (urge to cough)
9) Shrama (breathing due to strain)
10) Jrumbha (urge to yawn)
11) Ashru (tears)
12) Chardi (urge to vomit)
13) Retas (urge to ejaculation of semen).

Acharya vagbhat described these Vegas in Roganutpadaniya chapter in sutrasthana.

For prevention of diseases we should not hold these Vegas and follow the order of our body.

In charak samhita acharaya explained udgar (urge to burp) instead of kasa vega (urge to cough) which is explained by Acharya vagbhata.[2]

In Sushrut samhita Acharya explained these vegas as udavarta in uttartantra.[3]

AIM AND OBJECTIVES

1. To understand concept Vegdharana.
2. To highlights effects of Vegdharana.

MATERIALS AND METHODS

a) Litreture search – Review of literature regarding to Ritu collected from Brihatrayi and available commentaries on it as well as related research articles were searched from various websites.
b) Type of study- conceptual study.
REVIEW

Vata

The wind or Vayu it tends to move in 2 directions.

If wind moves upward directions it called udavarta (dry belching)
If wind moves in downward direction it called adhovata (fart).

The symptoms of forcible suppression of the urge to fart are as mentioned below=
Gulma (abdominal tumour), udavarta (upward movement of undigested food material. Ruk (pain) Udadavarta-upward movement of vayu (retrograde movement), bloat or distension of abdomen.[4]

Vata sanga- obstruction (blockage) to the smooth passage of flatus, fart.
Mutra sanga- obstruction (blockage) to the smooth passage of urine
Shakrut sanga-obstruction (blockage) to the smooth passage of stools
Drushti vadha-loss or defect of vision
Agni vadha- loss of digestive fire.
Hrud gadaaha- heart disorders are generated or upward pressure over the heart leading to its physiological disturbances in functions.

2) Pureesha vega- urge to pass faeces, urge for defecation

Effect of suppression;
Pindikodweshtana- calf muscles cramp (twisting pain in the muscles of the calf region)
Pratishyaya-running nose, nasal catarah, cold congestion
Shirorija-headache
Urdhwavayu-upward movement of vayu
Parikarto- breaking pain in parts of alimentary canal.
Hrudayasya uparodhana- feeling of tightness or compression in the chest or oppression at heart.
Mukhen vit pravitti-vomiting of faeces or feeling as if the faeces is regurgitating into the throat and mouth, foul and faecal breath

3) Mutra vega- urge to void urine,

Effects of suppression;
Angbhang –breaking pain in body.
Ashmari- urinary stones (calculi)
Basti vedana - pain in the region of the urinary bladder
Medhra vedana - pain in the penis
Vankshana vedana - pain in the groin
Poorve cha prayo rogaha - diseases mentioned in the Adhovata vega avarodha and Pureesha vega avarodha also get manifest by suppression of Mutra vega.[5]

4) Kshavathu vega = urge to sneeze reflex effect of suppression
Symptoms of forcible suppression of urge to sneeze are as below
Shiro arti - headache
Indriya dourbalya - feeling of weakness in the sense organs, weak perception by sense organs
Manya stambha - stiffness of nape of neck
Ardita - facial paralysis or facial palsy

5) Urge to Belch
The symptoms of suppression of udgara or urge to belch.
The symptoms of forcible suppression of urge for belching are as below mentioned-
Aruchi - loss of taste sensation, anorexia, aversion towards food
Kamp - Quivering
Vibhandha - constipation
Vibhandha hrudaya urasoho - feeling of stiffness (tightness) or some obstruction is there near chest and Heart.
Aadhamana - flatulence, distension of abdomen due to collection of gases, bloating.[6]

6) Kasa - cough
Hidhama - hiccup
Trishna vega - urge to drink water, thirst reflex
Effects of suppression;
Shosha - emaciation, feeling of dryness in the body
Angasad - Bodyache, weakness, unexplained debility
Badhirya - weakness of the sense of hearing.
Sammoha - loss of consciousness, delusion.
Bhrama - giddiness
Hrud gada - diseases pertaining to heart or heart disorderees.
7) *Kshudha vega*-urge to have food, hunger reflex
Effect of suppression;
Symptoms of forcible suppression;
*Angabhanga*-non specific body pains or breaking all over the body.
*Aruchi*-anorexia, aversion to food, loss of taste
*Glani*-debility or leanness.
*Karshya*-emaciation or loss of weight
*Shoola*-colic, pain in abdomen
*Bhrama*-giddiness, delusion

8) *Nidra vega*-urge to sleep
Effect of suppression;
*Moha*-delusion
*Murdha gourava*-heaviness of head
*Akshi gouravam*-heaviness of the eyes
*Alasya*-laziness, lassitude
*Jrumbha*-yawning
*Angabhanga*- pain in all parts of the body.

9) *Kasa vega*-urge to cough, cough reflex
Effect of suppression;
*Shwasa*-shortness of breath, dyspnoea, difficulty to breath
*Aruchi*-tastelessness, anorexia.
*Hrudamaya*-cardiac disorders
*Shosha*-emaciation, depletion of tissues, feeling of dryness in the body
*Hidhma*-hiccup

10) *Shrama shwasa vega*-urge to breathing on exertion
Effect of suppression;
Symptoms;
*Gulma*-abdominal tumours, distention of abdomen or bloating
*Hrud roga*-heart disorders
*Sammoha*- loss of consciousness
   Fainting
   Delusion
11) *Jrimbha vega*- urge for yawning, yawn reflex

Effects of suppression;

All the diseased conditions produced by the suppression of sneezing are produced.

12) *Ashru vega*- Suppression of tears

Symptoms;

*Pinas* – nasal catarrh
*Akshishirohruday ruja* – pain in eyes, head, heart.
*Manyastambha*– Rigidity of neck.
*Aruchi Bhrama* – Anorexia, giddiness
*Gulma*– abdominal tumours.

13) *Vaman vega*-urge to vomit,vomiting reflex, effects of suppression

Symptoms-
*Visarpa*-herpes, erysipelas
*Kotha*-skin eruptions or rashes
*Kushta*-skin diseases
*Akshi roga*-eye disorders
*Kandu*-itching, pruritus
*Pandu*-anaemia, liver disorders
*Jwara*-fever
*Kasa*-cough
*Shwasa*-shortness of breath, dyspnoea
*Hrullasa*-nausea, sense of vomiting
*Vyanga*-pigmentation on face, freckles
*Shwayathu*-inflammation, swelling, oedema

14) *Shukra vega*-urge to ejaculating semen.

Symptoms:
*Stravanam*-discharge or oozing of semen
*Guhya vedana*- pain in groin, testes
*Shwayathu*-swelling (in genital region, perineum, testes)
*Jwara*-fever
*Hrid vyatha*-uncomfortable feeling in the region of heart, cardiac distress
*Mutra vega*-obstruction to flow of urine
Vruddhi-hernia
Ashma-formation of stones in urinary passages and passages
Shandata-impotence

DISCUSSION
Acharya vagbhata described that all types of diseases are caused due to suppression of natural calls Vega.

Mutra is one among three malas i.e three forms of metabolic wastes, purisha (stool) and sweda (sweat) are other two malas.

Todays competitive world make everybody to work hard and continuously working and one of them are Bankers job, IT workers.

As the bankers, IT Workers are found major population among intellectual workers.

They repeatedly suppressing the natural calls like urine.

Urine / mutra vega one of the vega which should not be hold for long time which may affect the natural physiology of our body.

Bankers, IT workers are continuously doing sitting work. They have to concentrate every time on work.

Therefore they are not able to move from their place for natural calls also.

In geriatric population or in old age incontinence is a common part of aging but it is never normal.

Because of this old age peoples are always going for urination.

In old age because of various diseases peoples cannot move from there places and they are not able to go washrooms.

In Bankers, IT workers and old age peoples above symptoms are developed due to holding urges.

Acharya charak explained in sutrasthana chapter number seven n vegandharniyadhyaya.
Methods of gradual acquirement of wholesome and withdrawal of unwholesome habits.

CONCLUSION
All the diseases are manifested by either of the below mentioned-
Vega dharana-forcibly holding or suppressing the urges which are initiated by the body
All these vegas, when forcibly obstructed or suppressed lead to vitiation of Tridosha.
After reading the title of the chapter in which Acharya vagbhata has explained the vegas. I. e. Roganutpadaneeya can be split into two parts Rogan +Utpaadaneeya i.e those causes (Rogas) diseases.
This means to tell that, the vega dharana is responsible for all the diseases.
This leads to develops various of psycho-somatic disorders. Which might become stubborn with passage of long time. With time passage the body will be trained to consider holding urges.
The small issues would converted into disasters and the diseases will be impossible to cure.
It is about respecting the body Reflexes and expressions. We respect them and get respect in return in the form of balanced mind body health.

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