Study of effect of suppression of urge of micturition
(Mutra vegadharan)- A review study.

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Abstract-
Our body has to eliminate waste products from the body time to time. For this our body gives some signals which reminds us to remove this waste. These signals are called Natural urges or Vegas in Ayurveda. Vegas is the tendency to expel out. These Vegas should not be hold or suppressed as it can cause severe effect on our body. There are various urges explained in Ayurvedic texts like urge of urine, faeces, vata, sneezing, sleep etc. Out of which is urge of micturition which is commonly seen to be suppressed by most of individuals. The major cause of suppression or Vegdharan of urine is bad life style habits, hectic schedules, heavy working hours, travelling, unavailability of proper facilities of urination and toilets etc. Hence urine should be eliminated according to its natural urge to prevent people from various disease.

Keywords- Vegas, Micturition, Vegadharan

Introduction:
According to Ayurveda our body can function properly only if all the tridosha, saptadhatu and trimala are in equibillirium. But because of improper Ahar(food) and Vihar(lifestyle) there is vitiation of dosha, dhatu and mala which ultimately leads to disturbance of this equilibrium and formation of disease.

Ayurveda names three causes of disease Prajnaparadha, Asatmendriyarthasamyoga and Parinam. Out of which Prajnaparadha (making negligent choices) includes all those voluntary actions done against the natural laws. Vegadharan i.e suppressing our natural urges is one of them. When the body wants to throw out certain things from the body, it produces Vegas. It is also called as natural detoxification process by which the body is
kept clean and healthy. When we get this signal we have to identify and address it immediately and eliminate the waste from our body.

Vayu or Vatadosha is the main factor responsible for Vega. In Karma of Vayu it is described as Pravartan tu vega i.e impulse of vega is Vata dosha’s function that means all the actions in any form shows presence of velocity. To avoid urination or faecal elimination on experiencing an urge to do so, leads to pain in the bladder and one may develop flatus and other symptoms, respectively. Hunger and thirst, the urge to discharge body wastes and other such urges develop naturally in the body. These are the natural urges of the body. These urges are felt by all conscious people. Timely satisfaction of these urges are paramount to good health. Interfering with the natural action of the urges provokes Vata, and thereby postponing or ignoring them can lead to various kinds of ailments.

Supression of urge of micturition is one of the cause which is avoided by people many a times and it becomes the root cause of many disease.

Materials and methods:

Literature is collected from the Ayurvedic classic texts like Charak Samhita, Sushrut Samhita and Vaghbhat and Modern Textbooks of Physiology. Literature is also collected from various Articles and Journals related to Vegadharan from Internet. All the text is compiled and analayzed for the required conclusion.

Aims and Objectives:

- To study about Vegadharan and its effect on body
- To study about Supression of urge of micuration.

Vegadharan and its types

There are two types of natural urges – Dharneeya which can be avoided or suppressed and Adharneeya which are non suppressible urges.

In Ashtang Hriday and Charak, thirteen non suppressible urges are explained but there is a small difference, Acharya Charak has explained Udgar vega instead of Kasa Vega.

<table>
<thead>
<tr>
<th>Adharneeya (non-suppressible urges)</th>
<th>Dharneeya (Suppresseble urges)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mutra (Urine)</td>
<td>Lobha Greediness</td>
</tr>
<tr>
<td>Purisha (Faeces)</td>
<td>Shoka Grief</td>
</tr>
<tr>
<td>Shukra (Semen)</td>
<td>Bhaya Fear</td>
</tr>
<tr>
<td>Vata (Flatus)</td>
<td>Krodha Anger</td>
</tr>
<tr>
<td>Chhhardi (Vomitting)</td>
<td>Ahankar Ego</td>
</tr>
<tr>
<td>Kshavathu (Sneezing)</td>
<td>Nirlajjata Shamelessness</td>
</tr>
<tr>
<td>Udgar (Belching)</td>
<td>Irshya Envy</td>
</tr>
<tr>
<td>Jrimbha (Yawning)</td>
<td>Abhyasuyu Jealousy</td>
</tr>
<tr>
<td>Kshudha (Hunger)</td>
<td>Kama Passion</td>
</tr>
<tr>
<td>Trushna (Thirst)</td>
<td>Maana Pride</td>
</tr>
<tr>
<td>Ashru (Crying)</td>
<td>Mada Arrogance</td>
</tr>
<tr>
<td>Nidra (Sleep)</td>
<td>Cittodvega Anxiety</td>
</tr>
<tr>
<td>Smrasavasa ()Rapid Breathing</td>
<td>Vishada Anguish</td>
</tr>
<tr>
<td>Kasa (Cough)</td>
<td>Dainya Inferiority Complex</td>
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</table>
**Mutra Vegadharan:**

Dosha dhatu and mala are the constituents of our human body. Ayurveda recognizes two kinds of malas: Ahara mala( waste product from food) and Dhatu mala (waste from the tissues).²

Ahara mala includes faeces(purisha) , urine(mutra) and sweat( sweda) and dhatu mala includes various secretions from the nose, eyes, ears, lactic acid, carbon dioxide and other metabolites.

To study Mutra vegdharana it is important to know about mutra(urine).

Mutra is clear fluid exhibiting the dominance of Jala ad Agni Mahabhoota having a yellowish colour. It is lavana and katu in Rasa and has a typical foul smell. Mutra excretes all the excessive moisture and bodily waste formed as a result of various metabolic processes going on in our body and thereby helps to keep the body clean. It performs the important function of regulating the proportion of Apa dhatu.

**Mutravaha strotas sthan-**

There is difference in opinion about the origin of mutra according to Charak and Sushrut:

<table>
<thead>
<tr>
<th>Charak</th>
<th>Basti (Bladder), Vankshan (Groin region)⁴</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sushrut</td>
<td>Basti (Bladder), Medhra (Penile region)⁵</td>
</tr>
</tbody>
</table>

Urine formation according to Ayurveda:

Formation of Mutra is one of the important Physiological activities of human body.

Basti, Mutravaha strotas, Mutravaha Nadi, Vrikka, Mutravaha Dhaminis, mutravaha sira etc are the major body parts that play significant role in urine formation. While in modern science, urinary bladder, nephrons, kidneys, urters and urethra help in urine formation.

According to Ayurvedic literature the process of urine formation starts with the process of digestion of food. The food after digestion, in the amashay and pakvashay is divided in two parts (1) Prasada bhaga, i.e. Useful portion and (2) Kitta bhaga, i.e. excretable portion. This act of separation takes place at the unduka (iliocaecal junction). Then the liquid portion of the kitta bhaga of digested food (kleda) passes to the basti as mutra or urine after being filtered through innumerable channels.

**Role of various parts in Urine formation-**

**Vrikka-** Vrikka is co related with the Kidneys as per modern science. There are two vrikka which helps in urine formation and blood purification. According to Sushrut development of vrikka occurs from prasad bhag of Rakta and Mala. Charak has counted vrikka as matruj bhava. It helps in maintaining the fluid balance, regulating and filtering minerals from the blood, filtering waste materials from food and other toxic substances.

**Basti** – Basti is co-related with Urinary bladder according to modern science. Basti has been named as moola(basis) of mutravaha strotas by both Charak and Sushruta. It is mentioned as one of the Koshtanga and counted in matruj bhava. It is included in three marmas( trimarmas)
which include heart (hruday), urinary bladder (basti) and head (shira). Urine formed in the kidneys is stored in the urinary bladder and then carried by the urethra.

**Gavini** – There are two Gavini inside the body found both side of Basti, they receive Mutra coming from Antras and circulate it through Mutrashaya. They are compared with ureter in modern science. Urine flows down with gravity and gets collected into urinary bladder.

**Mutrapraseka** – Mutrapraseka is considered as outlet of Basti, which differ in size in male and female. The size of Mutrapraseka in female is about two Angulas while in male it is twelve Angulas. The function of Mutrapraseka in male is to carry Mutra as well as Shukra and in female it carries Mutra. Mutrapraseka can be correlated with urethra.

**Mutravaha Naadi**-

Mutravaha naadi are situated in between the Amashaya, Pakwashaya and Basti according to Acharya Sushruta. Their function is Mutra Nishyandana and carry mutra from Pakvashaya to Basti in normal condition of relaxation.

**Mutravaha Dhamanis**-

They are of three types total 30 in number. Adhogami Dhamani move downwards and are 10 on number and transport mutra towards mutra bastito perform function of Dharan and Yapan of mutra.

**Mutravaha Siras**- These are minute channels carrying mutra in basti. The Siras are openings in the lateral side of the Basti and fill Basti with urine by the continuous process of Nishyandana.

**Role of Doshas in the process of micturition:**

**Vaat dosh** plays an important role in the process of micturition. Saman vaayu helps in the process of Digestion and assimilation. Hence saman vayu plays an important role for micturition process.

Apan vayu is responsible for process of excretion of urine, flatus and faeces.

**Pitta dosha** helps in digestion of food and metabolic activity by dividing the food into saar i.e products to be assimilated in body and kitta bhag i.e products to be eliminated from the body.

**Muravaha Strotas dushti nidan** – 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/organisms.

**Muravaha Strotas Dushti Lakshana**- 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.

**Physiology of Micturition:**

It is a process by which the urinary bladder empties the urine when it becomes filled.

This involves two main steps – • First Bladder fills progressively until the tension in its walls rises above a threshold level.
This causes 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 be inhibited or facilitated by canters in the cerebral cortex or brain stem.

Micturition Reflex- It is stretch reflex initiated by sensory stretch receptors in the bladder wall. 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 the way of these same nerves. Thus the micturition reflex is a single complete cycle of

- Progressive and rapid increase of pressure.
- Period of sustained pressure.
- Return of the pressure to the basal tone of the bladder.

Once the micturition reflex becomes powerful enough, it causes another reflex which passes through the pudendal nerves to the exterior sphincter to inhibit it. If this inhibition is stronger than the voluntary constrictor signals to the external sphincter urination shall be sent. If not urination will not occur until the bladder fills still further and the micturition reflex becomes more powerful.

**Study of brain activity involved in suppression on Micturition**

Recent studies on mice shows that significant brain activity associated with an increased urge to void was found in the insular cortex, frontal opercula, supplementary motor area (SMA), cingulate motor area (CMA), right posterior parietal cortex, left prefrontal cortex and cerebellum. Trends toward activation were detected in the thalamus, periaqueductal gray matter and ventral pons. Suppression of the urge to void significantly activated the left superior frontal lobe. The SMA and CMA were active during voluntary rhythmic contractions of pelvic floor muscles. Sensation intensity of the desire to void can be influenced 72 intentionally. Fronto-parietal cortical areas and the SMA/CMA seem to be involved in this process.

**Effect of Vegavidharna (Urine Withholding) on Neurohumors.** After distension of urinary bladder caused by suppression of urine urge, levels of some neuro-humours, such as catecholamines, serotonin (5-HT) and acetylcholine in blood and urine increases. The maximum increase from control level is at first hour followed by a decline in response, towards normalcy in later hours. This is simply an indication of adaptation mechanism as receptors of urinary bladder get adapted to the situation.

**Effect of vegdharan (Urine Withholding) in the aetiology of Psychosomatic diseases:**

A study investigated the link between vegavidhara and its impact on psychosomatic diseases, which are physical diseases thought to be triggered by mental factors such as stress and anxiety. There was a significant increase in all of the following neurohumoral parameters after voluntary maximal retention of urine: blood pressure, pulse rate, respiration rate, plasma
catecholamine, plasma serotonin, and urinary catecholamine, and urinary 5-HIAA.

An increase in blood pressure and catecholamine indicates stress. Any sort of stress resulting in catecholamine secretion in humans is primarily because of sympathetic nervous system stimulation. A rise in pulse rate and respiration rate could be explained based on tachycardia caused by stress. An upsurge of serotonin could be interpreted as a nonspecific response to stressful situation. This study quantified stress, as expressed in terms of physiological and biochemical parameters. By voluntarily holding urine, there was a significant increase in neurohumors which creates stress disorders including cardiovascular disease, bronchial asthma, and peptic ulcer. It was concluded that holding urine causes stress, weakens the vata dosha and, therefore, causes psychosomatic diseases. This also reinforces the ancient Ayurvedic concept of the detrimental effects of adharniya vegas and vega-vidharan on the human body, such as the practice of holding urine for a long time.

From modern literature review we can conclude that modern science does not have the concept of forceful suppression of micturition as a cause of disease. It is purely an Ayurveda concept.

**Symptoms of mutra veg dharan**

Forcibly suppression of urine causes following symptoms:

1. Angabhanga- breaking pain in all the body parts
2. Ahmari- Urinary Calculi
3. Basti vedana- Pain in urinary bladder
4. Medhra vedana- Pain in penile region
5. Vankshana vedana- Pain in groin region
6. Poorva cha prayoga rogaha – Disease mentioned in adhovata veg dharan and purish veg dharan also manifest in suppression of urine.

**Treatment/ Management in Mutra vegdharan**

- Varti- Rectal or urethral suppositories
- Abhyanga- abhyanga arund the pubic area, pelvic region and around the genitals.
- Avgaha- sitz bath
- Swedana
- Basti karma
- Vid bhedi annapana

**Discussion:**

The causes of suppression of micturition in today’s modern lifestyle are mainly due to busy schedule of people nowadays, they are so busy in work that they forget to attend their natural urges.

In Public places due to hygiene concerns people avoid to go to toilets. Most of the toilets are in poor hygienic conditions.

Travelling for long distance also a major cause of suppression of urge of urine due to lack of facilities in public transport like trains and buses. Some of the people avoid going for micturition also due to embarrassment.

These causes of suppression of urine ultimately disturbs our body mechanism and is root cause for various disease.
Conclusion: -

According to Ayurveda, the first line of treatment in all type of diseases is “Nidaana parivarjanam hi Chikitsa” means avoiding the cause is the treatment. Hence by avoiding supression of urine, the disease caused due to it can be avoided.

Ayurveda offers many solutions to reduce an aggravation in the urinary system and focuses on the root cause of an imbalance. Ayurveda recognizes the importance of this system, promotes ongoing care and the option of rejuvenates tonics to ensure strength and vitality in the urinary system over time.8

The remote control of our health is in our hands. All you need to do is to use it skillfully.

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