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**HARMONY THROUGH CONTROL: EXPLORING SUPPRESSIBLE URGES  
(DHARNIYA VEGAS) IN AYURVEDA FOR HOLISTIC HEALTH**

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**ABSTRACT**

These days, understanding the relationship between the mind and body is crucial because of the rise in anxiety and depression cases in society and the potential for long-term mental illness to deteriorate the body. According to Ayurveda, the human body is a combination of the soul, mind, and panchmahabhuta, or five essential components. The different mental behaviours that are thought to be the cause of many diseases must be disclosed in order to provide appropriate treatment. The goal of this study is to comprehend the effects of the manas bhav (psychological elements) and dharaniya vega (suppressible urge) indicated in Bruhat trayee on the human body.

Furthermore, Dharaniya Vegas are divided into three categories: Manasik, Vachaik, and Kayik Vega. Ayurvedic essential standards emphasise the role of hetu (causative factor) in the aetiology of infection. An important role for guilt pleasure in dharaniya vega (inclinations to be suppressed or controlled) is played during the pathophysiological process. It leads to certain hormonal changes in the body, which eventually cause physical and mental illnesses. The compilation of all of this information and research paves the way for a deeper understanding of Dharaniya Vegas and aids in the growth of wellbeing. The

brain's natural wants play a significant role in determining a person's overall health or state of infection. An attempt is made to explore the concept of *Mansik dharaniya vegas* in this article.

**Keywords:** *Mansik vegas, Dharaniya vegas, Psychosomatic disorders, Suppressible urges*

## INTRODUCTION

Ayurveda is a holistic science that believes in preventing disease by keeping a healthy person healthy and managing or curing diseases that manifest in a person.

Healthcare technology has advanced in the modern era. Strangely, life expectancy has climbed along with healthcare costs. The reason for this is the multitude of chronic illnesses that modern humans face, the most common of which are diabetes and heart issues at the physiological level and anxiety, depression, and personality disorders at the psychological level. Vegas are the innate desires that are typically impulsive. They are essential to maintaining good health. Despite their involuntary nature, these are nonetheless subject to personal control. Lobha (greed), Shoka (grief), Bhaya (fear), Krodha (anger), Maana (vanity), Lajja (shamelessness), Ershya (jealousy), Atiraga (too much attachment), and Abhidhya (malice) are among the Dharaniya vegas enumerated by Acharya Charaka [1]. Modern treatments typically focus solely on control rather than prevention or full recovery. Therefore, it is imperative that we comprehend these Dharniya Vegas in relation to modern science in order to achieve holistic health.

**Psychosomatic disorders** are the kind where the onset, course, or resolution of a physical ailment is significantly influenced by mental variables. Body and mind are both involved. Whereas *soma* represents the body, the psyche is the mind. Human life is viewed by Ayurveda as the union of the body, senses, mind, and soul. Therefore, mental health should be the first consideration when analyzing the aetio-pathogenesis of any disease. Ayurveda states that the sole cause of all illnesses is *doshas* vitiation. Thus, both *sharir* and *manas* doshas should be taken into consideration when discussing *doshas* [1]. It follows that knowledge of *manas doshas* is crucial to understanding the progression of sickness. The doshas of mana mentioned are *raja* and *tama*<sup>[2]</sup>. Thus, one must maintain *Raja* to remain healthy.

**Dharaniya Vega** (suppressible urge):

The Sanskrit term *dharana*, which means ‘to hold’, is the source of the word *dharniya*, while the word *vega* means ‘urges’.

Ayurveda prioritizes health above all necessities of life and promotes physical as well as mental health.

On that principle, Ayurveda has explained many phenomena for achieving health. One of them is *Dharaniya vega* where *Dharan*

refers to natural urges which are to be avoided. Vegas are broadly classified into two categories, these are *Dharniya vegas* and *Adharniya Vegas* [3].

There are some urges which need to be avoided. *Dharniya Vegas* are the impulses to behave rashly or to commit wicked crimes; these drives must be very carefully controlled- mentally, vocally, and physically. *Adharniya vegas* are those that are non-suppressible or shouldn't be avoided. One can protect themselves against various psychosomatic illnesses as well as physiological ones by having a deeper awareness of *lobha*, *shoka*, etc. *Dharniya vegas*.

#### ***Manasika Vegas*** (psychological elements):

The *Manasika Vegas* are ideas that originate in our minds and influence how we behave. Intensification of the *Dharaniya Vega*, which comprises *Kama*, *Krodha*, *Lobha*, *Moha*, *Matsarya*, and so on. *Asatmyaendriyartharaga* and *Dvesha* intensify as a result of the vitiation of *Rajas* and *Tamas*, which is brought on by *Samyoga*, *Prajnaparadha*, and *Paranama* [4]. The intensification of *Raga* and *Dvesha* leads to the strengthening of desires, which in turn causes anger, fear, greed, delusion, and other connected emotions. Because *Manasika Vega*, when untreated, impairs mental health and function and diverts the mind from its ultimate purpose - pursuing the fourfold ideals of *Dharma* (virtue),

*Artha* (wealth), *Kama* (desire), and *Moksha* (liberation) [5] - scriptures refer to *Manasika Vega* as an ailment in isolation. As a result, they create an imbalance in the body, mind, and soul, which can result in psychological disorders, physiological illnesses, and *Vasanas*, or the memories from past births that can have an impact on health.

#### **Impact of Dharniya vegas on tridosha and dhatus**

1. All six *dharaniya vegas* have the potential to cause *tridosha prakop* if ignored.
2. Any one of the six *dharaniya vegas* can vitiate *rasa dhatu*.
3. The paths of *Lobha*, *Shoka*, *Bhaya*, and *Krodha* lead to *Rakta Vidaha*.
4. It is possible that *Lobha* and *Shoka* will cause *Majja's sandhan karma* to decline, as well as the vitiation of *Meda Dhatu*, *Sandhi Vimochana*, and *Mamsa Shaithilya* (laxity) [6].
5. *Lobha*, *Shoka*, *Bhaya*, *Krodha*, and *Irisha* lead *Shukra* and *Oja Dushti* and *Kshaya*.  
*Maana* and *Chinta* are the causes of *Klaibya*.
6. The combination of *shoka*, *bhaya*, and *krodha* leads to *swedavaha srotodushti*. *Bhaya*(Fear) is the root cause of *Udakavaha srotodushti* [7].
7. *Glani*, *Tandra*, *Vibhrama*, and *Nirutsaha* are among the *dharaniya vegas* that also have mental effects.

8. *Twakshosha* is the result of *Krodha* (Anger).

Psychological components are one of the causes of the following illnesses: *Apasmar*, *Unmad*, *Arochka*, *Shwas*, *Arsha*, *Chardi*, *Jwara* (Fever), *Atisar* (Diarrhoea), *Pandu* (Anaemia), *Raktapitta*, *Gulfma*, *Khushth*, *Prameha* (Diabetes), and *Klaibya* [8].

*Dharaniya Vegas*, including *Manasik Vega*, *Kayik Vega*, *Vachaik Vega*, and so on, is the primary cause of numerous ailments. Consequently, every human being needs to inhibit the following of these:

Table 1: Classification of *dharniya vegas* [1]

| Mansik Vegas  | Vachik Vegas   | Kayik Vegas   |
|---|--|---|
| 1. <i>Lobha</i> (Greed)<br>2. <i>Shoka</i> (Grief)<br>3. <i>Bhaya</i> (Fear)<br>4. <i>Krodha</i> (Annoyance)<br>5. <i>Manna</i> (Vanity)<br>6. <i>Nirlajata</i> (Shamelessness)<br>7. <i>Ershya</i> (Jealousy)<br>8. <i>Atiraga</i> (too much affection)<br>9. <i>Abhidhya</i> (Malice) | 1. <i>Parushya</i> (speaking rubbish to anybody)<br>2. <i>Atimatrasya Suchaka</i> (speaking anybody secretes to a nother)<br>3. <i>Anrutasya</i> (speaking lie)<br>4. <i>Vakyasya Akalyuktasya</i> (Ultimately talk) | 1. <i>Para-stree Sambhog</i><br>2. <i>Steya</i> (Stealing)<br>3. <i>Hinsa</i> (Physical Voilence) |

**MATERIALS AND METHODS**

- In recognition of earlier reviews on psychosomatic diseases and *Dharniya vegas*, we conducted a systematic review of peer-reviewed literature found in Pubmed, Scopus, Google Scholar, Ayush Research Portal, and DHARA.
- We utilised terms like "corticosteroids," "oxytocin hormones," "dharniya vegas," "psychosomatic disorders," "suppressible urges," and "Mansika vegas."
- Review of literature connected to *dharniya vega* from Ayurvedic litreatures like, *Charaka Samhita* etc.

- The *Ayurvedic* notion of the mind-body relationship is shown.
- Research is conducted on the physical effects of not suppressing the *dharniya vega* on humans.
- The study examines the effects of other *manas bhavas*.

**DISCUSSION**

Thus, *Ayurvedic* and Allied Scriptures propose treating the underlying cause, regulating the senses, clearing the mind and intellect, and altering one's food and manner of life, in addition to psycho spiritual practices. Several books address these methods on an intellectual and practical level; for them to be useful, they need to be consistently used. By persistent effort towards the restoration of *Sattva*, the third and purest *Guna*, one can eradicate *Rajas*

and *Tamas*. This results in a disassociation from sensory pleasures and a calm, healthy mind.

### 1) *Lobha* (Greed)

"*Vishyeanchitha Prarthana*," [1] according to *Acharya Chakrapani*, refers to greed or an inordinate desire to obtain more than one needs.

For several diseases, including *unmada* (insanity), *apasmara*, *ama*, *arochaka*, *aganthuja-arochaka*, etc., *Lobha* is recognized as *Nidana* (etiological factor) [7].

In *Vataja Unmada*, *Heena Satva Purusha*, and *Bhrama Satva*, it is also referred to as *Lakshana* (symptoms) [9].

#### According to Contemporary science-

Greed is the self-centered desire to have considerably more wealth, materials, things, people, power, position, recognition, or attention than is necessary for one's basic needs.

The brain's neurochemistry is the source of greed, and the neurotransmitter dopamine in the brain feeds our appetite for greed.

We feel more pleasure when our brain's dopamine levels are higher.

Cocaine-like compounds raise dopamine levels directly, and their intake causes imbalances in neurotransmitter and hormone levels, including dopamine, which may be strongly linked to substance addictions.

Dopamine and behavioural or soft addictions are related neurobiologically.

Since obsessive-compulsive personality disorder (OCPD) is a form of craving for certain habits or perfection, it can be caused by *adharana of dharaniya vega* like *Lobha*. There is evidence linking the hormone modulation of dopamine and serotonin to OCPD [10].

Greed is intimately linked to biological and psychological diseases, including Obsessive-Compulsive Personality Disorder (OCPD), narcissistic personality disorder (NPD), Anti-Social Personality Disorder (ASPD), and Behavioural Addiction [11].

### 2) *Shoka* (Grief)

*Chakrapani* comments on *Shoka*, saying, "*Putradhibhi viyoga dainyam*," [1] which refers to grief or sadness brought on by the loss of a loved one.

*Aganthuja atisara*, *vataja gulma*, *vataja prameha* (urinary disorders) [6], *vataja jwara* (fever) [7], *vataja chardhi* (vomiting) [8], *shokaja atisara and shokaja jwara* (diarrhea resulted due to grief and fever as etiology respectively) [9], *unmada*, *apasmara* (epilepsy), *arochaka*, *bhijopagatha napumsaka*, *vataja madateyeya*, and *vatavyadhi* (disorders connected to nervous system) are among the cases in which it is regarded as *Nidana* (etiological factor).

### Relation with Contemporary science-

People who are going through difficult Grief have been reported to have altered cortisol levels and altered sleep habits. Anxiety brought on by a loved one's passing leads to stress, and ongoing stress triggers the adrenal gland to create an increasing amount of cortisol.

The fight-or-flight reaction triggers the release of cortisol, which is controlled by the hypothalamus-pituitary-adrenal (HPA) axis and regulates the stress response [12]. In addition to raising blood pressure, heart rate, blood glucose, respiratory rate, and muscle tension, cortisol also releases fat and carbs to provide immediate energy.

Aside from these negative effects on learning and memory, sleep, digestion, and mental illness risk, elevated cortisol levels during stress have also been shown to hinder healing and cell regeneration, contribute to hormone imbalances in other bodily systems like testosterone and estrogen, cause mood swings, and aggravate skin and hair issues [13].

### 3) Bhaya (Fear)

*Chakrapani* comments on *Bhaya* as "*apakaraka-anusandhanajam\_dainyam*."<sup>[1]</sup>

It is a fear of what might be dangerous. Regarding *vajikarana*, *vrushya-stree* ought to own the attribute of being free from *bhaya*. In the explanation of *Vayu Karma (vikruthashareerasya)*, *Vata* is associated with *Bhaya Utpatti* (Fear production) [6].

*Bhaikrutha* is brought about in an individual by *Vaikrutha pitta*.

### According to Contemporary science-

Fear is a word that describes a physiological reaction to danger as well as a psychological condition. After one or more pairings, the Conditioned stimuli start to cause protective behaviors, including freezing behavior, as well as peripheral norepinephrine and glucocorticoid release and increased brain alertness. These conditioned reactions happen in response to threats that are both learned and innate [14].

There might be a connection between the brain circuitry responsible for fear inhibition and naturally occurring variations in gonadal hormones, especially estradiol. Given the circumstances, low gonadal hormone levels may be linked to poor fear extinction and poor processing of emotional cues in female patients with different mental illnesses.

Additionally, these hormones vary based on sex variations in the extinction of conditioned fear. Anxiety disorders may be mostly caused by the inability to overcome conditioned fear.

Another explanation is that females experience higher levels of anxiety during times when their hormones are fluctuating, for as during estrus, when hormones are decreasing, and diestruse, when hormones are rising [15].

### 4) Krodha (Anger):

*Chakrapani* describes anger as "*pradevsho-yena prajwalitham-iva-atmanam-manyate*," [1] meaning that the person will be filled with abhorrence and blazing from the inside out. It is recommended by *achara rasayana* to refrain from *krodha* in response to any *vishaya*.

In the *jwara* manifestation, *Krodha as Rudrakopa* is mentioned as a *Viprakrusta Nidana (etiological factor)*. *Aganthuja jwara, sahaja arshas* (hemorrhoids), *pittaja kasa, pratishyaya, unmada, apasmara, ama, pandu, rakthadusti, pittaja jwara, pittaja prameha, and unmada* are among the ailments for which *krodha* is also a *karana*(cause) [7]. Nonetheless Anger, also known as *krodha*, is a powerful emotion of dissatisfaction. The amygdala is triggered by the first spark of anger, and the hypothalamus is triggered by that.

Anger, enmity, and aggression may lead to health problems such as diabetes, coronary heart disease, bulimia, and auto accidents.

#### **Relation with Contemporary science-**

Adrenocorticotrophic hormone (ACTH), which activates the adrenal glands, is released by the pituitary gland in response to a signal from the hypothalamus. This hormone is known as corticotrophic releasing hormone (CRH). Stress hormones such as cortisol, adrenaline, and nor-adrenalin are secreted by the adrenal glands. The over acceptance of calcium by neurons across their membrane is a result of elevated

cortisol. Overdosing on calcium can cause cells to die too often [16].

The prefrontal cortex (PFC) and the hippocampus regions are especially susceptible to the detrimental effects of cortisol. The hormone that makes you joyful, serotonin, is decreased by high cortisol levels. Serotonin levels can drop, which can increase aggressive behavior, make you feel angry and hurt more easily, and cause sadness [17].

#### **5) Manna (Vanity)**

According to *chakrapani*, *Maana* is "*Sat asat gunaadhya aropena atmani utkarsha pratyayah*." [1]

It denotes a sense of superiority or self-worth. Additionally, *Maana* is described as having both the qualities of a saint (*arsha satva lakshana*) and the qualities of a *brahma (brahma satva lakshana)* [6].

#### **Relation with Contemporary science-**

Excessive pride is the standard definition of vanity. Vanity is a socially stigmatized behavior driven by an overwhelming preoccupation with one's public persona.

It was discovered that men's narcissism, or an increase in self-love, was causing them to experience stress-related ailments including hypertension [18], which can result in heart disease. Excessive vanity can exacerbate conflict and, in severe situations, result in personality problems and depression.

When someone feels significant, serotonin is released into the brain. Serotonin is

released when one feels proud of and confident in their work.

Similarly, feeling superior to others and getting approval from peers and the community can lead to feelings of vanity, which are linked to serotonin release [19].

### 6) *Nirlajjata* (Shamelessness)

is what *Chakrapani* refers to as "*jigupsitha gopanaeichha*," [1] which is the yearning for things that one is unable to get. Added remarks made by *Chakrapani as Hriyamiti Lajjam*.

Being shameless is defined as not having any shame. Serotonin and cortisol levels are linked to a shameless mood. Serotonin affects human emotions primarily through fundamental emotional arousal to secondary emotions. The emotions of shame and guilt are brought on by these chemicals.

### According to Contemporary science-

Tryptophan is an amino acid that the midbrain uses in two different biochemical processes to create serotonin. More precisely, the HPA axis is probably activated in circumstances that put the "social self" in danger, which may diminish one's sense of value, social standing, and self-esteem. This is according to the Social Self Preservation Theory.

It is therefore suggested that these challenges to the social self-cause shame, which triggers the HPA axis [20]. One of the main emotions influencing cortisol stress reactions is shame [21]. Exposure to stress

can set off a chain reaction of physiological alterations that affect numerous body systems.

The HPA axis, which causes cortisol to be secreted, and the sympathetic nervous system (SNS) are the two primary mechanisms [22]. Negative emotions like shamelessness increase when serotonin levels are low.

### 7) *Ershya* (Jealousy)

"*Dravyae-parasambandha pratishedha echha-ershya*" [1] (desire for things belonging to others) is the meaning of the term *ershya*.

Four primary *karanas* lead to *rajayakshma*, which are *dhatu kshayaja*, *rajayakshama*, and *ershya*, which are one of the causes of *dhatukshaya* [9].

### Relation with Contemporary science-

Threats to one's self-worth and/or the continuation or quality of a relationship might be the trigger for jealousy, according to a "complex of thoughts, feelings, and actions" [23].

Jealousy is a feeling that reflects social rejection. Jealousy-like feelings arise when someone else (spouse, parent, etc.) seems to undermine a connection due to an external third party [24].

Although testosterone is the hormone most often linked to male mate-guarding and jealousy, vasopressin has also been linked to violence.

Pair bond formation's neurobiology also involves vasopressin and oxytocin. Given how cortisol reacts in socially awkward situations, a role in jealousy is also conceivable. Envy and gloating are increased by oxytocin [25].

### 8) *Atiraga* (too much affection)

"*Uchita-eva-vishaye-punah-punah pravartana-echha*" [1] persistent yearning for an uchitha (liked and appropriate) vishaya (entity). It is included in the category of Arsha satva lakshana, or possessing saintly qualities. Three stages can be named in excessive affection or love for someone.

#### According to Contemporary science-

The first stage, known as Lust, is mostly fuelled by the female hormone estrogen and the male hormone testosterone.

In the second stage, attraction, a person starts to seek their partner's presence and become obsessed with him.

The spike in norepinephrine causes the heart to race and makes it difficult for the person to eat or sleep. Dopamine is released when a person experiences a spike in energy and enthusiasm. A low serotonin level could be the cause of fixation with a loved one.

Hence, norepinephrine, dopamine, and serotonin are the three neurotransmitters that produce these emotions.

The desire to give your loved one a longer-lasting commitment is a sign of the third stage, attachment.

In this phase, the hormones vasopressin and oxytocin are involved, which generate the want to connect, associate, and support your partner [26].

### 9) *Abhidhya* (Malice)

the phrase "*Manasa-para-abhidroha-chinthanam*" [1] refers to mentally organizing an *abhidroha* (*Para peedarth prvruthi* = inflicting pain on others).

This may even apply to mental, social, and physical health. Malice, or *abhidhya*, is the will to harm another person. Numerous research studies have proven that in monogamous species, oxytocin participates in the formation of maternal connections as well as relationships between partners.

#### Relation with Contemporary science-

Even though oxytocin does not directly coordinate human social behavior, it appears to be involved in prosocial behavior, empathy, and trust in people.

Recent research, however, shows that oxytocin may not truly be regarded as the hormone of affection and snuggling, as it seems to encourage human ethnocentrism and parochial benevolence.

This shows that oxytocin, the hormone associated with love, is also the cause of hatred, which breeds conflict and violence among groups. Oxytocin appears to promote affection only among those in one's social group.

Furthermore, it has been discovered that oxytocin contributes to maternal aggression

in a variety of mammals as a means of defending their young.

By inhibiting the corticotrophin-releasing factor (CRF) pathway, oxytocin may contribute to an increase in maternal aggressiveness [27].

### PREVENTIVE MEASURE

Physical and mental diseases are also seen that it is caused because of the vitiation of *Rajas* and *Tamas*, which triggers *Raga* and *Dvesha*, which intensify *Dharaniya Vega* into *Manasika Vega*. Thus, the goal of Ayurveda's treatment of *masika vegas* is to reestablish the harmony between *Rajas*, *Tamas*, and *Sattva*. As per *Aacharya Madhavananada's* approach, *Sattva* suppresses *Tama* and *Rajas*. *Prabhupada's* interpretation of *Bhagwat Geeta* states that while the mind is in the *Sattva*, it remains steady and continuously reflects on the self [28]. *Vimalananda* stresses the purification of the mind at multiple levels –physical, mental, and spiritual. These lead to internal and external cleansing using a four-pronged approach. Here, we use a four-pronged approach to physical, degrees of conduct, intellect, and spirituality.

*Prabhupada* places a strong emphasis on moderation when it comes to eating and recreation, work-related effort, sleep, and wakefulness [29].

*Jnanaesvara* outlines eight practices that one should follow to enhance their mental and physical well-being [30].

These include the *Yamas* (self-regulation or restraint), the *Niyamas* (observances or practices of self-training), the *Asana* (postures), the *Pranayama* (breath and energy expansion), the *Pratyahara* (withdrawal of the senses), the *Dharana* (concentration), the *Dhyana* (meditation), and the *Samadhi* (perfected concentration) [31].

To regulate the senses and maintain mental health, *Madhavananda* emphasizes the significance of intellectual growth and appropriate discrimination. *Prabhupada* also emphasizes the need for constant understanding since it fosters righteousness and helps one overcome want.

*Dhyana* is advised by *Jnanaesvara* for spiritual purification.

### CONCLUSION

*Dharaniya vega* are highly bad for our mental and physical health.

Controlling these *dharaniya vegas* was suggested by *Acharya Charaka* and other *Acharyas*.

This four-pronged approach reduces connection to sensuous items and strengthens the *Sattva*. Nonetheless, as the mind is prone to distraction, consistent exercise is necessary to get the intended outcome. Additionally, knowing oneself will help one to embrace the methods that are helpful in the early going before moving on to other approaches.

Because *dharaniya vegas* is not avoided, the human body experiences hormonal alterations as a result, proving a link between the two.

Therefore, one can live free from a number of physiological and psychosomatic illnesses by controlling these Dharniya vegas.

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