

THE SIGNIFICANCE OF DHARANIYA VEGA IN MANASIKA SWASTHYA – A REVIEW

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ABSTRACT

Ayurveda always emphasize the importance of health as a whole in terms of both *Shareerika* and *Manasika Swasthya*. *Acharya Sushrut* clearly defines health as balanced state of *Dosa*, *Agni*, *Dhatu*, *Mala* and *Prasannata of Indriya* and *Manas*. In the present era, there are many causes for the impairment in *Manasika Swasthya*. Among that not controlling the occurrence of *Dharaniya Vega* has a key role. These *Vegas* can be controlled by gaining control over the sense organs there by one can attain *Manasika Swasthya*. In the present article an attempt is been made to understand the concept of *Dharaniya Vega* as a modality in the maintenance of *Manasika Swasthya*.

KEYWORDS: *Dharaniya vega*, *Manasika Swasthya*.**INTRODUCTION**

The main aim of *Ayurveda* is “*Swasthasya Swastha Rakshanam*”. To follow this *Acharyas* mentioned many principles like *Dinacharya*, *Ritucharya*, *Sadvritta*, *Concept of Vega* and so on. In relation with *Manasika Swasthya Dharaniya Vega* aids an effective role. According to a community based epidemiological study conducted by the WHO, prevalence rates of mental disorders in people range from 12.2% to 48.6% across their lifetime.^[1] So, it is the high time to take care of one’s mental health.

Vegas are natural urges that are classified into *Adharaniya* and *Dharaniya vega*. “*Na Vegan Dharayeth Dhimaan Jaatan ...*”^[2] means the *Vega* which is already occurred in the body should not be suppressed and it is known as *Adharaniya Vega*. “*Dharayethu Sadha Vegaan Ethishe Pretya Cheha Cha*”^[3] means the person who wants *Hita* in *Iha* and *Paraloka* should always control the *Vega* at the stage of occurrence itself and it is known as *Dharaniya Vega*. *Dharaniya Vegas* mentioned in the *Ayurvedic* classics are as follows – *Lobha* (greed), *Shoka*(grief), *Bhaya*(fear), *Krodha*(anger), *Maana* (self-admiration), *Nirlajja*(shamelessness), *Ershya* (envy), *Atiraga* (too much of attachment) and *Abhidhya* (malice).

Lobha is “*Vishaye Anuchitha Prarthana*”^[4] - greed or desire to acquire more than a need. *Lobha* is intense and

selfish desire for something especially wealth, power or food.

Shoka is “*Putradhibhi Viyoga Dainyam*”^[4] - grief or sadness due to loss of dear ones.

Bhaya is “*Apakaraka Anusandhanajam Dainyam*”^[4] - fear of facing harmful things.

Krodha is “*Pradevsho Yena Prajwalitham Iva Atmanam Manyate*”^[4] - prepare ones to harm others.

Maana is “*Sat Asat Gunaadhya Aropena Atmani Utkarsha Pratyayah*”^[4] - it means self-esteem or feeling of superiority.

Nirlajja is “*Jigupsitha Gopanaeichha*”^[4] - desire for things that one is not able to achieve.

Ershya is “*Samane Dravyae Parasambandha Pratishedha Echha Ershya*”^[4] - desire for the things belonging to others.

Atiraga is “*Uchita Eva Vishaye Punah Punah Pravartana Eccha*”^[4] - too much of attachment.

Abhidhya is “*Manasa Para Abhidroha Chinthanam*”^[4] - planning in manas to cause agony to others.

MATERIALS AND METHODS

The literature search was done from the database like PubMed and MEDLINE and classical texts like *Charaka Samhita*, *Sushruta Samhita*, *Astanga Hridaya* and *Astanga Samgraha*. Review of peer reviewed original research articles were done. Articles were selected using the search terms “*Dharaniya Vega*” and “*Manasika Swasthya*”. Articles were screened by reading titles and abstracts and were initially excluded if they did not refer to *Dharaniya Vega*.

DISCUSSION

In the present competitive world due to increased professional and personal stress, individuals are more prone to mental ailments than physical disorder. As human is a social animal he should be physically and mentally devoid of affliction to maintain a good relationship within himself and with other individual in the society. To attain this one can, adhere to the practice of *Dharaniya Vega*. The main abode of *Dharaniya Vega* is *Manas*. *Manas* is responsible for the perception of knowledge. The main function of *manas* is *Indriyabigraha* (control of sense organs) and *Svasya Nigraha* (self-restraint). With these functions of *manas* one can get control over the occurrence of *Dharaniya Vega*.

All these *Dharaniya Vegas* classified under *Manasika Vyadhi* by *Acharya Sushruta*.^[5] By this it is clear that *Dharaniya Vega*, if not controlled at the stage of inception act as a *Nidana* for *Manasika Vyadhi*. From the above knowledge *Dharaniya Vegas* can be interpret into two ways, one is evitable urges like *Lobha*, *Maana*, *Nirlajja*, *Ershya*, *Atiraga* and *Abhidhya*. Second one is inevitable urges like *Shoka*, *Bhaya* and *Krodha*. These are the urges that occur frequently in human life. But it is quite important to know that at what stage these *Vegas* will hamper the *Manasika Swasthya*.

Too much of expression and too much of suppressing of *Lobhadhi Vegas* will lead to disease state. *Acharya Charaka* mentioned “*Na Shokamanuvaset*”^[6] means one should not be under continued grief. Grief impacts individual emotionally and physically. The intensity of grief can lead to a symptom known as Grief brain. Grief can rewire brain in a way that worsens memory, cognition and concentration. One might feel forgetful or unable to make good decisions and also difficult to speak or express oneself. These effects are known as Grief brain.^[7] Prolong grief can push the body into a state of chronic stress that effects the brain and lead to release of fight or flight hormones, increase in heart rate and blood flows to the emotional and fear-based part of brain instead of the higher thinking regions. It also hampers prefrontal cortex, an area of the brain involved in decision making.^[7] Prolonged grief disorder was formally included in the 11th revision of ICD.^[8]

One of the frequently experienced human emotions is Anger. Anger causes many physical and mental changes

in the body. The physical changes include increase in heart rate, blood pressure, blood sugar level and increase in the production of adrenalin. At the same time, it also effects the mental health by changing the way one think. When anger gets in the way of rational thinking one may give way to act aggressively.

Emotions are the natural aspect of human experience, influencing one's thought, behaviour and over all wellbeing. Many individuals suppress their emotions due to social norms, personal beliefs or a desire to appear strong and composed. But this affects individual mental health like increases stress level, diminish emotional awareness and escalate negative emotions.

To avoid all these consequences and the occurrence of *Lobhadhi Vegas* in *manas* one should inculcate the attribute of *Jitendriya*. According to *Acharya Vagbhatta Jitendriya* means one who has kept his *Chakshuradhi Indriya* and *manas* under control.^[9] According to *Chakrapani* - “*Jitendriyamityanena Cha Rogahetu Pragnyaparadha Asatmendriyartham Varjanam*” means the person devoid of *Rogahetus* like *Pragnaparadha* and *Asatmendriyartham samyoga*.^[9] To mend mind and control over the *Lobhadhi Vega* one shall adhere to the following practices like:

Nitya Hita Ahara Sevana^[10] – “*Tatra Yadhahaarajatam Samaandhatuna Anuvartayati Vishamanshchcha Samikaroti Tat Samasato Hitam*” one should always consume *Hita Ahara* that nourishes the *dhatu*s in the healthy condition and keeps the *Vishama Dhatus* in equilibrium state.^[11] *Hitaahara* can be taken as *Nitya Sevaniya Ahara* like *Shastikashali*, *Mudga*, *Amalaki*, *Paya*, *Sarpi*, *Saindhava lavana*, *Antrariksha jala*. All these *ahara dravya* have the similar qualities of *Satvika Ahara* like *Singdha*, *Satvavardhana*, *Bala* and *Ayurvedhana*, *Hridhya*. *Satvika*, *Rajasika* and *Tamasika Ahara* has a positive impact on initiation of the *Lobhadhi vegas* in *manas*. *Ahara* which is predominant of *Katu*, *Amla*, *Lavana* and *Atitikshna*, *Usha*, *Ruksha*, *Vidahi* will increase the *rajasika guna* in the body. Similarly, *Yatayamam* (stale food), *Gatarasam*, *Puti*, *Paryushita Ahara* will increase *tamasika guna*.^[12] Acc to *Chandogya Upanishad* “*Ahara Shuddhow Sattva Shuddhihi...*” Means from purity of food comes purity of mind. So, one should take *Satvika Ahara* to maintain *Manasika Swasthya* and in turn to get control over *Manasika Vega*.

Nitya Hita Vihara Sevana^[10] – like following *Dinacharya*, *Ritucharya* and *Sadvritta palana*. In *Dinacharya* procedures undergoing *Abhyanga* can increase the release of endorphins such as serotonin and dopamine. An increase in levels of endorphins makes an individual to feel positive, enthusiastic and relaxed.^[13] Regular practice of Exercise not only has a positive impact on physical health but also increase one's self esteem. Psychologists have mentioned that having a strong sense of self-esteem is one of the attributes of mentally healthy person.^[14] Self-esteem is nothing but

how one feels about one self and how one perceives one's self worth. It is a key indicator of one's mental well-being.^[15]

Samikshakari Vishahesvasaktaha^[10] – One have to think thoroughly before taking any action. One shall not concentrate on *Shabdhati Vishayas* and devoid of greed.

Datasamaha Satyapara^[10] – one should help needy, one shall have equal compassion to all the living beings and always speak truth. Studied have shown that helping others can decrease cortisol, while increasing oxytocin, related to positive social interactions. These factors improve mental well-being.^[16]

Kshamavan^[10] – one shall have the quality of forgiving and kind.

Aptopasevi^[10] – one shall serve or have the company of good people. In the *lakshana* of *Apta Acharya* mentioned “*Rajo Tamobhyaam Nirmuktaha*” – devoid of *Rajas* and *Tamo guna*, “*Raga Dwesha Vivarjitaha*” – devoid of emotional highs like attachment and hatredness. The person who follows and serves *Aptas* will also attain these qualities. There by one shall have control over mind.

CONCLUSION

Dharaniya Vega is one of the vital components in the maintenance of *Manasika Swasthya*. It is natural to experience *Dharaniya Vega* as a human but it is important to acknowledge and process the emotions in a healthy manner. By doing so one can lead balanced and fulfilling life. The WHO definition envisages three specific dimensions of health namely physical, mental and social.^[17] Focusing on mental health, it is the balanced development of the individual's personality and emotional attitudes which enable one to live harmoniously with his fellow men.^[18] Mental health plays a vital role in overall quality of life. A good mental health state can positively influence the person in all aspects. In *Agni Purana* it is rightly quoted that “*Prag Eva Pratikurvanti Rogebhyo Sukakaamibhihe*” means prevention is better than cure. To accomplish this one should follow the above-mentioned practices and combat out of mental ailments.

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