

“Review article of causes of Manasvikar w.s.r. to Anger”

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Abstract: The present paper is based on Ayurvedic concept “Causes of Manasvikar.”

Here we can see the causative factors of Manasvikar. Basically those people having stressful lifestyle with Insomnia, Depression, oc.disorder’s, hallucinations, Dis-hallucinations, Epilepsy, schizophrenia disorder, High great fever, Alcoholism, Hypertension, thyroid problems, Obesity, as Will as auto – immune Diseases found Anger as a symptoms Hence Acharya Charaka also explain about srotas & their vitiation due to vatadi doshas & Raj with Tam give primary information of Anger & their effect on body. Anger usually increased due to Raj vardhan that repeated to Pitta Hence it vitiated also Rakta which indicates somany disease due to Impurification of blood. In today’s changing world while the poor are not risk to afford good diet & therich due to their fond-ness for junk food do not eat a balanced diet. On that Anger (Krodha) is mentioned as a mental factor in dharniya vegas. Finally main intention for presenting this paper is to share basic details of Causes of Manasvikar as proper Treatment.

Introduction:- Ayurveda is one of the most ancient system of medicine in the world. It is a precious heritage for humanity. Ayurveda denotes the life continuity Scientifical research subject where all types of conceptual Fundamental Pharmacological and clinical subject includes everywhere, as Knowledge for study in conceptual base, so that in whole universe peoples disturb from hectic lifestyle stress & strain , insomnia, grid, Anger, sorrowetc. out of these, Anger (krodha) are selected for study. From the very beginning reference of Krodha found in -BHAGWATA GEETA|| it means when Anger Aggravate Rajasika dosha increased & vitiated pitta dosha. Hence in all type of psychological disorders such as Hallucination, O.C. disorder, Hysteria, Epilepsy, schizophrenia Patients having main symptoms is Anger (krodha).

Ayush means the conjunction of body, sense organs, mind and self is known by the synonyms Dhari, Jivita, Nityaga and anubandha. As literature satva related to mana and triguna situated in that place that mean Rajadusthi can be related with manovaha strotas & Anger (Krodha) aggravate?

Ayurveda is said as eternally continuing of its beginning less-ness, the characters of entities having been determined by universal nature and the characters of substances being eternal, there was never non-existence of the flow of life or intellect the knower of Ayurveda is also eternally continuing pleasure (heath) and pain (disease) along with material factors, cause and symptoms, because of their inter- relation are also eternal all these point towards the eternal continuity of Ayurveda (secondly) substances having properties of heavy light cold hot unclosed rough etc. are subjected to increase or decrease by the law of similarity and dissimilarity as I said in case of regular intake of heavy substance. The heavy will increase in the light will decrease thus in case of other substance as will this characters of the substance like earth their properties are eternal Ayurveda never arose out of non-existence except understanding and precepts, some say its origin in view of these two Its nature of fire and liquidity of water It has also get the eternal continuity of nature characters of entities such as increase in heavy substances by regular intake of the heavy ones. That why on the beginning of Ayurveda basic concept are related to -Triguna siddhanta having more pure to Raja & Tama dusthi occurs everywhere out of this Rajadusthi is main originate parameter in Anger (Krodha).

Materials & Method:-

All Ayurvedic literature related to **Causes of Manasvikar.**

Details are as follows –

Ayurvedic literature of Causes of Manasvikar :-

Krodha (Anger):-

Anger is generally seen in Rakshasa, Danava and Uddhata personalities and that seems to be relation, education and actions abuse and Matsarya also. The anger influences the organs, mobilizes them for actions or lays an additional stress on them. Some people, when they are angry, have stomach trouble at the same time or grow red in the face. Their circulation is altered to such a degree that a headache ensues. We shall generally find unadmitted rage and humiliation behind attacks of migraine or habitual headaches and with some people anger results in trigeminal neuralgia or fits of an epileptic nature. Its symptoms are the flushing of eyes, sweating and violence.

In an outburst of temper, e.g. the individual has wished to overcome his imperfections as quickly as possible. The best way has seemed to be hit, accuse or attack another individual. This condition affects one's body organ like heart by several psychosomatic mechanisms. So that heart beat, blood circulation etc. are found to be increased due to excessive activation of sympathetic nerves. According to Ayurveda, the degree of anger can be

measured on the basis of intensity of -Drohal found in a person In this emotional disorder the victim can go up to the extent of murder also

Just as the doctor comes to know about the physical disease from the symptoms, similarly Lord Krishna has described in the Gita that anger is a sign of excess of Rajoguna in man. In this way, man is motivated for sinful action even when he is not willing God has explained that, it is because of this, that contact arises with Rajoguna, whose permanent nature is wished when the desire of man is not fulfilled. Is generated and anger confounds the intellect, destroys the conscience and in the end the fall of this type of man achieves that destruction, thus proving that the greatest enemy of man is anger. One who is born with work. The source of the origin of the work is the sense organs like eye, ear, nose and mind. Because only through this man experiences the world, due to which work is awakened. Measures are suggested for restraint on the senses. Firstly Yama and Niyam second to put the senses in devotion in this way In the senses in which the first work was inhabited, the senses will see, hear and experience God only after this, besides the nature of nature. By progressing from Rajoguna and wearing the Satoguna, in Rajoguna, a person performs a sinful act and desires a result, and when he does not get the desired fruit. When he is angry, a man must become a karmayogi in order to imbibe the Satoguna. Tamo and rajogunit rage cause destruction. He draws man closer to God.

The anger was also done by Hanuman Ji during the time of Lanka Dahan and the war. But for the work of God and the work of God, Arjuna did likewise under the guidance of Lord Krishna.

But that anger was also done for the establishment of religion and the destruction of sinners who tried to disarm a woman in public.

Origin of Anger: -

Kama is called anger here.

How can this same thing be two things? Is it two-in-one, it is said, that the work itself is believed to have originated anger. Therefore, work itself has been called anger. But is it not wrong to assume its origin in this way, where the work has assumed the origin of anger. It has been said that, by meditating on subjects, a raga (association) is born towards them. That union or raga produces kama(desire).When work is not achieved or fulfilled, anger arises. (2 - 62) But there is no hindrance in the fulfillment or attainment of every work (desire) and there does not produce anger. Anger does not arise from work itself, work does not cause anger. Rather the desire arises due to lack of fulfillment. And are born with

obstacles that prevent fulfillment. If anger had arisen from work itself, it should have also grown where it is fulfilled, and no obstacle stops its path.

Then anger does not always arise in the absence of wish fulfillment, someone abuses you and you get angry, which is the path of fulfillment of desire here?

It is also wrong to say that anger is born of Kama, hence Kama is called anger in the verse where the alleged origin of anger from Kama is said.

Sanga-raga means work, so what is said is called 'sanga'. Or 'work' with 'company'? Then how can it be rational to call work as anger? Does 'work' originate from association or raga? Is this man's enemy? Does this expose knowledge?

Major causes of anger: -

(1) Sleep

Gold is a state of unconsciousness. Sleeping improves mental and physical health of the body. Constantly used muscles and joints recover during sleep. Blood pressure is low and heart rate is low. At the same time, growth hormone is heard in the body. During this time, the brain works to collect everyday information. Sleep problems occur due to stress, prolonged work lifestyle. Without complete sleep, the mind and body are unable to function properly. Not getting enough sleep causes many diseases. Adequate sleep and rest are essential for staying healthy.

(2) Loneliness: -

Being alone in a new place is one reason for anger. Psychologists say that people who have few friends usually get angry quickly. Children who are born in a nuclear family and one of their parents suffer mentally. They become angry due to mental irregularity. They start abusing, assaulting siblings, breaking things. The psychiatrist says that if your child is angry, it means that he is desperate somewhere.

(3) Watching more TV: -

Watching violent programs, crime shows etc. affect the minds of children completely. Psychologists believe that many times youth are not vulnerable to violence and they do not feel angry to resist any action.

(4) Ambition: -

In the corporate world, it has made two scales of progress, one is performance and the other is the ability to do things better in less time. In trying to live up to this

parameter, many times people get frustrated and angry. Psychologists say that the lack of sensitivity to the feelings of others is due to lack of sensitivity to people's greetings.

(5) To act against the will: -

30 - 40% anger happens inside us because people act against our will.

How to overcome Anger: -

Just as it is necessary to conquer our enemy, we must first understand his power, and understand what is the origin of his power, similarly we must understand why anger arises, so much Once understood, man can get the power to save himself

The above lines highlight the origin of anger. The subjects of human senses are beauty, taste, sweet words, soft touch etc. Man worries about seeing beautiful things, tasting good food and juices, listening to music like Karna, etc. This is natural, but the danger is that while thinking about them, he becomes so accustomed, that he begins to desire to get them, he cannot live without them, that is the reason for anger. Because the attainment of all those things is not a matter of it self.

Anger is our internal enemy: -

That means anger is the enemy who dies of life, anger is the enemy of evil, anger is the sharpest sword, anger is about to fall in all ways, anger is doing all tenacity, self-control, and charity. Therefore, anger should be released. Describing the glory of renunciation, Shri Shukracharya ji says to his daughter Devayani, "Devayani", who constantly endures the condemnation of others, you know for sure that she has conquered everyone. The one who wins the rage that emerges like a deteriorating horse is called Jitendriya by sages. Not just the owner of the horses. "Devayani", the man who pacifies the rage that has arisen, through the wrath of anger, you know for sure, he has won it all. A man who pacifies the rage that emerges by forgiveness, and abandons the wrath of the snake, like the old snake, is called the same man in real terms. He who stops anger, tolerates condemnation, and persecutes others, does not persecute them in return, he is entitled to attain the divine. One who continuously performs Yajna every month continuously for 100 years and who is not ever angry at anyone is the best.

Anger arises from the interview of the conscious cause of grief. Sometimes we emerge from the mere presumption of sorrow. Amukh thought so bad for us, or created a conspiracy, thinking that we get dazed with anger, the eyebrow wrinkles. The face

becomes ruddy, and we see the occasion when that person comes and when we retaliate take it.

Two expressions basically exist in Anger

- (1) Grief at the time of interview.
- (2) Knowledge of its cause

Unless there is a clear perception of the cause of grief, the feeling of anger does not arise. Knowledge of reason is helpful in the creation of anger. If someone has hurt us and we are unhappy with it, then the feeling of anger is hidden in the mind that is hidden in a secret booth.

Anger is closely related to other disorders of the mind. Subjected to anger, we do not have the discretion of the proper unfair and we get up in the scuffle. If anger is immediately published, then it is fine from the point of mental health, but if it reaches the state and becomes a spirit gland, then it is very sad. The anger that lasts for a long time is called var. Vair is such a mental illness that a man suffers in his daily life. He is not able to keep himself balanced, which makes him a hater. His best qualities, goodness, old love, high values, etc., all forget. The speed and anger of anger slows down as it becomes a feeling gland permanently. But the sullen spirit of punishing, harming or tormenting another person constantly burns the mind.

Vair is a chronic chronic mental illness. Anger is the momentary moment. Being mad in anger, we do not see time to think, var takes a lot of time for that. Anger consists of instability, filthiness, urgency, frustration of intelligence, euphoria, self-defense, affirmation intolerance of ego, feelings of punishing the other. It is time to take revenge to think in a way. We think well, take some time, and then get revenge.

In the words of Pandit Ramachandra Shukla, along with causing grief, psychoanalytic anger, which motivates the grief-giver, and the decision-making sentiment after some time is called var.

Conclusion:

- Anger is indicated in Manas vikar.
- There are many causative factors for Anger.
- So avoid causative factors of Anger for normal health.

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