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मितव्ययता / Frugality: A Review Article

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ABSTRACT-

Though this article Essay on mitvyata/frugality. Literal meaning and etymology – ‘Mit’ means less and ‘Vayya’ means expenditure i.e. one who spends less or does not spend unnecessarily. What matters is the person's attitude towards meaning and in what direction it is being used. Wastage of money in display and luxury pushes the society towards misguided darkness. This kind of economic thinking and structure increases cruelty, creates problems of corruption, strengthens violence and shrinks human sensibilities. The economic-centric world system is becoming dangerous for the entire human race. Thrift is important not only from the point of view of governance but also from the point of view of the individual and society. The importance of thrift was accepted in our ancient society. No goods were wasted and they were delivered to the appropriate places. Money was not spent on luxury, but there was a trend of doing charity. People used to do things like providing food to the poor, shelter to the homeless, helping the needy, but today's era is full of selfishness. Unless people are given systematic training on frugal lifestyle, such errors will not be rectified.

Key words: mitvyata

Introduction –

If the culture of thrift is assimilated in the life of the people, then the display and extravagance prevailing in the society and nation can be controlled. Thrift is the main ideal of Indian culture which not only gives the attitude of saving, but also gives simplicity in life, restraint, Gives priority to control over unnecessary expenses, sacrifice and a life without ostentation. In today's consumerist and opportunistic lifestyle, no one seems to have any aim towards it. If the culture of thrift gets assimilated in the life of the people, then the display, show off and extravagance prevalent in the society and nation can be controlled. On the one hand, this meaningless extra enjoyment of social and national wealth and on the other hand, many people also yearn for the fulfillment of the fundamental and essential expectations of life. This economic inequality definitely gives rise to social inequality. Where there is inequality there is bound to be violence. The origin of this violence is excess accumulation, unlimited enjoyment, undue display of grandeur, misuse of resources. Abuse of power also gives rise to luxurious life. It is not important who has how much money. What matters is the person's attitude towards meaning and in what direction it is being used. Wastage of money in display and luxury pushes the society towards misguided darkness. This kind of economic thinking and structure increases cruelty, creates problems of corruption, strengthens violence and shrinks human sensibilities. The economic-centric world system is becoming dangerous for the entire human race.

It is with the help of money that we arrange food, clothing and shelter for ourselves and our families. It is only with the power of money that we get the means for education, health and social gentrification. All the rituals like marriage, birth-death, gathering-welcoming, charity-charity, pilgrimage etc. are possible only with the help of money. If we have severe shortage of money, then we stand at one place, confused in every way, the vehicle of our worldly life stops and then in such a helpless situation, there is no limit to our sorrows and pains.

At the same time, when the Lakshmi of the house is exhausted due to such wasteful expenditure, then to maintain their irony, they take loans, repay the loans by taking loans and become indebted day and night. Finally, a day comes when all the performance with full resources becomes the creditor's, then such people either become targets of ridicule in the society or commit the sin of suicide to save themselves from the curse of stigma.

On the contrary, the intelligent, rich people who know the value of money, know the method of its proper use and like frugal simple life, they keep the future of their family safe, hence they keep it, by increasing the wealth of the society and the nation, by doing charity. And by doing charity we live a real life of respect and honor. They do not have to face any sorrow in the same way that an exhibitionistic extremist has to face destruction.

In any kind of extravagance, behind the momentary joy or happiness, there is a tradition of sorrows, which ends only with the end of life. The afterlife of the person traveling through this world in a disturbed or dissatisfied state is also doubtful.

Benefit –

The life of a frugal person remains completely free from financial crisis. He may have to face minor inconveniences due to expenditure reduction, but because he has experienced those inconveniences, it does not affect him. Sometimes, when additional expenses arise due to some crisis or need, he does not have to look to others because at that time the saved amount of his income comes in handy. Frugality itself supports him by becoming his biggest friend, well-wisher and ally. If a person with an ordinary income is thrifty, then with the help of his savings he can gradually become the owner of a good amount of money. It is on the basis of his low income that he becomes so powerful that he can build a good house for himself and marry his children at a good standard; Can help people in trouble, friends, relatives.

Hormonal relationship –

A frugal person will be stress free and happy and that person will also keep others happy due to which serotonin hormone will be secreted. Due to calmness of the brain, HPO-axis will remain normal. Due to which all the hormones secreted from hypothalamus and pituitary gland will remain at normal level. The person will remain physically and mentally healthy.

Dosha Relationship – Kafaj

Deha Prakruti Relationship – Kaphaj, Kapha-Pittaja

Manas Prakruti Relationship – Satvik

Triguna Relationship – Satva

Story related to sadguna –

Mahatma Gandhi taught the lesson of frugality

Mahatma Gandhi often used to travel in connection with the work of the party, which was for the purpose of independence of the country. Once Gandhiji came to Allahabad for some such work and stayed at 'Anand Bhawan', the residence of Pandit Motilal Nehru. The Nehru family considered it a matter of great good fortune and honored Gandhiji with cordiality.

When Gandhiji woke up in the morning after night's rest, he retired from his daily routine and washed his hands and face. After this they started gargling with water. During this time, Pandit Jawahar Lal Nehru came and started talking to him on some topic. While gargling, Gandhiji's water ran out. This upset him a bit and the conversation stopped midway.

When Nehru ji asked him, he said – “Look, I was so engrossed in the conversation that all the water was spent and now I will have to take water again. Then Nehru ji said – Both Ganga and Yamuna flow here. Use as much water as you want. Gandhiji said- “Ganga and Yamuna do not flow for me alone.

No matter how much quantity of something is available in nature, man should take it in that quantity as is necessary for himself. By using anything economically, it remains stored for future generations and thus fulfills the maximum needs of the society.

The essence is that the dream of social welfare can be realized by adopting thrift.

In this context, the words of Sant Kabir Das ji come to mind –

“Tete paan pasariye jeti lambi saur”.

Related properties-

Contentment, restraint, positive, goodwill, charity, cooperation, discretion, egoless, optimistic

Effect of frugality on social health –

Frugal behavior is significantly, directly, and positively related to the three dimensions of consciousness for sustainable consumption, environmental, social and economic. Frugal innovation is often associated with (ecological and social) sustainability because it is characterized by minimizing the use of resources (raw material, production resources, energy, fuel, water, waste, financial resources), it is more affordable, and better accessible than conventional innovations.