

## Conceptual study on the Dharaneeya vegas – An Ayurvedic and psychological perspective

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### ABSTRACT

In order to live a balanced, stable, and healthy life, Ayurveda places a high value on one's bodily and mental well-being. The idea of Dharaneeya vegas is discussed in Ayurvedic texts as a way to preserve health. These are the emotions or mental impulses that need to be deliberately controlled. When these mental impulses are not well controlled, it results in a variety of psychosomatic and psychological issues. Classical Ayurvedic scriptures discuss Manasika Vegas such as Lobha (greed), Shoka (grief), Bhaya (fear), Krodha (anger), Maana (vanity), Nirlajjata (shamelessness), Ershya (jealousy), Atiraga (extreme attachment), and Abhidhya (malice). Modern psychology and neurobiology recognise the significant impact of emotions on mental and physical health through neurotransmitters, stress hormones, and behavioural responses. This article describes Dharaneeya vega and compares it to contemporary physiological and psychological perspectives. This study demonstrates how self-control, appropriate emotional expression, and emotional cues can maintain overall health.

**Keywords:** Dharaneeya vegas, Ayurveda, Emotional regulation, Manasika vegas, Mental health, Psychology.

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### Introduction

The traditional medical system is Ayurveda <sup>1</sup>. According to the World Health Organization, Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity <sup>2</sup>. According to Sushruta <sup>3</sup> Health is a pleasant state of Atma, Indriya, and Manas combined with a balanced state of Dosha, Dhatu, Agni, and waste removal. Acharyas have explained many concepts, including Dinacharya, Ritucharya, Sadvritta, and Achara Rasayana <sup>1,4</sup>. in order to achieve a healthy existence. The idea of Vega is one of them. The main idea outlined in Ayurveda to prevent both bodily and mental illnesses is vegas. Rogaan anutpaadaneeya adhaya describes vegas as those that prevent the manifestation of illness.

According to fundamental Ayurvedic concepts, hetu is crucial to the pathophysiology of illness. Rogas is caused by the hetus like Asathmendriyarthasamyoga, Prajnaparada, and Kala <sup>5</sup>. Proper samyoga between indriya, Artha and atma is necessary. Impaired perception is caused by a breakdown in the connection between indriya, arta, and atma. This condition is known as prajnaparada

<sup>5,6</sup>. There are two sorts of diseases: sharirika and Manasika vyadhis <sup>5,7</sup>. Sharira and Manas are related entities. Dharaneeya vega and Adharaneeya vega<sup>5</sup> are the two types of vegas. Aharaneeya Vega's dharana and Dharaneeya Vega's adharana fall under Prajnaparada <sup>5,6</sup>. Sharirika vyadhi results from dharana of adharaneeya vega, while manasika vyadhi results from adharana of dharaneeya vegas. A person is considered healthy if both their sharira and manas are in good condition. Manasika vyadhi can develop from sharirika vyadhi, and vice versa. Chakrapani has quoted four possibilities how sharirika vyadhi and manasika vyadhi are interconnected <sup>6</sup>.

1. Sharirika vyadhi causing another sharirika vyadhi
2. Manasika vyadhi causing another manasika vyadhi
3. Sharirika vyadhi causing manasika vyadhi
4. Manasika vyadhi causing sharirika vyadhi

In relation with psychological well-being, dharaneeya vega has an important role. Dharaneeya vega must be properly addressed and controlled in order to achieve mental and social welfare.

Something that requires proper regulation or control is referred to as Dharaneeya. However, control does not equate to suppression. If it is not properly controlled or regulated, it can cause tridosha prakopa and a variety of psychosomatic disorders. The psychosomatic axis is impacted by which it leads to stress-related illnesses like peptic ulcers and hypertension. However, adharaneeya vegas does not need to be controlled and must be treated promptly without repression. Dharaneeya vegas must be appropriately controlled and observed. Dharaneeya vegas can be seen in two ways: evitable urges and inevitable urges. Shoka, Bhaya, and Krodha can be regarded as inescapable impulses, while Lobha, Maana, Nirlajja, Ershya, Atiraga, and Abhidhya can be regarded as avoidable urges. These cravings are common in daily life, and it is crucial to recognise when they are detrimental to mental health. According to a WHO community-based epidemiological study, the lifetime prevalence of mental diseases ranges from 12.2% to 48.6%<sup>8</sup>. Therefore, this is the ideal moment to properly take care of one's mental health. Understanding the concept of dharaneeya vegas is very helpful for improving both physical and mental wellness. According to Sushruta, all dharaneeya vegas fall under the category of manasika vyadhi. According to Ayurveda, unchecked mental impulses lead to an imbalance between Rajas and Tamas, which has an impact on one's physical and mental well-being. Inadequate regulation will vitiate all doshas, particularly vata, which will then vitiate trigunas. Mental and physical functions are vitiated by the impaired tridoshas and trigunas. Numerous psychosomatic disorders develop as a result. They may hurt ourselves and the individuals surrounding us in the family, relation society. Manovegas have detrimental effects on nearly every body system and can sometimes endanger a person's life. It is advised to control mental impulses for these reasons.

### Classification of Vegas

Vegas are broadly classified into two categories. They are Dharaneeya vega and Adharaneeya vega<sup>9</sup>.

#### 1. Adharaneeya Vega (Non-suppressible urges)

According to Charaka, thirteen urges should never be suppressed<sup>9</sup>. They include:

- Adhovata
- Mutra
- Pureesha
- Udgara
- Kshavathu
- Pipasa
- Kshuda
- Nidra
- Shrama Shwasa
- Jrumbha
- Ashru

- Chardi
- Shukra

Acharya Vagbhata additionally included *Kasa* in this list.<sup>10</sup>

Suppression of these urges may result in various somatic disorders<sup>9,10</sup>

#### 2. Dharaneeya Vega (Suppressible urges)<sup>11,12</sup>

"*Dharayethu Sadha Vegaan Ethishe Pretya Cheha Cha*"<sup>11,12</sup> means that a person who wants to be happy both here on Earth and in the afterlife should manage these desires when they arise.

**These are classified into**

1. Kayika Vegas
  2. Vachika Vegas
  3. Manasika Vegas
1. **Kayika Vegas**
    - Para stree sambhoga
    - Steya
    - Himsa
  2. **Vachika Vegas**
    - Parushya
    - Atimatrasya Suchaka
    - Anrutsya
    - Vakya Akalyuktasya
  3. **Manasika Vegas**
    - Lobha (Greed)
    - Shoka (Grief)
    - Bhaya (Fear)
    - Krodha (Anger)
    - Maana (Vanity)
    - Nirlajjata (Shamelessness)
    - Ershya (Jealousy)
    - Atiraga (Excessive attachment)
    - Abhidhya (Malice)

### Materials and Methods

The present review was conducted using classical Ayurvedic texts including *Charaka Samhita*, *Ashtanga Hridaya*, and *Ashtanga Sangraha*. Relevant modern literature was collected from databases such as PubMed and MEDLINE. Peer-reviewed research articles related to psychology, neurobiology, stress physiology, and psychosomatic disorders were reviewed and correlated with Ayurvedic concepts.

### Dharaneeya Vega and Modern Psychological Correlation

#### Kayika Vegas

- Para Stree Sambhoga – Illicit or inappropriate sexual conduct
- Steya – Stealing or taking others possessions unlawfully
- Himsa – Physical violence or causing harm to living beings

#### Vachika Vegas

- Parushya – Speaking harsh, abusive, or offensive words
- Atimatrasya Suchaka – Backbiting or unnecessary disclosure of others' faults

- Anrutsya – Speaking lies or falsehood
- Vakya Akalyuktasya – Untimely, irrelevant, or improper speech

#### **Manasika vegas**

##### **Lobha (Greed)**

Chakrapani quotes *Lobha* as “*Vishaye Anuchitha Prarthana*,” meaning inappropriate desire toward worldly objects. Greed is characterized by excessive desire for wealth, power, status, or possessions beyond necessity.

Modern neuroscience associate greed with dopamine-mediated reward pathways. Increased dopamine activity enhances pleasure, craving, and compulsive reward-seeking behaviour<sup>13</sup>. Greed-related traits are often associated with conditions such as substance addiction, behavioural addiction, narcissistic personality disorder (NPD), antisocial personality disorder (ASPD), and Obsessive-Compulsive Personality Disorder (OCPD)<sup>14</sup>.

##### **Shoka (Grief)**

Shoka is defined by Chakrapani as “*Putradhibhi Viyoga Dainyam*,” which refers to the grief that results from being apart from loved ones.

The hypothalamic-pituitary-adrenal (HPA) axis is triggered by complicated grieving, which raises cortisol secretion<sup>15</sup>. Immunity, metabolism, memory, sleep, and emotional stability may all be adversely affected by long-term cortisol increase<sup>16</sup>. Additionally, sadness, exhaustion, digestive issues, and hormonal imbalances may be exacerbated by chronic grief.

##### **Bhaya (Fear)**

Bhaya is described as “*Apakaraka Anusandhanajam Dainyam*,” signifying fear brought on by the expectation of injury.

Fear triggers the fight-or-flight response by activating the sympathetic nervous system and amygdala<sup>17</sup>. As a result, more cortisol, noradrenaline, and adrenaline are secreted. Increased heart rate, fast breathing, tense muscles, perspiration, and suppressed digestion are examples of physiological symptoms<sup>18</sup>.

##### **Krodh(Anger)**

According to Chakrapani, Krodha's “*Pradevsho-yena-prajwalitham-iva-atmanam-manyate*” signifies fury; such a person will be burning with disdain.

Anger triggers the HPA axis and activates the amygdala. Elevated blood pressure, heart rate, muscle rigidity, and impulsive behaviour are all consequences of increased cortisol, adrenaline, and noradrenaline release. Chronic rage has been linked to decreased immunity, digestive problems, heart disease, stroke, and hypertension<sup>19,20</sup>.

##### **Maana (Vanity)**

Chakrapani cites Maana as saying, “*Sat Asat Gunaadhy Aropena Atmani Utkarsha Pratyayah*,” which translates to “feeling of superiority or self-esteem.”

Excessive pride and self-importance are referred to as maana.

Vanity is psychologically linked to an overemphasis on achievement, recognition, and attractiveness. Anxiety, Ego centric and self-absorbed tendencies, emotional instability like mood swings and temperamental changes, and interpersonal problems can be the consequences of pathological vanity. Serotonin pathways may impact the fondness of self-esteem and social relevance<sup>21</sup>.

##### **Lajja (Shamelessness)**

Chakrapani mentions Lajja, saying that “*Jigupsitha Gopanaeichha*” “*hriyamitilajjam*” indicates a lack of ethics or morality and shame.

Diligently acting shameless presumably an indication of personality disorders like narcissistic personality disorder and antisocial personality disorder besides the weak moral regulation and diminished compassion<sup>22</sup>.

##### **Ershya (Jealousy)**

According to Chakrapani, “*Samane Dravyae Parasambandha Pratishedha Echha Ershya*” refers to the longing for the things that belong to others.

Jealousy is an intricate emotional response that entails the potential threat, fear of loss, and uncertainty. Excessive jealousy can kindle possessive or dominating behaviour besides impairing judgement, Ershya is also regarded by Ayurveda as a contributing factor to Dhatu Kshaya<sup>23</sup>.

##### **Atiraga (Excessive Attachment)**

According to Chakrapani, “*Uchita Eva vishaye Punah Punah Pravartana Eccha*” refers to a constant and persistent craving for a particular entity which is uchitha in other words loved and appropriate).

The term “atiraga” describes persistent and constant craving for desirable things or people.

Interactions of Dopamine, serotonin, oxytocin, vasopressin, oestrogen, and testosterone in which the modern neuroscience explains attachment<sup>24</sup>. Excessive attachment can lead to psychological imbalance, emotional weakness and subordination and obsessive thinking<sup>25</sup>.

##### **Abhidhya (Malice)**

Chakrapani mentions Abhidhya as saying, “*Manasa para abhidroha chinthanam*,” which translates to “planning in mind to cause pain or suffering to others.” “*Para peedartha pravrutti*,” or causing pain to others, is what Abhidroha means. This could have physical social or psychological harm.

Abhidhya is the term for making mental plans to hurt other people. Malice is a deliberate and long-standing negative emotional state which is an outcome of jealousy, humiliation, rage or vengeance. Vandalism, Hostile demeanour or social

aggression are examples of persistent malevolent dispositions<sup>26</sup>.

About 65-70 years ago, Papez at Cornell identified a part of brain called limbic system involved in controlling emotional behaviour of the person<sup>27</sup>. It is a complex set of brain structures that lies on both sides of the thalamus, under the cerebrum. The limbic system includes the hippocampus, amygdala, anterior thalamic nuclei, septum limbic cortex and fornix<sup>28</sup>.

Emotions could be positive as well as negative and the dharaneeya vegas are negative emotions. These negative emotions alter the serotonin levels. Emotions are involved in the mechanism of serotonin as well as dopamine<sup>29,30</sup>.

The below table shows which sharirika doshas are affected by manasika vikaras

#### Dharaneeya Vega and Dosha Involvement

Sl. No	Manasika Vega	Manasika Dosha	Sharirika Dosha
01	Lobha	Rajas	Vata and Kapha
02	Ershya	Rajas	Vata and Pitta
03	Dweshha	Rajas	Vata and Pitta
04	Matsarya	Rajas	Vata and Pitta
05	Raga	Rajas	Vata and Kapha
06	Shoka	Tamas	Vata and Kapha
07	Kama	Rajas	Vata
08	Krodha	Rajas	Pitta
09	Bhaya	Tamas	Vata

#### Involvement of Dharaneeya vegas as etiological factors for causing sharirika vyadhi

Sl No	Roga	Nidana
01	Abhishangaja jwara, Trishna, Vatavyadhi, Shukra dushti, Pandu roga	Shoka, Bhaya and krodha
02	Gulma	Shoka, krodha
03	Kustha, Hrdroga	Bhaya
04	Rajayakshma, Pittatisara, sannipataja atisara, agantuka atisara	Krodha, Bhaya, Irshya, shoka
06	Chardi	Shoka, Bhaya
07	Pratishyaya, vata shonita	Krodha

08	Aruchi,	Lobha, Shoka, Bhaya and krodha
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#### Management of Dharaneeya vegas

Management of dharaneeya vegas can be considered as the primary life style modification. Because it is non-pharmacological, non-invasive, without cost, natural and practical way of self-health care. Substandard mental issues are chiefly caused by Rajas and Tamas. In order to prevent the mental and physical illness and to promote the health, it is very important to legitimately control these mansika vegas by following strategies.

- Nitya hita ahara sevana
- Nitya hita vihara
- Om chanting and meditation
- Satvavajaya chikitsa – psycho behavioural therapy.
- Daivyavyapashraya chikitsa
- Dharaneeya vegas can be controlled by gaining mastery over mind through the practice of different paths of yoga such as jnana yoga, karma yoga, bhakti yoga and raja yoga.
- Mindfulness of emotions.
- Sadvritta and Achara rasayana.
- Yoga and Pranayama.
- Practicing self-discipline

#### Discussion

Emotional regulation is significantly influenced by the neurological system. A sequence of neurophysiological activations involving the hypothalamus, thalamus, limbic system, and cerebral cortex cause emotional experiences. The left frontal brain has been associated with positive emotions, whereas the right frontal lobe is associated with negative emotions. Cardiovascular disease, autoimmune diseases, gastrointestinal problems like diarrhoea, and irritable bowel syndrome (IBS) are all medically brought on by prolonged emotional repression and inadequate management, which also raises cortisol levels and weakens immunity. In terms of psychology, it makes anxiety, hopelessness, low self-esteem, decreased emotional intelligence, and insufficient coping mechanisms worse. Increased cortisol impairs the development of mutual trust in a relationship and weakens the immune system. In addition to lowering the emotional quotient and deteriorating interpersonal connections, uncontrolled emotions also promote the use of harmful coping strategies such substance addiction, binge eating, suicidal thoughts, and social disengagement. People frequently experience dharaneeya vega, but it's also important to recognise

and manage the feelings in a healthy way. Emotional control is so essential to maintaining health. It is advised to be aware of one's feelings and to adequately communicate them. By doing this, we can protect our physical health while also forming positive mental health habits.

### Conclusion

The most crucial aspect of disease prevention is emotional management. In today's society, where psychological stress and emotional issues are becoming more common due to urban stress and employment demands, the idea of Dharaneeya Vega is extremely important. It is possible to prevent lifestyle-related disorders and enhance general health by combining Ayurvedic and modern therapeutic concepts. Tamas must be eliminated, rajas must be activated, and sattva must be cultivated in order to maintain health and happiness.

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