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## A COMPREHENSIVE REVIEW OF DHARNIYA MANSIK VEGA AND ITS ROLE IN MANIFESTATION OF DISEASES

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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. *Manasika Vega* refers to the intensification of *Dharaniya Vega*, which includes emotions such as *Kama* (desire), *Krodha* (anger), *Lobha* (greed), *Mada* (pride), *Matsarya* (envy) and others. This intensification arises from the enhancement of *Raga* and *Dvesha*, which are triggered by the distortion of *Rajas* and *Tamas* due to *Asatmyaendriyartham Samyoga*, *Prajnaparadha* and *Parinama*. When *Raga* and *Dvesha* are intensified, they strengthen desires, leading to a cascade of associated emotions like anger, fear, greed, and delusion. Scriptures identify *Manasika Vega* as a form of mental disease because it impairs the mind's functioning and health when left unchecked. This diversion of the mind from life's purpose—pursuing *Dharma*, *Artha*, *Kama* and *Moksha*—creates an imbalance among the three aspects of life: body, mind, and soul. Consequently, this imbalance can lead to physiological and psychological diseases, as well as *Vasanas* that affect overall health. Therefore, Ayurvedic and allied scriptures advocate for addressing the root causes of these issues by controlling the senses, cleansing the mind and intellect, and engaging in lifestyle modifications, dietary changes, and psycho-spiritual practices. These methods are detailed in various scriptures at both philosophical and practical levels and require consistent practice to be effective. By regularly practicing to restore *Sattva*, one can counteract *Rajas* and *Tamas*, fostering detachment from sensory pleasures and achieving a steady, well-regulated, and healthy mind.

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### INTRODUCTION

The main aim of Ayurveda is “*Swasthasya Swastha Rakshanam*”<sup>1</sup>. 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%

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across their lifetime.<sup>2</sup> So, it is the high time to take care of one's mental health.

Ayurveda is the science of life and health and a storehouse of knowledge on diseases, their causative factors and treatment. In conjunction with other Allied Scriptures, Ayurveda provides insight into the diseases man suffers from at not just the physiological level but at the psychological level as well. The scriptures recognize the intimate relationship between the components that constitute the mind and body and how they impact and influence each other. They establish that the root cause of several diseases lies in the intensification of *Dharaniya Vega* such as *Kama*, *Krodha*, *Lobha*, *Moha* etc. The intensified *Dharaniya Vega* are nothing but *Manovega* or *Manasika Vega*, which disturb the functioning of the mind

and so are called diseases in themselves. Subsequently, they cause other diseases of the mind if left unchecked and also physiological diseases such as cardiac problems, diabetes etc.

## AIMS AND OBJECTIVES

To enlighten the concept of *Dharniya Vega*

To study about *Manas* and *Mansik Vega Dharan*

To categorise the diseases which are consequences of *Mansik Vega Adharan*

## MATERIAL 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*.

## LITERATURE REVIEW

Ayurveda is holistic science which believes in preventing disease by keeping healthy person healthy and managing or curing disease that manifest in person. Ayurveda prioritize health above all necessities of life and promote 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 natural urge which are classified in two categories, these are to be avoided. *Vegas* are broadly classified as *Dharniya vegas* and *Adharniya Vegas*.

### DHARNIYA VEGAS

*Vegas* are natural urges that are classified into *Adharaniya* and *Dharaniya Vega*. “*Na Vegan Dharayeth Dhimaan Jaatan*” means the *Vega* which is already occurred in the body should not be suppressed and it is known as *Adharaniya Vega*.<sup>3</sup> “*Dharayethu Sadha Vegaan Ethishe Pretya Cheha Cha*” means the person who wants *Hita* should always control the *Vega* at the stage of occurrence itself and it is known as *Dharaniya Vega*.<sup>4</sup>

*Adharniya Vegas* are those which should not be avoided or non-suppressible. Further, *Dharaniya Vegas* are classified as *Manasik Vega*, *Vachaik Vega*, *Kayik Vega*.<sup>5</sup>

<i>Mansik Vegas</i> <sup>6</sup>	<i>Vachik Vegas</i> <sup>7</sup>	<i>Kayik Vegas</i> <sup>8</sup>
<i>Lobha (Greed)</i>	<i>Parushya (speaking rubbish to anybody)</i>	<i>Para-stree Sambhog (Prostitution)</i>
<i>Shoka (Grief)</i>	<i>Atimatrasya Suchaka (speaking anybody secrete to another)</i>	<i>Chori (Stealing)</i>

<i>Bhaya (Fear)</i>	<i>Anrutasya (speaking lie)</i>	<i>Hinsa (Physical Violence)</i>
<i>Krodha (Annoyance)</i>	<i>Vakyasya Akalyuktasya (Ultimately talk)</i>	
<i>Manna (Vanity)</i>		
<i>Nirlajjata (Shamelessness)</i>		
<i>Ershya (Jealousy)</i>		
<i>Atiraga (too much affection)</i>		
<i>Abhidhya (Malice)</i>		

### MANSIK VEGAS

*Mana* plays an important role in *dharaneeya* and *adharneeya* both types of *Vega*. Functions of *mana* are to keep control on all organs and to judge and think. *Mana* and *buddhi* are called as the internal *indriya* and *dyanendriya* (sense organs) and *karmendriya* are called as the external *indriya*. Five sense organs perceive information with the help of mind, and for final perception, *indriya buddhi* is needed. Each *indriya* has its separate *buddhi* or interpreting centers to analyze the *indriya artha* or the stimulus. *Buddhi* or intelligence, after going through the analysis made by mind, takes final decision about perceived object with the help of previous experience. Soul gets all the information through *indriya*. Mind is of utmost importance in any sensation converted into body sensation. It is needed that the body, sense organs, and mind should be together for any kind of sensation. Even if soul is present in the body, it is unable to perceive any stimulus without sense organs it cannot reciprocate the signals.

### LOBHA (GREED)

*Lobha* is “*Vishaye Anuchitha Prarthana*”<sup>9</sup> - greed or desire to acquire more than a need. *Lobha* is intense and selfish desire for something especially wealth, power or food.

*Lobha* can be defined as the selfish desire to possess wealth, substances, objects, people, power, status, appreciation or attention far beyond what is required for basic human comfort. Greed originates in the neurochemistry of the brain and a neurotransmitter in the brain called dopamine fuels our greed. The higher the dopamine levels in the brain, the more pleasure we experience. Cocaine like substances directly increases dopamine levels and consumption of cocaine like substances results into improper amounts of neurotransmitters and hormones like dopamine could be closely connected with substance addictions. Behavioral or soft addictions also have neurobiological correlations to dopamine.<sup>10</sup> Obsessive-Compulsion Personality Disorder (OCPD), may be generated from *adharana* of *dharaniya vega* like *Lobha* because is also a type of greed to certain habits or greed for perfection. There are some evidence showing relation between OCPD and dopamine - serotonin hormonal regulation. Characteristics of greed are closely associated with biological and psychological disorders such as substance addiction, behavioral addiction, Narcissistic Personality Disorder (NPD), Anti-Social Personality Disorder (ASPD) and Obsessive-Compulsive Personality Disorder (OCPD). Prominent psychologists such as Freud and Maslow identified greed as a mental disorder and strongly correlated greed with narcissism and meta-pathology.

By using psychoanalyses, we can understand the concept of greed and acquisitive behavior and infers that there are strong correlations between early negative attachment.

### **SHOKA (GRIEF)**

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

The Cortisol levels and diurnal patterns are shown to be affected in the individuals experiencing complicated Grief. Grief of someone's loss results into stress and the continuous stress lead to continuous production of ACTH thus causing the adrenal gland to produce more and more cortisol. The consequence of this continuous grief is an abnormally high level of cortisol circulating in the blood sometimes exceeding ten to twenty times the normal levels. Cortisol is also known as the stress hormone. It is a glucocorticoid produced in the adrenal glands in response to stress or low blood glucose. The hypothalamic-pituitary-adrenal (HPA) axis controls the secretion of cortisol and is released during the fight and flight response to regulate the stress response. The cortisol mobilizes carbohydrates and fat for instant energy and increases heart rate, blood pressure, blood glucose, respiratory rate, and muscle tension. Elevated cortisol levels during stress have also been found to interfere with learning and memory, sleep, digestion, and metabolism; lower immune function, muscle and bone density, and life expectancy; increase weight gain, cholesterol, risk for depression, and mental illness; impair healing and cell regeneration; contribute to imbalances of other hormones such as estrogen and testosterone; induce mood swings; and cause hair and skin problems.<sup>11</sup>

### **BHAYA (FEAR)**

*Bhaya* is “*Apakaraka Anusandhanajam Dainyam*” - fear of facing harmful things.

The term fear refers to both a psychological state and a set of bodily responses that occur in response to threat. Pavlovian fear conditioning (to predict aversive events) is a behavioral procedure in which an emotionally neutral conditioned stimulus (CS), such as an auditory tone, is paired with an aversive conditioned stimulus (US), typically a foot shock. The Conditioned stimuli comes to elicit defensive behaviors after one or several pairing, including freezing behavior, as well as increased arousal in the brain and secretion of norepinephrine (NE) and glucocorticoids (GCs) peripherally. These conditioned responses (CRs) occur in reply to both innate and learned threats. There may be an association between natural variation of gonadal hormones particularly estradiol and the brain circuitry involved in fear inhibition. Collectively, it appears that low levels of gonadal hormones may be related to impaired fear extinction and impaired processing of emotional stimuli in women with various psychiatric disorders. Estradiol and progesterone would facilitate the extinction of conditioned fear and/or the extinction of consolidation for example, the women with higher levels of these hormones would display lower conditioned responses (CRs) during subsequent extinction recall. Further, these hormonal differs according to sex differences in conditioned fear extinction. Failure to quench conditioned fear may play an important role in the pathogenesis of anxiety disorders. Another interpretation is that females are more anxious during periods of hormonal

flux like estrus (when hormones are declining) and diestrus (when hormones are increasing). One of the experiment on rats shows, the effects of gonadal hormones on the modulation of anxiety, with particular emphasis on progesterone's ability to reduce the responsiveness of female rats to corticotrophin releasing factor and the sex-specific effect of testosterone in the reduction of anxiety in male rats.<sup>12</sup>

### **KRODH (ANGER)**

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

The term Anger or *krodha* can be defined as the strong feeling of displeasure. The first spark of anger activates the amygdala which triggers the hypothalamus. The hypothalamus signals stimulates the pituitary gland to release corticotrophic releasing hormone (CRH) which then activates adrenal glands by releasing Adrenocorticotrophic hormone (ACTH). The Adrenal glands secrete stress hormone like cortisol, adrenaline & noradrenalin. Elevated cortisol leads to excessive acceptance of calcium by neurons through their membrane. A calcium overload can make cells die. The Hippocampus and prefrontal cortex (PFC) are particularly vulnerable to cortisol and these negative effects. Excessive cortisol level will decrease serotonin and serotonin is the hormone that makes you happy. A decrease in serotonin can make you feel angry and pain more easily as well as increase in aggressive behavior & lead to depression.<sup>13</sup> The hostility, anger and aggressiveness could cause the health risks like coronary heart diseases, diabetes to bulimic behaviors and road accidents.

### **MAANA (VANITY)**

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

Vanity has been defined traditionally as excessive pride. vanity is a negatively viewed social behavior fueled by excessive concern over one's public image. It found narcissism, or self-love upsurge in men causing them to suffer stress-related illnesses such as high blood pressure, which can lead to heart disease. Extravagant vanity can cause tension and in extreme cases lead to depression and personality disorders.<sup>14</sup> Serotonin flows in the brain when person feel significant or important. The confidence and pride in the work generate with release of serotonin hormone. Similarly, when person feel bigger or stronger than another, and receive social recognition from peers and community, it gives rise to vanity which is associate with release of serotonin.

### **NIRLAJJA (SHAMELESSNESS)**

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

Shamelessness can be defined as lacking any sense of shame. The feeling of shamelessness is associate with serotonin and cortisol hormone. The effects of serotonin on human emotions are generally involved in basic emotional arousal to secondary emotions. These hormones result in the feeling of guilt and shame.<sup>15</sup> Serotonin is produced by the amino acid called tryptophan in the midbrain in a total of two bio-chemical process or steps. More specifically, the Social Self Preservation Theory suggests that the HPA axis is most likely activated in situations that threaten the 'social self,' potentially lowering



self-esteem, social status, and personal worth. These threats to the social self are then proposed to elicit shame, which, in turn, activates the HPA axis. Shame being a driving emotion of cortisol stress responses Stress exposure can lead to a cascade of physiological changes affecting many bodily systems. The two main processes include the sympathetic nervous system (SNS) and the HPA axis, the latter resulting in the secretion of cortisol. Depletion of serotonin hormone causes rise in negative emotions like shamelessness.

### **ERSHYA (JEALOUSY)**

*Ershya* is “*Samane Dravyae Parasambandha Pratishedha Echha Ershya*”<sup>9</sup> - desire for the things belonging to others.

Jealousy is a “complex of thoughts, feelings, and actions which follow threats to self-esteem and/or threats to the existence or quality of the relationship”. The emotion of jealousy is a form of social rejection.<sup>16</sup> when another individual (partner, parent, etc.) appears to degrade a relationship because of an outside third party, it causes occurrence of jealousy like emotion. In the rhesus monkey study, males who viewed their consort next to a stranger male had an increase in plasma testosterone concentrations. While testosterone is the hormone most often associated with male jealousy or mate-guarding, there is also evidence for the role of vasopressin in aggression from both animals. Vasopressin and oxytocin are also involved in the neurobiology of pair bond formation. A role for cortisol in jealousy is also plausible based on its responses to challenging social situations. oxytocin increases envy and gloating.

### **ATIRAGA (TOO MUCH AFFECTION)**

*Atiraga* is “*Uchita Eva Vishaye Punah Punah Pravartana Eccha*”<sup>9</sup> - too much of attachment.

Love for someone or too much affection is described in 3 stages. First stage is Lust, which is driven primarily by the hormones testosterone in men and estrogen in women. Attraction is second stage, when person begin to obsess about lover and crave his presence. The heart races and a person don't feel like sleeping or eating due to surge of norepinephrine. A person feels a surge of extra energy and excitement because of increased dopamine. The obsession for loved one may be due to decreased level of serotonin. Thus, these feelings are created by three chemicals: norepinephrine, dopamine, and serotonin. The third stage is Attachment, which involves wanting to make a more lasting commitment to your loved one. The hormones oxytocin and vasopressin are involve in this stage, which create the desire to bond, affiliate with, and nurture your partner.

### **ABHIDHYA (MALICE)**

*Abhidhya* is “*Manasa Para Abhidroha Chinthanam*”<sup>9</sup> - planning in manas to cause agony to others.

Malice can be defined as desire to harm someone. Various studies have shown that oxytocin plays a role in establishing maternal bonds and bonds between pairs in monogamous species. Although oxytocin coordination of human social behavior is less, this hormone seems to play a role in prosocial behavior, trust and empathy in humans. However, results of recent studies suggest that oxytocin cannot really be seen as the hormone of love and cuddling, because oxytocin appears to promote ethnocentrism and parochial altruism in humans. That means oxytocin is love hormone which is also responsible for

hatred that lead to intergroup conflict and violence. Promotion of love by oxytocin seems to be restricted to members of one's own group. Moreover, oxytocin has been found to play a role in maternal aggression in various mammals in order to protect their offspring. Oxytocin might act to increase maternal aggression is via inhibition of the corticotrophin releasing factor (CRF) system. Low levels of CRF have been related with decreased fear and anxiety of the female which could lead to increased aggression<sup>17</sup>. The neuropeptide CRF can act within the brain or peripherally. Centrally released CRF mediates responses to stress and generates behavior indicative of increased fear. Peripherally acting CRF which released from the paraventricular nucleus, activates the hypothalamus-pituitary-adrenal axis (HPA axis). It stimulates the anterior pituitary to release adrenocorticotrophic-releasing hormone (ACTH) which stimulates the adrenal glands to release corticosterone. Corticosterone has many functions, including modulation of stress reactions.. Thus oxytocin is directly or indirectly associated with malice or *Abhidhya*.

### **ROLE OF MANSIK BHAVAS IN MANIFESTATION OF DISEASES**

*Charaka* has finely described the contribution of psychological factors in vitiating the *Sarīrika doṣhas* viz. *Kama*, *Soka* and *Bhaya* vitiates the *Vata doṣha* and *Krodha* vitiates *Pitta Doṣha*. Excessive crying and laughing are included in aetiological factors leading to the vitiation of *Udana Vata*, *Harsha* and *Vishada* in the vitiation of *Vyana Vata* by *Vagbhata*.

According to Ayurveda, no diseases can develop without the interaction of the bodily and mental influences. Three categories of the causes of illness

*Asatmyendriyārtha samyoga*

*Prajnaparadha*

*Parinama*

Among these, *Prajnaparadha* is very important. An individual, whose *Dhi* or *Buddhi*, *Dhriti* and *Smriti* i.e., intellect and memory are deranged, indulges in to undesired acts. This is *Prajnaparadha* which leads to the development of an illness. For e.g., a person even after knowing alcohol is not good for health, indulges in alcohol intake leads to many systemic diseases. Also, *Irshya*, *Soka*, *Bhaya*, *Krodha* are caused by *Prajnaparadha* because the individual is unable to differentiate between right and wrong.

*Charaka* considers psychic factors as a cause as well as aggravator of a disease. In *Agrya dravyas*-<sup>18</sup>

*Vishada* is the most important among the factors aggravating a disease.

*Harsha* provides growth and nourishment.

*Soumanasya* is considered as the most important factor helping in conception.

Assessment of *Satvabala* provide the stress perceived by the individual. A person with *Pravara satva bala* could effectively cope with stress.

### **INVOLVEMENT OF MANASIKA BHAVA IN ROGAS**

*Manasika Bhava* as Etiological Factors

Roga	Nidana
Abhishangaja Jvara	Kama, Shoka, bhaya, Krodha
Gulma	Shoka, Krodha,
Kustha	Bhaya, Papakarma
Kilasa	Asatyabhashana, Guruninda, Papakriya
Rajayakṣma	Kama, Krodha, Bhaya, Irshya, Utkantha, Trasa, Shoka
Aruchi	Dviṣtartha Manasa
Udara Roga	Papa Karma
Vatarsa, Pittarsa	Shoka, Krodha, Asuya
Pandu Roga	Kama, Cinta, Bhaya, Krodha, Shoka
Pittatisara, Sannipatika atisara, Agantuka atisara	Krodha, Irshya, Bhaya – Shoka
Chardi	Shoka, Roga Bhaya
Trishna	Krodha, Bhaya, Shoka
Hrdroga	Chinta, Bhaya, Trasa
Pratishyaya	Krodha
Aruchi	Shoka, Bhaya, AtiLobha, Krodha
Vata Vyadhi	Cinta, Shoka, Krodha, Bhaya
Vata shonita	Krodha
Shukra Dushti	Cinta, Shoka, Bhaya, Krodha

In today's competitive world, increasing professional and personal stress makes individuals more susceptible to mental ailments than physical disorders. As social beings, humans need to be physically and mentally free of affliction to maintain good relationships with themselves and others. To achieve this, one can practice *Dharaniya Vega*. The primary domain of *Dharaniya Vega* is the mind, which is responsible for perception and knowledge. *Manas* functions to control the sense organs i.e *Indriyabigraha* and self-restraint i.e *Svasya Nigraha*. By these functions, one can control the occurrence of *Dharaniya Vega*. *Acharya Sushruta* classified all *Dharaniya Vegas* under *Manasika Vyadhi*. If *Dharaniya Vega* is not controlled early, it can become a cause *Nidana* of *Manasika* and *Sharirika Vyadhi*.

*Dharaniya Vegas* can be interpreted in two ways: evitable urges like *Lobha*, *Maana*, *Nirlajja*, *Ershya*, *Atiraga* and *Abhidhya*; and inevitable urges like *Shoka*, *Bhaya* and *Krodha*. These urges frequently occur in human life, and it is crucial to understand at what stage they affect mental health. Excessive expression or suppression of *Lobhadhi Vegas* can lead to disease. *Acharya Charaka* stated, “*Na Shokamanuvaset*” – one should not remain in prolonged grief. Grief impacts individuals emotionally and physically, potentially leading to symptoms known as “Grief brain,” where memory, cognition, and concentration are adversely affected. Chronic grief can push the body into a state of stress, affecting the brain and leading to the release of fight-or-flight hormones, increased heart rate, and blood flow to the brain's emotional and fear-based regions, impacting the prefrontal cortex involved in decision-making. Prolonged grief disorder is formally recognized in the 11th revision of the International Classification of Diseases (ICD).

Anger is another frequently experienced emotion, causing many

physical changes like increased heart rate, blood pressure, blood sugar levels, and adrenaline production. It also affects mental health by altering thought processes, leading to aggressive behavior when rational thinking is impaired. Emotions naturally influence human experience, thoughts, behavior, and overall well-being. However, suppressing emotions due to social norms, personal beliefs, or a desire to appear composed can increase stress levels, diminish emotional awareness, and escalate negative emotions. To avoid these consequences and the occurrence of *Lobhadhi Vegas* in the mind, one should cultivate the attribute of *Jitendriya*. *Acharya Vagbhata* defined *Jitendriya* as controlling the *Chakshuradhi Indriya* and mind. According to *Chakrapani*, “*Jitendriyamityanena Cha Rogahetu Pragnyaparadha Asatmendriyarth Varjanam*,” means avoiding disease-causing factors like *Pragnaparadha* i.e mistake of the intellect and *Asatmendriyarth Samyoga* i.e improper use of sense organs.

## CONCLUSION

*Dharaniya Vega* is essential for maintaining mental well-being. Experiencing *Dharaniya Vega* is natural, but it's crucial to acknowledge and process emotions healthily to lead a balanced and fulfilling life. According to the WHO, health encompasses physical, mental, and social dimensions. Mental health involves the balanced development of personality and emotional attitudes, enabling harmonious living with others. It plays a vital role in overall quality of life and can positively influence all aspects of a person's life.

*Agni Purana* aptly states that “Prevention is better than cure.” To achieve this, one should follow the mentioned practices to combat mental ailments effectively.

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