

THE PATHOPHYSIOLOGY OF ASHRU VEGA AVRODH IN HRIDAY ROGA W.S.R TO STRESS-INDUCED HEART DISEASE

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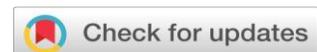
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ABSTRACT

Numerous metabolic disorders have emerged as a result of significant lifestyle changes over the years. Heart disease brought on by stress has always been a serious global health concern. Unhealthy Lifestyle (*Apathya Vihar*) and Stress are the two unavoidable risk factors for heart disease. *Ayurveda* considers the urges (*Adharniya vega*) as a cause of many diseases. *Ashru vega Dharan* for a longer time leads to diseases related to the heart. Although in the *Ayurvedic* classics, none of the *Acharyas* have given any clear description regarding the formation of *Ashru* and its *Vegaavrodh*. The lack of data drives the need to define the concept of *Ashruvega avrodh* in terms of fundamental *Ayurvedic* principles.

Keywords: *Adharniya vega, Dharniya vega, Netra, Ashru, Vegaavrodh*

INTRODUCTION

In *Ayurveda*, the equilibrium of *Dosha, Dhatu*, and *Mala* in the body is considered *Swasthavastha*, and impairment in it leads to diseases related to all the *Srotas*. Also, according to *Acharya Sushruta*, a

healthy condition includes a pleasant state of mind (*mana*) and spirit (*atma*) in addition to the absence of disease¹. Humans frequently communicate their emotions through their inherent natural body reflexes

or urges. In *Ayurvedic* classics, these urges are termed *Vegas*². These *Vegas* are further divided into two categories- those that can be suppressed (*Dharniya Vegas*) and those that cannot be suppressed (*Aadharniya Vegas*). And as the body's physiological functions are linked to natural urges, suppressing those urges results in pathological conditions. *Dharniya vega* includes 13 components such as *mutre, purish, shukra, apan vayu, shavthu, chardi, udagar, jrimba, shukra, pipasa, ashru, nidra* and *shramjanya swasa*³. "*Vegaavrodh*" is a combination of two words '*Vega*' and '*avrodh*' which means suppression of natural urges. The root cause of many diseases lies in the *Vegaavrodh* of *Dharniya Vegas*. *Ashru vega* means the tears reflex that secretes in response to psychological stimuli. Strong internal emotions such as sorrow, love, pleasure, laughing, or yawning may cause the secretion of tears from the eyes. In response to a background of stimuli to the cornea and retina, it is produced by the main lacrimal gland. The parasympathetic fibers of the 7th cranial nerve regulate the secretion of tears⁴. According to *Acharya Charak*, the suppression of *Ashru* in the long-term results in the *Hridye rog, Akshi rog, Pratishtyay*, and *Aruchi*⁵. Although there is no reference mentioned in the *Ayurvedic* classics related to the origin of *Ashru* and the pathogenesis of the *Hridye rog* caused by habitual *Avrodh* of it for a long term. *Dosha* defines the physiological activities of the body and movements in the body are governed by *Vata*. The human body continually adjusts to both internal and external stresses. At times of stress, the sympathetic nervous system is stimulated and causes a cascade of hormonal and physiological responses. The adrenal gland then releases catecholamines like epinephrine hormone⁶. The body's stress hormone cortisol on stress raises the blood pressure, blood cholesterol, triglyceride, and glucose in the blood. Moreover, when an anxious body puts extra strain on the heart and in response to it heart rate and blood pressure increase and heart rate variability decreases. The heart and vascular system are adversely affected by both physical and emotional stress. Stress hormones (catecholamines including epinephrine) have damag-

ing effects if the heart is exposed to increased catecholamines levels for a longer time. Increased oxygen demand on the body, spasms of coronary blood vessels, and electrical instability in the heart's conduction system all are results of stress.

METHODS- As a source, various *Ayurvedic* classics like *Charak Samhita, Susurut Samhita*, and modern literature were consulted. In addition to this, various peer-reviewed research journals and published research papers have been studied.

RESULT- *Vata* holds up the organs and normal functioning of the body. The normal *Vata* moving in the body performs the function by making gross and subtle channels. Vitiating of *Vata* in the body results in the various *Vegaavrodh* in the body such as *Ashruvegarodh*, which over time leads to heart disorders.

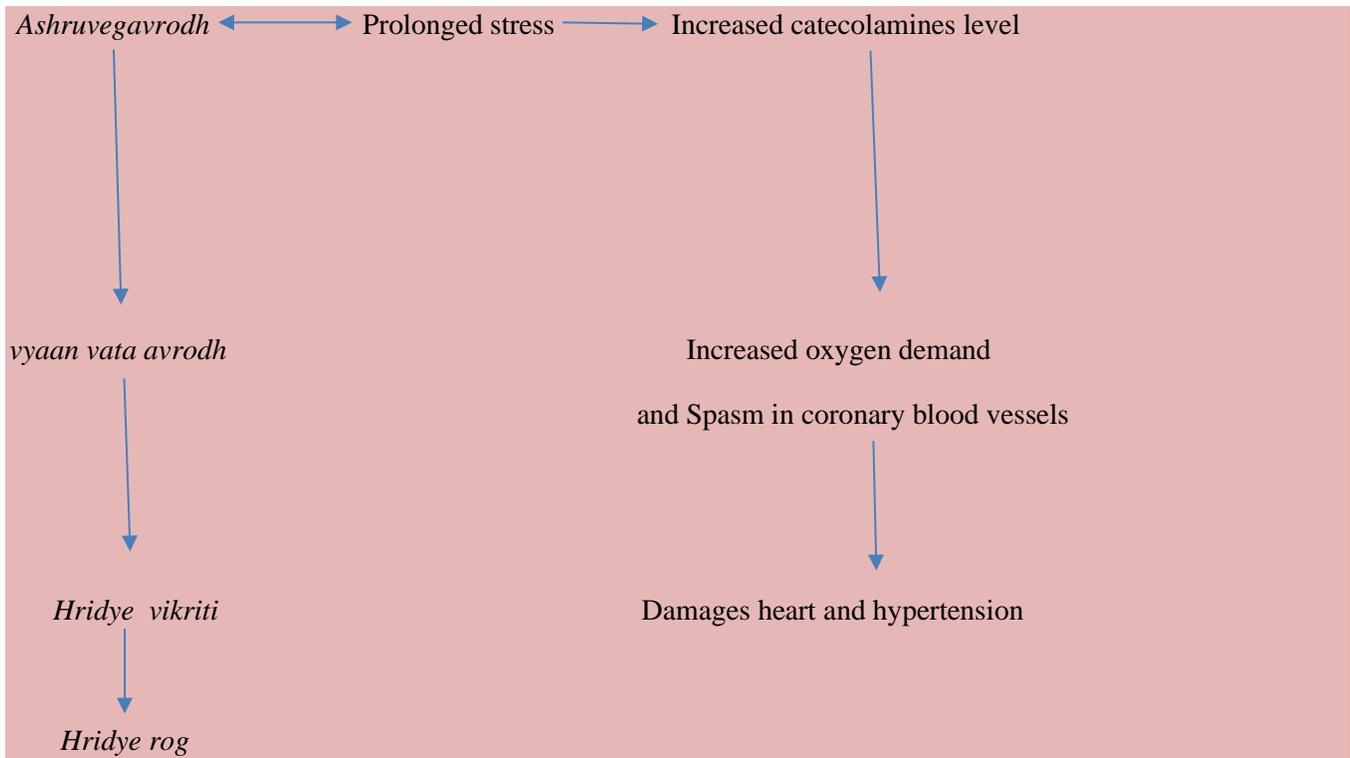
DISCUSSION

Vyaana Vayu is responsible for controlling all the dynamic activities. It originates from the *Hridye* and performs the unique function of *prasarana* (expansion) and *akunchana* (contraction)⁷. The movement of metabolites is under the regulation of *Vata*. If tears are willfully withheld, *vyaana vayu's* function will be altered, leading to severe morbid conditions of *Hridye* such as stress-induced CVDs. It can be interpreted in the following two ways-

1. *Ashru* possesses *kapha*-like properties and lubricates the eyes. As *Ashru* is watery, it may be postulated that *Ashru* is derived from *Rasa dhatu*. Additionally, it performs a similar function in the eye as *Ras dhatu* does in the body. It restores wear and tear and provides nutrition to the outer tunics. With the aid of *Rasavaha Srotas*, the nutrient is transported throughout the body via the *Rasa samvahan* (circulation) process. According to *Ayurvedic* classics, the *moola* of *Rasavaha srotas* is *Hridye* and *Dhimaya*⁸. The habitual *vegaavrodh* of *Ashru* in the long term disturbs the normal functioning of *Rasavaha srotas* creating a negative impact on the *Hridye* and *Dhamni*, resulting in the *Hridye rog*.
2. *Hridye* is considered a seat of *Vyana vata*⁹, *Sadhak pitta*¹⁰, *Avlambaka kapha*, *Mana*, and *Ojas* (*Pa-*

ra Ojas)¹¹ and is connected to all of the body's cells and tissue. *Hridya* is adversely affected by any disruption in any one of them. One of the *karmas* of *mana* is "*indriabhigraha*" which refers to controlling the normal functioning of all the sense organs, especially the eye (*chakshuindriya*)¹². The conjunctiva is kept moist and shielded from bacterial infection by the hypertonic nature of tears. Continuous resistance to the urge and the temptation to cry under the impact of anxiety, grief, and other emotions puts strain on the eyes, which over time causes the diseases associated with *hridya* such as stress-induced CVDs. According to the *Acharya sharander*, the components such as *Pitta*, *Kapha*, and *Mala* are '*Pangu*' and *Vata* is responsible for providing *gati* to them¹³.

Vata in *sutre sthana* has also been referred to as "*niyanta praneta tu manasa*" which means *Vata* controls and promotes the activities *Mana's* activities¹⁴. *Ashru* (tear reflex) being a communicator of the body's emotions and crying releases oxytocin and endogenous opioids which eases both physical and emotional pain. Suppression of tears has a direct impact on heart disease. *Ashru* is facilitated by *udaana vayu* with help of *vyaana vayu*¹⁵. Suppression of tears that are influenced by emotions due to anxiety, and sorrow is the causative factor for vitiation of *rasdhatu* (nourishing metabolites) and thereby disrupting *vyaana vayu* in the *Hridye*, resulting in *Hridye rog* on long term.



CONCLUSION

As *Ashru vegavrodh* is described in *navegandharyet adhyaya* i.e *vegas* or urges that should not be withheld in our body. In *Ayurvedic* classics, the treatment of *Ashruveg avrodh* includes *swapan* (sleep inducing agents), *madya* (mind calming agents) and *priya ka-*

tha (behavioural therapy). It also includes physical therapies and offers the necessary support to help people unwind and recover from prolonged stress. Crying is an important safety valve, largely because keeping difficult feelings inside i.e repressive coping can be bad for our health¹⁶. Studies have linked repressive coping with a less resilient immune system,

cardiovascular disease, and hypertension, as well as with mental health condition including stress, anxiety, and depression¹⁷. We can conclude from the review that *Vegavrodh* of *Ashru* causes stress-induced heart disease over the long run. Further clinical research is suggested in order to validate the intended conceptual theory.

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