

## A review on importance of Agni in Manas Vyadhi Chikitsa.

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### ABSTRACT:

In *Ayurveda* for prevention of disease and health care along with *Sharirik Dosha*, *mansik doshas* are also important. Body and mind are abode of diseases. *Aacharya* has described that every disease is produced by these two forces and physical and mental defects can live in conjunction with one another which is physical defects *vata*, *pitta*, *kapha* and mental defeats *Raja* and *Tama*. As *aacharya kashyap* says that mental disorders should be treated like physical. It can be seen that even if *Aacharya* didn't mention these things clear they have to be understood by conjecture.

Thinking about *agni* in mental disorders is same as this.

Therefore, this article is a attempt to explain how the thought of *agni* is important in mental disorders.

### KEYWORDS:

*ayurveda*, *manas vyadhi*, *agni*, *shoshan-shaman*, *agnideepan*, *chikitsa*.

### INTRODUCTION:

In this competitive modern world its necessary to give importance to mental health. Almost every person this, days is stuck in some kind of mental state. Only *unmaad* and *apasmar* are not the mental disorders but as *Sushrutacharya* described,

*Krodha* (Anger), *Shoka* (Grief), *Bhaya* (Fear), *Harsha* (Euphoria), *Vishada* (Depression), *Irshya* (jealousy), *Abhyayusa* (to search dementis of others), *Manodayanya* (Dejection), *Matsarya* (Malice), *Kama* (lust), *Lobha* (Greed), *Ichha* (desire), *Dvesha* (Grudge) all these mental emotions are involved in mental disorders<sup>[1]</sup>. It is important to get a treatment on mental disorders as soon as possible. *Ayurveda* is an Ancient as well as eternal science. The various physical and mental disorders

developing nowadays have been described by *Aacharyas* many years ago.

While defining *Aayu Aacharya* has termed *Ayushya* (Life) as the combination of body, sense, mind and soul<sup>[2]</sup>. *Aacharya* have given a lot of importance to mental health and that's necessary also because we can see the symptoms of physical disorders but no specific symptoms found in mental disorders. Due to social status people don't accept mental symptoms and try to hide them, mental disorders are considered as social stigmas. Therefore, it's necessary to think about the treatment of mental disorders from all point of view. As described in *Samhita* for the treatment of *unmaad* and *apasmar* *Shodhan* plays an important role<sup>[3]</sup> because *Samptrapati* is enveloping (*Avaratmak*) and early symptoms of *unmaad* and *apasmar* include *Annabhilasha*, *Arochak*, *Avipak*<sup>[4]</sup> Which means *Agnimadya* is present there, so that *Aaharrasa* does not generate properly. Due to this *apakvya Aaharrasa* the functions of the senses are not done properly, so the senses don't absorb its subjects as it supposed to and the mental disorder worsens. Hence *Agni* must be considered in mental disorders.

## REVIEW:

### 1) Importance of *Agni*:

*Agni* is the cause for any change in the body, fire is required for transformation from one form to another. All the elements needed for the body's creation, growth, destruction, whether it is food or medicine,

must have the rite of *Agni*, otherwise it will not be *satmya* for the body.

During the digestion of the food taken by mouth, first the rites of *Jatharagni* take place and the food starts to be transformed into the body. When this *Agni* is distorted, the end *Araharasa* that are created are also distorted<sup>[5]</sup>, so there is a possibility of many diseases. If we think about the treatment of mental illness, first *sattavavajaya chikitsa* comes to mind and it is also beneficial because if we look at the purpose of mental illness, *Manoabhighat* (mental trauma) is an important purpose, so *Sattavavajaya chikitsa* becomes important. Along with this *virudha* (food with incompatible), *dushtanna* (contaminated), *asuchi* (unclear properties) food that is *Rajasic* and *Tamasic* diet is important for the creation of mental diseases, so *Agni* treatment has to be considered in these diseases.

### 2) *Mansik Vyadhi* and *Shodhan*

*Sanshodhana* is given great importance in the treatment of mental disorders such as *Unmaad* and *Apasmar*, because the *samprapti* is enveloping (*Avaratmak*). due to *shodhan*, *Agnideepan* takes place so *prinan* of *rasa* properly done. *Charakacharya* describes the benefits of *Shodhan* in the *Sutrasthan*<sup>[6]</sup>. By doing it, the person's *Jatharagni* is lit up (*pradeepta*) and the diseases are suppress so *Indiriyas*, *Mana*, *Buddhi* and *Varna* become clean and pure. The same function is expected in *Unmaad* and *apasmar* and other mental disorders. Due to *shodhan* the *Strotas* (channels) become free and there is no obstruction, *Agnideepan* occurs and due proper digestion

of the food normal *Aaharrasa* is produced, thus the body and *indriya* are properly nourished, the *indriya* are pleased and works properly. it improves the *sattva* of the person and reduces the strength of mental illness. The person becomes healthy.

### 3) *Mansik Vyadhi And Shaman*

In *shaman chikitsa*, various *churna*, *Aasava*, *Aarisht*, *Vati*, *Gutika* are commonly mentioned by *Acharyas*. most of the *dravyas* (substances) of all these *Kalpanas* are *Ushna*, *Tikshna* and *Agnigunatmak*, so they help in *Agnideepan*.

Various type of *ghrutas* are specially used in *mansik Vyadhi*. ex. *Hingvadi ghruta*, *Kalyanak Ghruta* and *mahakalyanak ghruta* etc. *Ghruta* are Ideal for *Agnideepan* which are already mentioned in *Ghrahani Adhyaya*. overall all *shaman Dravyas* are indirectly causes *Agnideepan*.

### 4) Mental diseases treated as physical diseases

*Acharya Kashyap* has clearly described in *Kashyap Samhita* that, *Manasam Cha Roganam Kuryat Sarhivat Kriyam*<sup>[7]</sup>, that means all mental diseases are to be treated as other physical diseases. Because the effects and symptoms of mental disorders are physical also, so in mental disorders, treatment must be considered like a physical defect.

*Acharya Charakacharya* has clearly mentioned in *Vimanasthan*, *Jwaradi* physical disorders and mental disorders live with each other in conjunction. Like in *Jwar santap* (Anger) *Vaichitya* (mental instability), *Arati* (disliking for everything)

and *Glani* (feeling of weakness) are mental symptoms<sup>[8]</sup>. Therefore, *Acharyas* had described the treatment of mental diseases as like physical disorders. The makers of *Ashtangahrudaya* have considered *mandagni* as the root cause of all diseases<sup>[9]</sup>, so it is necessary to consider *Agni* in mental disorders.

Ex, sometimes when we are angrier our hunger slows down or we don't feel like eating, it is clear from the above fact that the mental mood is responsible for slowing down the *agni*, so in the treatment of mental disease, we should think of *Agni*.

### 5) *Mansik Bhava and Agni*

*Acharya Charakacharya* while describing the place of *Agni*, he also mentioned the *prakrut* and *yikrut karma* of *Agni*. In which he says *Bhaya* (Fear), *Krodha* (Anger), *Shoka* (Grief) etc. mental emotions depend<sup>[10]</sup> on *Agni*. If *Agni* is *Prakrut*, those *Bhavas* are *Prakrut*, and if *Agni* is distorted, these *Bhavas* also become distorted. While treating *Agni*, this treatment of *bhavas* takes place indirectly.

In *grahani adhyaya*, *Aacharya* told that *Agni* is the fundamental causative agent for Longevity (*Ayu*), Normal complexion (*Varna*), Normal strength (*Bala*), Good health (*Swasth*), Enthusiasm (*utsaha*), Normal growth (*Upchaya*), Normal luster (*Prabha*) *ojas*, *prana*<sup>[11]</sup>. If *Agni* is *prakruta*, the *bhavas* are *prakruta*, if there is a distortion of *Agni*, these *bhavas* takes the distorted form. The *Bala* (strength) in these *bhavas* comes into both mental as well as physical. If a person's *Agni* is good, mental strength also becomes good. And body gets

free from diseases. *Utsaha* (enthusiasm) is a mental emotion i.e. desire to do any work, if *Agni* is *Prakrut*, then a person can do any work with *Utsaha* (enthusiasm), he will not fail. Here also the connection between *Agni* and *Mana* (mind) is clear.

#### 6) *Mana -Agni and Aahararas*

There are many references in the *Samhitas* that the relationship between *mana* and *Aaharasa* is very close. *Acharyas* describe the symptoms of distorted *Rasavah Strotas*. *Atichintan* is one of the cause of *Rasavaha strotas dushti*<sup>[12]</sup>, a mental state of overthinking, so that *Rasavah Strotas* become affected and the function of *Rasa* is not properly done (*Prakrut*) so which *Indriya* becomes weak. And the *Indriya* cannot do their work properly, so the mental illness increases.

*Sushrutacharya* has described that the *Dhamani* (arteries) which circulates the *Aaharasa* throughout the body also receives the sensations of happiness and sorrow (*sukha and dukha*)<sup>[13]</sup> From this the relation between *Aaharasa* and *mana* (mind) is clear; And indirectly the connection of *Agni* is also clear.

Among the major mental disorders like *Unmaad* and *Apasmar*, precursor include *Virudha* (Food with incompatible), *Dushtanna* (contaminated), and *asuchi* (unclear properties). Everyone knows the relationship between *Agni* and *Aaharasa*. As a result of above causes *Doshutklesh* occurs which results *Agnimadya*. Further, *Agnimadya* *Apakva Aaharasa* is produced. Due to this, the *Prinana* (functions) of the

*Indriya* is not done properly, so mental disorders are caused due to affected mental emotions.

#### 7) *Role of Diet in Mansik Vyadhi*

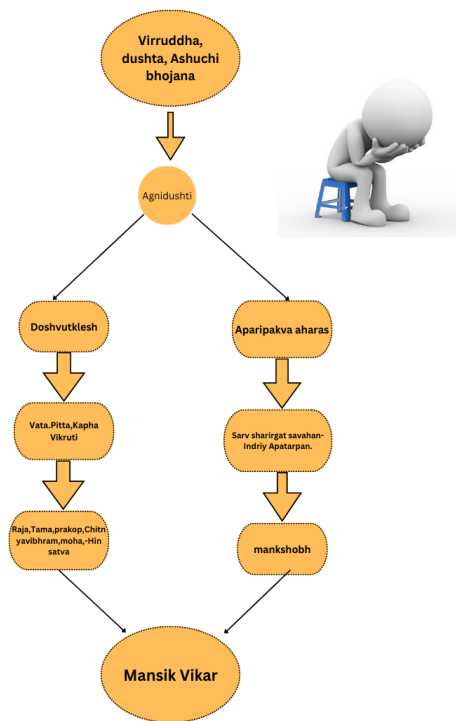
*Satva, Raja* and *Tama* are properties of *Mana*, *Raja-Tama* are said to be *Doshas* of *Mana* as they are responsible for *Mansik Vyadhi*. Since *vedic* era food is important factor. mental stress strain, emotional imbalance have tremendous effect in bringing down the digestive power. three types of *Aahara* are mentioned in *Bhagavat geeta* *Satwik, Rajasik* and *Tamasik Aahara*<sup>[14]</sup>.

1) *Satwik Aahara*: the food that promotes lifespan, increase virtue, strength, health, happiness and satisfaction. such food are juicy, succulent, nourishing and naturally tasteful.

2) *Rajasik Aahara*: food that are too bitter, too sour, salty, very hot, pungent, dry and full of chillies. such food produce pain, grief and disease.

3) *Tamasik Aahara*: food that are over cooked, stale putrid, polluted and impure are dear to person in the mode of ignorance.

*Aahara* is one of the main cause for *Agnimandya* and *Agnimandya* is main causative factor for almost every disease, hence one should obey all *Aahara vidhi vidhan* mentioned in *samhitas*. In *vimansthana adhyaya* *charakacharya* mentioned the *Aharavidhi* for *swastha purusha* as well as *Atura*. ‘*Tanmana Bhunjitam*’ is one of the most important factor in *Aharavidhi vidhana*<sup>[15]</sup>. if we have our food with proper attention, it will help *mana* to connect with their respective *guna* through the *indriyas* leading to nourishment of *indriya* and *mana*.



## DISCUSSION:

*Ayurveda* specifies the importance of *Manasik dosha* along with *Sharirik dosha* in both treatment as well as preventive aspect of diseases. The relation of *Mana* with the body holds equal significance. *Mana* acts as the interconnection of *Sharir* and *Atma*. Although the mental disorders resulting from mental trauma begin with the etiopathogenesis of *Raja-Tama dosha*, they eventually end up involving *Sharirik dosha* as well. This is why, *Acharya Kashyap* has said that Mental diseases are to be treated as other physical diseases.

The causative factors of mental diseases like *Unmaad* and *Apasmar* are mentioned as *Viruddhashan*, *Asatmya bhojan*, *Ashuchi* etc. which are related to the dietary habits of the patient. This results in *utklesh* of *dosha* further leading to *Agnimandya*. This is proceeded by *Apakva Aaharas* which circulates in the body. This *Apakva aaharas* fails to deliver nourishment of the *Sharir* and *Indriya*. This causes mental imbalance furthermore mental diseases.

Above pathogenesis, proves that *Agnivikruti* is an important aspect of *Manasik vyadhi*. The prodromal symptoms of these diseases

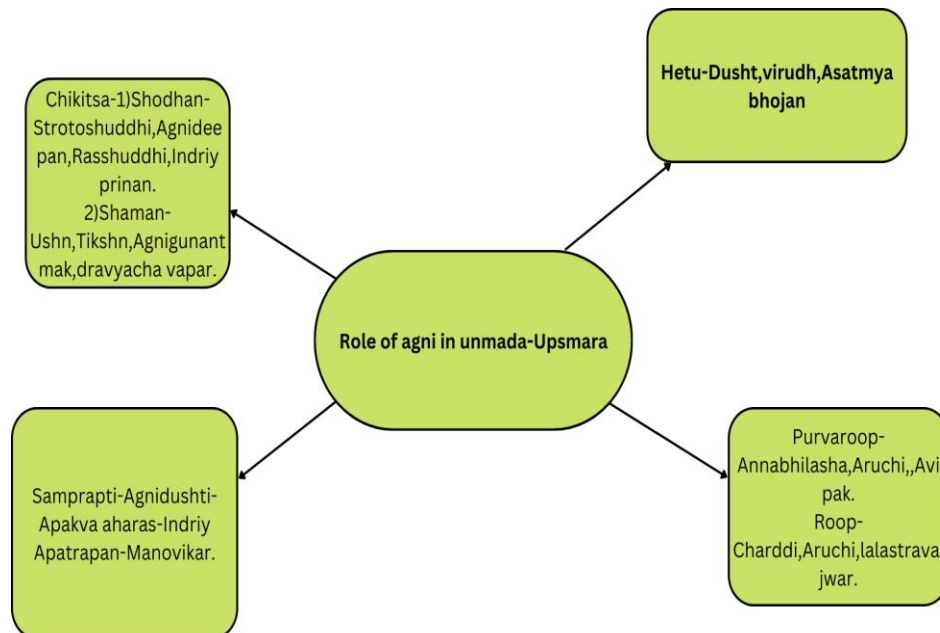


present as *Annabhilasha, Aruchi, Avipak* which are the *dushti lakshan* of *Annavaha strotas vyadhi*. These symptoms are exaggerated in the actual disease condition which show as *Chardi, Lalastrav, Jwara* etc. All this proves the importance of *Agni* in the pathogenesis of Mental diseases.

All the three modalities that is *Daivavyapashray, Yuktivapashraya* and *Satvavajaya* are used in the treatment of this diseases. Justifying the *samprapti Acharya Charak* has given importance to *Yuktivapashray* in treatment of *Unmaad* and *Apasmar Vyadhi*. The importance of *Shodhan* in *Unmaad Chikitsa* is highlighted over other medicines as it helps clear the

*strotas* and ignites the *Jhataragni*. *agni* is powered which results in proper digestion of the *aahar rasa* and re-nourishes the *indriya* and *sharir*. This reverses the *Samprapti* by correcting the *Satva* of patient and improving the mental stability.

*Shaman Chikitsa* includes use of *Churna asava arishta* etc. which mostly are of *Ushna, tikshna* and *Agnivardhak guna dharma*. This resulted in *Agnideepan*. Various type of *Ghrutaprayog* i.e. *Kalyanak Ghruta, Ghruta* are said to excellent *Agnivardhak*. This explains the importance of *Agni* at all the stages of pathogenesis and treatment of mental diseases.



## CONCLUSIONS:

- All that is to be ingested has to be processed by *Agni*. Aahar as well as aushadhi have to undergo *Agni sanskar* for its utilization in the body. Hence, due attention has to be given to *Agni* in treatment of *Manasik Vyadhi* similar to the *Sharirik Vyadhi*.
- It is clear that *Agni* (*Agnimandhya*) is one of the most important causative factor even in *Mansik Vyadhi*.
- It is mandatory to give thought to the *Agnidushtikar* hetu in mental disorders alongside other causes.
- *Agni deepan chikitsa* must be an important aspect in the treatment of mental disorders.

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