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Review Article

AN APPRAISAL ON DHARANIYA VEGAS IN CHARAKA SAMHITA

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ABSTRACT

Basic principles of Ayurveda emphasize the importance of hetu (causative factor) in disease pathogenesis. Indulgence in dharaniya vega (urges to be suppressed or controlled) acts as a factor in cascade of pathogenesis. In Charaka Samhita description on nine dharaniya vegas is scattered in different contexts. Collection of all these information and analysis paves way for better understanding of the concept of Dharaniya vegas and very helpful in health promotion. It is quite interesting to note that these dharaniya vegas are connected to emotional states of mind. The natural urges of mind are important aspect of living body and significantly determine the health or diseased state of an individual. Individual desirous of health should control these urges by gaining control over sense organs. These nine dharaniya vegas, if not controlled can lead to tridosha prakopa (vitiation of body humours) and result in varied psychosomatic manifestations. In the present article an attempt is been made to explore the concept of dharaniya vega mentioned in Charaka samhita with contemporary relevance in clinical Ayurveda practice and thereby aide in health promotion and also as a preventive tool.

Key words: Dharaniya-vegas, Lobha, Shoka, Bhaya, Krodha, Maana, Lajja, Irshya, Atiraga and Abhidhya.

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INTRODUCTION

Ayurveda an ancient and time tested Indian system of medicine has laid a strong foundation in achieving health care in humans through its principles. One such principle is Dharaniya vega, both physical and psychological for healthy life. Vegas are the natural urges and are usually spontaneous in nature. They are inevitable for maintenance of proper health. Although they are involuntary in nature, these can be controlled at one's own will. Vegas (natural urges) are broadly classified into two categories, viz. dharaniya-vegas and adharaniya-vegas. Dharaniya-vegas are urges to be suppressed or controlled and adharaniya vegas are those urges not to be suppressed by an individual. Dharaniya

vegas mentioned by Acharya Charaka includes Lobha (greed), Shoka (grief), Bhaya (fear), Krodha (anger), Maana (vanity), Lajja (shamelessness), Ershya (jealousy), Atiraga (too much attachment) and Abhidhya (malice) [1].

MATERIALS AND METHODS

Review of literature connected to dharaniya vega from Charaka samhita with its commentaries with contemporary relevance.

DISCUSSION

A detailed review of Charaka samhita on dharaniya vegas show it to be mentioned in various instances and contexts. A collective study of these context and

instances aide in complete understanding regarding concept of dharaniya vega, its utility in maintenance of health and prevention of diseases. It is quite interesting to note that these dharaniya vegas are connected to emotional states of mind. The natural urges of mind are an extremely important aspect of living body and crucially determine health or diseased state of an individual. Individual desirous of health should control these urges by gaining control over sense organs. These nine dharaniya vegas if not controlled then can lead to tridosha prakopa and result in varied psychosomatic manifestations. In the present article exploring the concept of dharaniya vega mentioned in Charaka samhita with contemporary relevance in clinical Ayurveda practice aide in health promotion and also as a preventive tool.

Lobha is commented by Chakrapani as “vishaye anuchitha prarthana” [1], Indicating greed or excessive desire to acquire more than a need. Lobha is acknowledged as nidana for various disorders like unmada (insanity) [2], apasmara [3], ama, arochaka, aganthuja-arochaka [4] etc. it is also mentioned as lakshana in vataja unmada [5], heena satva purusha [6] and bhrama satva [7].

Shoka is commented by chakrapani as “putradhibhi viyoga dainyam” [1] pointing to sorrow or sadness experienced due to loss of dear ones. Shoka is explained in various contexts like nidana (etiology), lakshana (signs and symptoms) and bedha (sub types) of various diseases. It is considered as nidana in aganthuja atisara (diarrhoea by external cause), sannipataja atisara (diarrhea due to involvement of all three humours) [8], vataja gulma [9], vataja prameha (urinary disorders) [10], vataja jwara (fever) [11], vataja chardhi (vomiting) [12], shokaja atisara and shokaja jwara (diarrhea resulted due to grief and fever as etiology respectively) [13], unmada, apasmara (epilepsy), arochaka, bhijopagatha napumsaka [14], vataja madateyeya [15] and vatavyadhi (disorders connected to nervous system) [16]. Further Shoka is mentioned as lakshana in heena satva purusha (individual with feeble mind), abhishyangaja jwara, shokaja jwara and shukra kshaya janya shosha (emaciation resulted due to reduction in reproductive factors [17]. In connection to chikitsa (treatment), shoka is mentioned as a treatment in agantuja jwara [18]. In Rakthapitta (disorder with bleeding tendency), person afflicted with shoka is regarded as yogya (suitable) for samshamana (palliative) therapy [19]. Shokaja jwara is a contra-indication for upavasa (fasting). In siddhisthana in the context of achikitsya rogi (patient unsuitable for treatment), individual afflicted with shoka is contra-indicated for treatment [20].

Bhaya is commented as “apakaraka-anusandhanajam-dainyam” [1] by chakrapani. It is fear of facing harmful things. In the context of vajikarana (aphrodisiac therapy), vrushya-stree should be endowed with quality of being devoid of bhaya [21]. While explaining vikrutha shareerasya vayu karma (function of vata in pathological state), vata is attributed with bhaya uttpatti (generating fear) [22]. Pitta exhibits both prakrutha and vaikrutha karya (normal and abnormal functions). Prakrutha pitta is responsible for shauryatha (bravery) and vaikrutha pitta is responsible for inducing bhaya in an individual [23]. As a nidana (etiological factor) bhaya is mentioned for many

diseases like kushta (skin disorder) [24], pandu (anemia) [25], pittaja kasa (cough) [26], urusthamba (disorder related to muscle) [27], hridroga (cardiac disorder) [28], vataja madhatyaya (intoxication), vataja shiroroga (diseases of head) [29], Dhatu kshaya janya rajayakshma (cluster of diseases occurred due to depletion of dhatus) [30], beeja upaghata janya napumsaka karana (cause for infertility) [31], Unmada [32], Apasmara [33], aganthuja jwara and sannipataja atisara. Bhaya is a sub type, finding its mention in context of bheda (types) of various diseases. It is mentioned in context of aganthuja atisara, specifically bhayaja atisara and bhayaja jwara. Bhaya is also advocated as chikitsa in many contexts. Bhaya darshana (inducing fear) is one among the Agravya bhuta chikitsa [34]. Inducing bhaya in an individual is one among the thirteen types of niragni sweda (fomentation without fire) [35]. Bhayadharshana is one among the chikitsa mentioned for unmada [36] induced by creating prana-bhaya (fear of life). In jwara caused by bhaya, langana (fasting) is contra indicated. Further bhaya finds its mention in Phala shruti (benefits) of siddarthaka agada and mruta sanjeevani agada [37].

Krodha is opined by Chakrapani as “pradevsho-yena-prajwalitham-iva-atmanam-manyate”¹ indicates anger, such individual will be flaming from within filled with abhorrence. Resisting from krodha to any vishaya (entity) is advocated among achara rasayana [38]. Krodha as Rudrakopa finds its mention as a Viprakrusta nidana (distant cause) in the manifestation of jwara [39] Krodha is also a karana for various diseases like raktadusti (diseases related to blood), pittaja jwara, pittaja prameha, unmada, apasmara, ama, pandu, aganthuja jwara, sahaja arshas (hemorrhoids), pittaja kasa, pratishyaya (rhinitis) [40], vataraktha (peripheral vascular disorders) [41] and pittaja madateyeya. In the context of mano vikarajanya ajeerna (indigestion caused due to psychological factors) it is quite interesting to note that even inspite of consuming pathya and hita ahara (wholesome food) if an individual indulges in krodha, it leads to ajeerna (indigestion) [42]. Krodha is also mentioned as a lakshana (symptom) in pittaja unmada, krodhaja jwara, Bhramasatva (sharing the traits of brahma) and Maatsya satva (sharing the traits of fish) [43]. In the context of jwara muktha lakshanas (symptoms of cure from fever) it is mentioned that, person free from the symptoms exhibits sakrodha veekshana (gazes with anger grimace). Every dosha is attributed with prakrutha (balanced) and vaikrutha (imbalance) avastha (state). Pitta in kupitha (vitiated) or vaikrutha (imbalanced) avastha causes krodha. Krodha is also employed as chikitsa in various conditions. In unmada, krodha is observed as purvarupa arista (indicative for imminent death preceded by insanity) [44]. Krodha is considered as apathya in visarpa [45] and visha vikaras [46]. Upavasa (fasting) is contra-indicated in Krodhaja jwara.

Maana is “Sat asat gunaadhya aropena atmani utkarsha pratyayah” [1] as quoted by chakrapani. It means self-esteem or feeling of superiority. Maana is also mentioned as brahma satva lakshana (sharing the traits of brahma) and arsha satva lakshana (sharing the traits of saints).

Lajja is “jigupsitha gopanaeichha” [1] as quoted by chakrapani meaning, desire for things that one is not able to achieve. Further chakrapani comments as hriyamiti lajjam [47]

Ershya is “Samane-dravyae-parasambandha-pratishedha-echha-ershya” [1] means desire for the things belonging to others. Rajayakshma is caused due to four main karanas including dhatu kshayaja rajayakshama and ershya is attributed as one of the cause for dhatukshaya to occur. It is also one among bhrama satva lakshana (sharing the traits of brahma) and yamya satva lakshana (sharing the traits of yama).

Ati-Raga is “Uchita-eva-vishaye-punah-punah-pravartana-echha” [1], means repeated longing for vishaya (entity) that is uchitha (liked and suitable). It is mentioned under Arsha satva lakshana (sharing the traits of saints).

Abhidhya is “Manasa-para-abhidroha-chinthanam” [1], means planning in manas (mind) on abhidroha (Para peedartha prvruthi = causing agony to others). This could even be physically, socially and mentally. Further let us discuss on multiple dharaniya vegas mentioned in a single context. Shoka and Krodha, finds place among sadvritta (codes and conduct) with expectation to be controlled. In the same context one is advised to abstain from creating bhaya (fear) in others [48]. In the context of tretadhi-yuga-roga-uttpatti (diseases attributing in different yugas), in the beginning of the creation people were free from lobha, shoka, bhaya, krodha, maana etc [49]. Later manifestation of inauspiciousness has been preceded by Adharma (sinful acts). During tretayuga Lobha (greed) gave rise to Abhidhya (malice); malice gave rise to false statements and from false statements arose passion, Krodha (anger), Maana (vanity), Bhaya (fear), sorrow, Shoka (grief), worry etc. because of this, the life-span of human beings was reduced by a quarter. The theory of punarjanma (re-birth) has been enunciated after careful observation by ancient sages endowed with divine faculty and devoid of bhaya, lobha, raga and maana [50]. Lobha, shoka are considered as factors that contribute to prajnyaparadha (intellectual blasphemy) resulting in vyadhi [51]. Being devoid of lobha, shoka, maana, raga, bhaya, krodha is considered among upayas (means) to achieve moksha (Emancipation) [52]. In the context of anumana jneya bhavas (assessed by inference) Shoka should be assessed by dainyena (sorrowful disposition) bhaya by vishada (apprehension), krodha by abhidrohena (vengeful disposition) [53]. In the causation of diseases along with Gramya ahara sevana, contribution of lobha, shoka, krodha, bhaya is also considered as contributing factors [54]. Krodha and shoka are attributed as cause for ati krusha (emaciation) [55]. During explanation of mruthagarbha; Krodha, shoka, ershya and bhaya are mentioned as cause for death of foetus inside garbha [56]. Krodha, shoka, bhaya is included as karana for swedhavaha srotas dusti [57]. Bhaya and shoka are the factors responsible for dosha kshaya [58]. Indulgence in bhaya, shoka, krodha, lobha, maana, ershya results from mitya yoga of manas and krodha alone finds mention in mitya yoga of karma (unwholesome action) [59]. Further in mano dosha janya vikara (diseases of psychological origin); lobha, krodha, ershya, maana, shoka, bhaya are mentioned. Diwaswapna (day sleep) is indicated in individuals afflicted with bhaya, shoka and krodha [60]. To mitigate bhaya and shoka advise of Vidhi purvaka sevana of Madhya (consumption of alcohol in a stipulated amount and method) is indicated [61], whereas Atimadhyapana

(excess consumption of alcohol) leads to many vikaras including shoka, bhaya and krodha [62]. During poorva-karma (pre cleansing procedures) and paschat karma (post cleansing procedures) of shodhana like snehapana (oleation therapy) [63], vamana (emesis) etc [64] certain restrictions and regimen are advised including abstinence from shoka and krodha. A person afflicted with krodha, shoka and bhaya is considered as ayogya (unfit) for Vyayama (exercise) [65]. Generating Bhaya and krodha finds mention among the various nidra nivarana upayas (overcoming sleep) in an individual [66].

Unmada developed due to manasika karanas like shoka, bhaya, krodha, ershya and lobha, treatment strategy should include creating pratidvandva bhavas (opposite factors). In kamajanya unmada adopt krodha, in krodhajanya unmada adopt kama, in shokajanya unmada adopt harsha, in harshajanya unmada adopt shoka, in ershajanya unmada adopt lobha and lobhajanya unmada adopt ershya there by disease needs to be pacified [67]. Bhaya and krodha are two manasika upayas employed to treat hikka [68].

From the above it is clear that the dharaniya vegas mentioned in classics points to various emotional states generated from Manas (mind). Emotions are complex. Understanding the mind and body relation is of prime importance these days because the cases of psychological ailments are increasing in the society and such long lasting phase of diseased mind can lead to alteration in physiological homeostasis of body leading to initiation and further manifestation of pathology.

In Psychosomatic disorders mental factors play an important role in development, expression or resolution of physical illness. The nervous system plays a vital role in the regulation of emotion. Emotions may be regarded as state of feeling that result in physical and psychological changes influencing behavior. The experience of emotions is a result of series of neuro-physiological activations involving thalamus, hypothalamus, limbic system and cerebral cortex. Thalamus acts as a relay center of sensory nerves. Fear, anxiety and autonomic reactions results from stimulation of thalamus. Walter Cannon and Philip Bard developed theory of emotion in 1931 emphasizing role of thalamus in mediating and initiating emotional experiences. Hypothalamus is a primary center for regulation of emotion, homeostatic balance, autonomic activity control and secretion of endocrine glands. It organizes the somatic pattern of emotional behavior. Stimulation of the lateral hypothalamus increases the general activity leading to overt rage, fighting. Stimulation of the thin peri-ventricular nuclei located adjacent to the third ventricle usually leads to reactions of fear and punishment.

Along with thalamus and hypothalamus the limbic system plays a vital role in regulation of emotion. Amygdala is a part of limbic system, is a complex of multiple small nuclei located immediately beneath the cerebral cortex. It has bidirectional connections with the hypothalamus, with other area of limbic system. Stimulation of certain amygdaloid nuclei can cause rage, punishment, escape and fear. The amygdales seem to bearers of behavioral awareness that operate at semiconscious level. They seem to project into the limbic

system, current status in relation to both surroundings and thought. Based on this information, amygdala is believed make the persons behavioral response appropriate for each occasion. Cerebral Cortex is intimately involved in emotions. However, its hemispheres have a distinct role to play. The left frontal cortex is associated with positive feelings and the right frontal cortex with negative feelings. Thus, control over emotions plays an important role in maintaining health. It is quite interesting to note that these dharaniya vegas are connected to emotional states of mind. The natural urges of mind are important aspect of the living body and significantly determine the health or diseased state of an individual. Individual desirous of health and happiness should control these urges by gaining control over sense organs. These nine dharaniya vegas if not controlled can lead to tridosha prakopa leading to varied psychosomatic manifestations.

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CONCLUSION

Concept of dharaniya vega in Ayurveda expound on vegas essentially required to be controlled or suppressed in healthy, to maintain the health and prevent occurrence of disease. However, from above analysis it is clear that in diseased individual these dharaniya vegas are also employed in management. Dharaniya vegas are confined to psychological attributes, but has a profound influence on somatic homeostasis. Hence in many diseases indulgence in dharaniya vegas are attributed as nidana. Few of the diseases or its sub-types in Ayurveda are named (Vyadhi namakarana) based on dharaniya vega like shokaja atisara, bhayaja atisara etc. In some context dharaniya vega can also manifest as lakshana. Adhering to dharaniya vega is the essential component of sadvrutta and achara rasayana for health promotion and as a disease prevention tool. Hence practice of controlling and suppression of dharaniya vega should be considered as a golden rule to prevent suffering of the present society by diseases and thereby aide in achieving artha chatustaya.

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