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THE CONCEPT OF *DHARNIYA VEGA* AND ITS IMPORTANCE TO MAINTANACE OF HEALTHY AND HAPPY LIFE

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ABSTRACT

Dharniya Vega, described in Ayurveda, refers to the voluntary suppression of harmful mental, verbal, and physical urges to maintain health and ethical conduct. Classical *Ayurveda* texts, particularly the *Charak Samhita Sutra sthan chapter 7, Vega* and types of *Dharniya Vega,* emphasize that controlling negative emotions such as anger (*Krodha),* greed (*Lobha),* jealousy *(Irshya),* excessive attachment *(Raha),* harsh speech and unethical, psychological, and *moral* health failure to regulate these impulses may contribute to psychosomatic disorders, emotional instability, and impaired social functioning. From a neuroscientific perspective, *Dharniya Vega* closely parallels the neural mechanisms of emotional regulation, executive control, and behavioral inhibition mediated by the prefrontal cortex, limbic system, hippocampus, and hypothalamus. Integrating *Ayurvedic* wisdom with contemporary neuroscience provides a holistic framework for understanding emotional regulation offering valuable insights into disease prevention, mental resilience, and the promotion of overall health and quality of life.

KEYWORD: *Dharniya Vega,* Health, Limbic system, Prefrontal cortex, Hypothalamus, Amygdala.

INTRODUCTION

Dharniya Vega, or suppressible urges, is an important concept in *Ayurveda* that emphasizes self – control over harmful mental, verbal, and physical actions. According to our classical texts such as *Charak Samhita (Sutra Sthana 7)*, mention *Vega* and types of *Dharniya Vega*, a person who desires well – being in both this life and the hereafter should restrain actions arising from the mind (*Mana)*, speech (*Vaka)*, and body (*Kaya)* that are unethical or harmful. These include negative emotions such as greed, anger, jealousy, excessive attachment, rashness (*Sahasa)*, and inappropriate speech or behaviour. *Ayurveda* considers these urges to be major contributors to psychological imbalance and psychosomatic disorders if left uncontrolled. The principle of *Dharniya Vega* is closely associated with *Sadvritta* (ethical conduct), promoting emotional regulation, mental discipline, and social harmony. From a modern perspective, this concept correlates with limbic system, amygdala , prefrontal cortex which involves emotional intelligence, impulse control, cognitive- behavioral regulation and stress management, highlights the significance of behavioral restraint in maintaining both mental and physical health.

AIM AND OBJECTIVE

- Concept of *Dharniya Vega*
- Correlation between *Dharniya Vega* and neurobiology basis (limbic system, amygdala, development of prefrontal cortex)
- Importance of *Dharniya Vega* in today's era.

MATERIALS AND METHOD

- Various classical texts (*Charak Samhita, Ashtang Hridaya*, etc) and their commentaries.
- Different research articles (pubmed, google scholar, research gate).
- Various *Sanskrit* hindi dictanaries.

Dharniya Vega

The body has natural defence mechanisms as natural urges in order to eliminate harmful substances, which is known as '*Vega*'. There are two types of natural urges namely *Dharniya vegas* and *Adharniya Vegas. Adharniya Vegas* should not be suppressed. They are faeces, urine, sneeze, sleep, flatus, etc. These urges are essential sensations, which show that the body is functioning properly.

Vegadharan refers to the suppression of natural urges, which are essential for the proper

functioning of the body. *Dharniya Vegas* should be suppressed to avoid diseases which includes jealousy, anger, grief, fear, ego, etc. *Dharniya Vegas* are divided into three categories namely – *Manasika Dharniya Vega (*Mental suppressible urges), *Vachika Dharniya Vega (*Controllable verbal impulse or urges), and *Sharir Dharniya Vega (*Controllable physical urges).

***Manasika Dharniya Vega (*Mental suppressible urges)**

Lobhaśokabhayak rodhamānav egāvi vidhārayet I nairlajjijeşyatirāgānāmbhidh yayāśca buddhiman II

(Ch.S.Sutra 7/27)

It refers to harmful mental emotions and impulses that should be consciously controlled. These emotions disturb the balance of the mind and may eventually affect physical health if they become excessive.

1. **Lobha** (Greed)- leads to dissatisfaction and unethical behaviour.
2. **Shoka** (Grief or sorrow) – weakens mental strength and affects stability.
3. **Bhaya** (Fear) – creates anxiety and stress.
4. **Krodha** (Anger) – disturbs mental peace and may contribute to psychosomatic disorders.
5. **Maana** (Egoism or vanity)- promotes pride, conflict and poor judgement.
6. **Nirlajjata** (Shamelessness or Impudence)- encourages immoral or socially unacceptable actions.
7. **Irshyaa** (Jealousy or envy)- creates resentment and emotional distress.
8. **Atiraaga** (Excessive attachment or craving)- leads to emotional dependence and suffering.
9. **Abhidhyaayaa** (Desire to steal)- refers to desiring another person's wealth or possessions, which promotes dissatisfaction and unethical conduct.

***Vachika Vegas Dharniya (*Controllable verbal urges)**

Paruşasyātimātrasya sūcakasyānsrtasya cal Vākyasyākālayuktasya Dhārlayedvégemutthitam *II* (Ch.S.Sutra 7/28)

It refers to natural mental or behavioral urges that should be consciously controlled for maintaining physical, mental, and social well-being. This verse specifically emphasizes control over speech (*Vachika Vega).* It advised a person to avoid.

1. ***Parushya*** (Harsh or rude language)- that may hurt others.
2. ***Atimatra*** (Excessive talking)- create irritation, headache.

3. ***Suchaka*** (Backbiting or malicious gossip)- which can damage relationships and create conflict.
4. ***Anrita*** (Lying or falsehood) – as it destroys trust and moral integrity.
5. ***Akala -yukta*** (Uttering untimely, inappropriate, or irrelevant.

words)- such as speaking without considering the right time, place, or situation.

***Sharir Vegas Dharniya (*Controllable physical urges)**

Dehapravrttiryā Kāridvidyate parapidaya I

Strībhagasteyahimsādyā. Tasya veganvidhārayet II (Ch. S.Su7/29)

It refers to physical actions and behaviors that should be consciously controlled. These are not natural bodily urges but harmful actions that negatively affect an individual's physical, mental, social, and moral well- being.

The following physical urges should be restrained.

1. **Dehapravrtti** (Physical activities)- refers to any physical actions or tendencies which causing physical suffering creates conflict and is considered unethical.
2. **Parapidaya** (Causing pain to others) – any action that results in the suffering of others.
3. **Stribhoga** (sexual misconduct)- engaging in inappropriate or unlawful sexual relationships can leads to physical diseases, mental distress, family problems, and social disharmony.
4. **Steya** (Theft)- taking another person's belongings without permission destroys trust, promotes dishonesty, and is morally unacceptable.
5. **Himsaa**(Violence)- physical violence and other destructive acts endanger both the individual and society. Such actions should be avoided to maintain peace and good health.

(Modern Neuroscience of Limbic system and prefrontal cortex emotional and behavioral control).

Limbic system is primarily related to emotional part of our life and is extensively concerned with memory. Emotional state of human beings is maintained by hippocampus along with hypothalamus, prefrontal cortex, amygdala, and neurotransmitters etc. The limbic system is a group of interconnected brain structures responsible for emotion, memory, motivation, learning, and behavior.

Thalamus and Emotional response

Thalamus is a large ovoid mass of gray matter, situated bilaterally in diencephalon. Thalamus forms the relay center for sensations. All the sensory impulses reaching thalamic nuclei, particularly in ventral posterolateral nucleus. Thalamus are integrated and modified before being sent to specific areas of cerebral cortex. Very little information of somatosensory function is sent directly to cerebral cortex without being processed by the thalamic nuclei. Thalamus is usually called 'functional gateway' for cerebral cortex.

Amygdala and Emotional response

The amygdala is a group of almond – shaped nuclei located deep in medial temporal lobe . It is an important part of the limbic system and is especially involved in emotion, emotional memory, fear, threat detection, and emotional responses. The amygdala detects emotional importance, especially potential threat. Amygdala interacts with the hippocampus to build contextual memory.

Hypothalamus and Emotional system

Hypothalamus is a diencephalic structure. It is situated just below thalamus in the ventral part of diencephalon. It converts emotions into physical and hormonal responses. Hypothalamus has two centers for behavioral and emotional changes - reward centre and punishment centre. Reward centre is situated in medial forebrain bundle and ventromedial nucleus of hypothalamus. Punishment centre is situated in posterior and lateral nuclei of hypothalamus.

Almost all the activities of day-to-day life depend upon reward centre and punishment centre. While doing something, if the person is rewarded or feels satisfied, he or she continues to do so. If the person feels punished or unpleasant, he or she stops doing so. Rage refers to violent ande aggressive emotional expression with extreme anger. It can be developed by stimulating the punishment centre. In physiological conditions, human beings maintain a balance between the rage and its opposite state. This balanced condition is called as the calm emotional state. A major irritation may make a person to loss the temper. It is because of inhibitory influence of cerebral cortex on hypothalamus.

Prefrontal cortex and Emotional response

Prefrontal cortex or orbitofrontal cortex is the anterior part of frontal lobe of cerebral cortex. Areas present in prefrontal cortex are 9,10,11,12,13,14,23,24,29,32. The prefrontal cortex along with hippocampus, uncus and amygdala sends fibres to mammillary body of

hypothalamus via fornix. This area is concerned with emotional reaction. It receives information from sensory and limbic areas. Evaluates possible actions and their consequences. It suppresses inappropriate emotional reaction and coordinates voluntary actions and goal – directed behaviour.

Fast pathway – (Quick emotional response)

Sensory stimulus



Thalamus



Amygdala



Glutamate – accelerator or



Hypothalamus + brainstem Autonomic response



(Behaviour changes)

This pathway allows a rapid response before the cortex has completely analysed the stimulus.

Slow pathway – (Conscious evaluation)

Sensory stimulus



Thalamus



Sensory cortex



Prefrontal cortex/ associated cortex (detailed analysis)



(Inhibitory interneuron – mainly GABA**)** Amygdala (decrease activities)



Hypothalamus + brainstem



HPA axis/ autonomic response



Behaviour changes

Prefrontal cortex provides a more detailed interpretation. The cortex to modulate or inhibit excessive emotional responses. GABAergic inhibitory circuits are important in controlling activity within these networks.

Importance of *Dharniya Vegas* in a Today's era

In the present era, anxiety and depression have become increasingly prevalent. Excessive attachment to other is considered balance and the development of psychosomatic disorders.

Dhārayetsadā Vegan Hitaişi Pretya chah Chal I Lobha Irsyaa Dvişamatsaryarāga ādīnām jitendriyah II (Ashtanga Hr. Sutra Sthana 4/24)Punyayasahabhivrddhi pāpāt ātmanaḥmanahvāk kāya karmanaam I Dharmaarthakāmānpurüşahsukhī bhunkte Chinoti cha II(Charak Samhita Sutra Sthana 7/30)

A person should control the mind, speech, and bodily actions by avoiding sinful deeds and engaging in righteous actions. By following the principles of *Dharma* (righteous), *Artha* (rightful livelihood), and *Kaama* (righteous desires), one earns merit (*Punya*), attains happiness, and enjoys the beneficial fruits of one's actions.

In Ayurveda, it emphasizes that regulating these negative emotions or urges, controlling harmful verbal impulses and controlling harmful physical behavior helps develop self – discipline, ethical living, oral character, compassion, social responsibility, maintain healthy interpersonal, mindful and truthful speech promotes mental balance, prevent psychosomatic disorders, build healthy relationships and a harmonious society. Limbic system, Hypothalamus, thalamus, prefrontal cortex, amygdala etc are responsible for influences the emotional response. The prefrontal cortex of frontal lobe of cerebral cortex, suppresses inappropriate emotional reaction, center of higher functions, centre for planned action. These area is the seat of intelligence, it also called the organ of mind. Suppressing these urges can

help to develop prefrontal cortex and maintain its functions properly and increase efficiency of brain and promote a moral character, healthy relationships, mental balance.

CONCLUSION

In present era, there is conflict and imbalance between individuals, families, communities, society, and the nation. Stress, anxiety, depression, lack of moral values, internal conflicts, and emotional imbalance are very common in modern life. These problems arise due to negative emotions such as greed, anger, jealousy, excessive attachment, and hatred. They contribute to psychological imbalance and psychosomatic disorders. Modern neuroscience of emotional regulation such as amygdala detects emotional responses especially potential threat and give quick emotional responses before the cortex has completely analysed the stimulus. Performing *Dharniya Vega*, conscious evaluation (slow pathway), *the cortex provides a more* detailed *analysis.* The prefrontal cortex can modulate or inhibit excessive emotional responses. Practising *Dharniya Vega* helps develop self – discipline, maintain healthy relationships, promote mental peace, and encourage ethical conduct. Mindfulness and truthful speech contribute to a harmonious society. A good citizen plays an important role in building a strong and prosperous nation.

SUMMARY

Dharaniya Vega is an important *Ayurvedic* concept describing the voluntary suppression of natural urges, which may negatively affect physical, mental, social, and spiritual well-being. It includes the suppression of mental, speech, emotional, and other urges.

Ayurveda classifies *Dharaniya Vega* into three categories: *Manasika*, *Vachika*, and *Sharirika*. From a modern neuroscience perspective, *Dharaniya Vega* may help regulate the functions of the prefrontal cortex and the limbic system. During the initial response to a threat or negative sensory stimulus, the amygdala may produce a rapid emotional response before the prefrontal cortex has completely analyzed the stimulus. Through the practice of *Dharaniya Vega*, conscious evaluation of the stimulus occurs. Sensory information reaches the prefrontal cortex for detailed analysis, which helps modify or inhibit excessive emotional responses through appropriate neural mechanisms. The prefrontal cortex performs executive functions such as planning, decision-making, judgment, attention, impulse control, emotional regulation, and socially appropriate behavior. Therefore, *Dharaniya Vega* remains highly relevant in today's world as an approach to promoting emotional intelligence, psychological well-being, and a peaceful, harmonious society.

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