



**A Review on *Mansa Ahara* as *Hetu* (cause) in some diseases as described in *Brihatrayi*.**

**Pragya Singh<sup>1</sup>, Bipin Bihari Keshari<sup>2</sup>, Varun Sawant<sup>3</sup>**

<sup>1</sup>M.D. (Samhita Evum Sidhant), <sup>2</sup>Associate Professor, <sup>3</sup>Assistant Professor,

Department of *Samhita Evum Sidhant*,

VYDS Ayurved College, Bulandshahar, Khurja, Uttar Pradesh

**\*Corresponding author:** [pragyasingh0802@gmail.com](mailto:pragyasingh0802@gmail.com)

### Abstract:

*Ayurveda* emphasizes on prevention of disease and maintenance of health through close attention to balance one's life, right thinking, diet, lifestyle and the use of herbs. The aim of *Ayurveda* is not only the treatment of diseases but also to provide complete health including both mental and physical. Health of a person depends on the type of food one eats, one's mental status and one's lifestyle. Although Food is a very important aspect of one's life, it is still being neglected at some point of time. Now a days, we are susceptible to many lifestyle disorders like diabetes, obesity, thyroid as we are not eating balanced diet or we are not able to lead a balanced Lifestyle. According to *Ayurveda*, *Ahara* nourishes the mind, body and soul and hence, *Ahara* is one of the three *Upstambhas* (Pillars) of Life in *Ayurveda*. Diet includes everything what we eat or drink. It is the cause of very existence. Energy, Color and *Ojasa* (*Saar tatva* of all *Sharira Dhatus* i.e. body tissues of every

Living being on this earth). Diet is cause of birth, maintenance and destruction of all forms of Life on this earth. Hence, we can say that Diet helps us to acquire constant or unhampered growth, energy, well-being-Health, color, proper functioning of *Indriyas* (sense organs). Improper or unhealthy diet leads to deterioration of health. In this review article, *mansa yoga* (food prepared with *mansa*) has been described and if they are not taken properly and in proper way, they may be the cause of certain diseased conditions. This literary study is basically based on the description of *Mansa Yoga* in all the three *samhitas* (i.e. *Brihatrayi*). In these *Samhitas*, it has been mentioned that if *Mansa Yoga* is not taken in a proper way, they may lead to certain diseased condition. It has been tried to go through these *Samhitas* thoroughly and the references has been brought to the light where *Mansa Yoga* has been mentioned as the cause of certain diseases. Further, the discussion has been done in order to explain these references and

later, a conclusion has been made in this Literary study.

**Keywords:** *Mansa Hetu, Ahara, Indriya, Brihatrayi, Samhitas*

## **MANSA YOGA IN TRISUTRA AYURVEDA**

Ayurveda is based on *Trisutra* principle. The entire system of *Ayurvedic chikitsa* depends on these three tripods or *trisutra*. **Trisutra** is three modules in Ayurveda, which are first etiology (*Hetu*), second sign (*Linga or Lakshana*) and symptoms and third is treatment or management of diseases. They all are equally important in making the diagnosis of any diseased condition.

*Trisutra* is also termed as:

**Triskandha:** *Hetu, Linga, Aushadha*-it has same description as *trisutra* description.

**Skandha traya:** *Hetu, Dosha, Dravya*.

**Hetu or Nidana-** Causes or etiology of diseases. Some factors are responsible for occurrence of diseases and these things or factors are called *Hetu* in Ayurveda. The common causes or etiologies play a vital role in development of diseases.

**Linga-** signs and symptoms-There are some changes in bodily or mental functions due to diseases. Patient experiences some discomfort in his body and mind gets irritated or disturbed. These represent symptoms or *Linga* in the body

**Aushadha-** Medicine or treatment-*Aushadha* is third part of ayurvedic management or *trisutra*. It includes dietary changes, fasting, herbs etc.<sup>i</sup> The main principle of ayurvedic treatment is to harmonize the three body humors (*Vata, Pitta* and *Kapha*) and control two mind humors (*Raja* and *Tama*).

*Mansa Yoga* can be taken under two categories of *Trisutra* i.e. *Mansa Yoga* or *Ahara* as *Nidana* or *Hetu* of diseased condition. Secondly, in some of the diseases, *Mansa Yoga* or *Ahara* has been used as *Pathya* or *aushadhi*. The description of *Mansa Yoga* as *Hetu* (cause of a disease) and as *Aushadhi* (medicine) has been mentioned in detail further in this study.

## **MANSA AS HETU(CAUSE OF DISEASES)**

In this literary work, it has been tried to search for the diseases in all the three *Samhitas* (*Brihatrayi*) which are directly or indirectly caused due to any kind of *Mansa* usage. The detailed description of *Mansa* as *Hetu* in several diseases has been mentioned further. There are many diseased conditions in which *Mansa* works as one of the causes.

The description of such diseases has been discussed further and it has been tried to collect the matter from all the three *Samhitas*. The description from the three *Samhitas* has been mentioned separately.

**Charak Samhita Sutrasthana:**

**Chapter 18 Trishothiya Adhyaya:**

**Agantuja Shotha Hetu:** There are a number of causes of *Agantuja shotha* and one of them includes *Krimishuka*, the sweat of *Vishyukta Prani*, or if they are walking on one's body or if they have bite one with their teeth, nails or horns. This injury by poisonous animals can cause *Agantuja Shotha* in one's body.

**Vataj Shotha Nidan:** If there is *Atiyoga, Hinayoga* or *Mithya yoga of Purvakarma* and *Panchkarma* and if one has not strictly followed the *Pathya* and *Apathya* after the *Panchkarma* and have constantly taken *Jalachara Mansa rasa*, or are suffering from

*Alsaka* (diarrhea) or *Vamana* (vomiting) *roga* or are using too much of *Lavana rasa* are more likely to get *Vataja Shotha*

### **Chapter 23 Santarpana Adhyaya:**

**Santarpana Janya Roga Hetu:** The regular usage of *Snigdha*, *Madhura*, *Pichhil*, *Navina* (new) *Anna*, *Navna* *Madya*, *Jalachara Prani Mansa rasa*, *Dugdha*, *Guda* and *Paushtika bhojana* can be the causes of *Santarpana Janya Vyadhi* like *Atisthaulya*, *Prameha* etc.

### **Chapter 24 Vidhi Shonita Adhyaya**

**Raktadushti Hetu:** If a person, in his daily routine, takes diet contradictory to his *Prakriti*, *Atitikshna Ahara*, *Kulathi*, *Masha*, *Til-tail*, *Harita Shaka* (*Mulika* etc.), *Jaliya Mansa rasa*, *Mansa rasa* of animals living in hilly areas, flesh eating animals and drinks sour drinks after *Mansa sevana*, then, it can be a cause of *Rakta-Dushti* in such a person

### **Chapter 26 Atreya Bhadrakapiya Adhyaya**

**Vairodhika Ahara:** *Vairodhika Ahara* means any food component which when combined together can have a quality which is against the seven *dhatus* (*rasa-rakta* etc.) or the *tridosha* (*Vata*, *Pitta* & *kapha*) and can cause a disbalance in one's body. *Virudha Ahara* can be *Matra* (quantity) *Virudha* or *Sanyoga Virudha* (concoction) or *Sanskara Virudha* etc.

Some *dravya* are *Sanyoga Virudha* i.e. when they are combined together or taken together can cause disbalance in the body like *Matsya* and *Dugdha* (milk) together. Few are *Sanskar Virudha* like *Parawata Mansa rasa* when fried in *Sarshapa* oil can be poisonous or can cause some serious disturbance in the body like *Granthi roga*, *Apasmara*, *Shankhaka*, *Shoola*, *Galganda* etc.. Other

*Virudha ahara* can be *Bhumi Virudha Ahara* like *Harila* bird *mansa* falls on ground or if it is mixed with sand after cooking can be fatal for one's health.

*Chilchima Matsya* (red colored fish with red stripes usually found in deserts i.e. why called *Regnatri Machhi*) if eaten with milk will definitely cause *Raktajanya Vyadhi* or *Mala-Mutra Avrodha* or can even cause death.

Other examples of *Vairodhika Ahara* also includes *Gramya*, *Anupa*, *Jalachara Mansa rasa* when taken with *Madhu*, *Til*, *Guda*, *Dugdha*, *Mulaka* can cause various diseases and disturbance to one's system too.

### **Charaka Samhita-Nidana Sthana:**

#### **•Chapter 1: Jwara Nidana**

In *Jwara Nidana*, it has been mentioned that in the treatment of *Shramjanya Jwara* i.e. fever caused due to excessive physical work, *Mansa rasa* with rice is given to the patient to eat as *Hetu-viprita Anna*. The use of *Mansa rasa* has been mentioned under *Hetu-viprita Chikitsa*

#### **•Chapter 2: Raktapitta Nidana**

##### **Mansa rasa as a cause of Raktapitta:**

If *Varaha* (pig), *Mahisha* (buffalo), *Avika* (sheep), *Matsya* (fish) are used with *Pindalu* (potato) or with dry-Shaka like *Sarshapa* (mustard), *Mulaka* (raddish), *Shigru* (*Sahijana*) causes *Raktapitta*.

Similarly, if *Jangala Kapota* (pigeon) *mansa* is fried with mustard oil & *kshara*, it can be one of the causes of *Raktapitta*.

#### **• Chapter 3: Gulma-Nidana**

**Gulma Roga Hetu:** In general, in *Gulma Nidana*, it has been mentioned that if one continuously takes *Shaka* in his diet alongwith *Mansa Rasa*, it can cause *Gulma Roga* in them.

**Vata-Kaphaja Gulma** :- If there is an excessive usage of *Anupa & Jangala* or *Gramya mansa rasa* in one's life along with other *Apathya*, it can aggravate both *Vata* and *Kapha* dosha and can eventually lead to *Vata-Kaphaja Gulma Roga*

● **Chapter 4: Prameha- Nidana**

**Kaphaja Prameha**- In this Chapter, it has been mentioned that excessive usage of *Gramya* or *Anupa* or *Jalachara animal mansa rasa* can cause *Kaphaj Prameha*.

● **Chapter 5: Kustha -Nidana**

**Kustha Roga**– If there is excessive or continuous use of *Chilchima Matsya* with milk or without milk also, it can cause *Kustha Roga*. Similar example was given in *Virudhara* also. Hence, *Virudhahara* like above can cause different kind of *Kustha-roga*.

**Sushruta Samhita-Nidan Sthana:**

● **Chapter 5-Kustha Nidana**

In this Chapter, it has been mentioned that if *Gramya*, *Anupa & Jaliya Mansa rasa* is taken continuously with milk-it is one of the causes of *Kustha Roga*.

● **Chapter 8-Udara-roga**

In this Chapter of *Sushruta Samhita Nidan sthana*, it has been mentioned that if Non-Veg like fish etc. are not taken in proper way can cause serious problems like *Peritonitis* etc. For example, one of the major causes of *Parisravya-udara* given in this chapter is that if alongwith food, very small bones of fishes are eaten by human beings by mistake, it can cause *Parisravya-udara* i.e. *Peritonitis* due to perforation of the bowel.

**Sushruta Samhita- Utartantra**

**Chapter 40: Atisara Pratisheda Adhyaya**

**Atisara Vyadhi Nidana**: It is mentioned that one of the *Nidana* or *Hetu* (causes) of *Atisara* is *Virudha bhojana* or *Asatmya bhojana* in which one example has been mentioned of *Sanyoga Virudha* that if milk and *Matsya* (fish) is taken together then it is a kind of *Sanyoga Virudha Ahara* and it causes *Atisara Roga*.

**Chapter 46: Murchha Pratisheda Adhyaya**

One of the causes of *Murchha* is *Virudha-Ahara*-same as *Atisara Roga*, use of *Matsya* (fishes) and milk together can cause *Murchha Roga* too.

**Chapter 50 Hikka Pratisheda Adhyaya**

**Hikka Nidana**: *Shukara* (pig) *Mansa* (*Guru & Vishtambhi*), drugs which cause *Vibandha* (constipation) or are *ruksha* like *chanaka* (gram) etc. and curd, milk, rice and *matsya* (*abhishyandi*)-if they are used in excessive quantity, they can cause *Hikka*, *Shwasa* and *Kasa Roga*.

**Chapter 51 Shwasa Pratisheda Adhyaya**

It is same as *Hikka* as excessive use of *Vibandhakaraka*, *ruksha*, *guru ahara* as *Shukara mansa rasa*, *matsya*, *chanaka*, milk, curd etc. can cause *Shwasa Roga*.

**Chapter 54 Krimi-roga Pratisheda Adhyaya**

**Krimi-roga Nidana**: *Krimi-roga* can occur if one is not following the dietetic rules properly like *Ajirna*, *Adhyashana*, *Asatmya-ashana*, *Virudhashana* or not doing exercises etc. In this context, the example of *Adhyashana* is given as If one eats *Anupa mansa rasa* on regular basis-due to its *guru guna*, it can cause *Kapha-Pitta Vridhi* which in turn can cause *Krimi roga*.

**Krimi-roga Apathya**: Milk, *Mansa*, *Ghrta*, Curd, *Patrashaka*, *Amla rasa*, *Madhura rasa* and *shitala padartha*- these are not indicated



or should not be taken if one is suffering from *Krimi Roga*.

#### **Chapter 61 Apasmara Pratidheda Adhyaya**

**Apasmara Nidana:** If one takes *Ahita Ahara*, *Apavitra Bhojana* (means *Mansa Bhojana*) continuously, then these aggravate *Rajoguna* and *tamoguna*-this can be one of the causes of *Apasmara Roga*.

#### **Ashtanga Hridaya Nidana Sthana:**

In *Astanga Hridaya* also, the diseases described in which one of the causes are *Mansa Yoga* is the same as that in *Charaka* and *Sushruta Samhita*. Like *Sushruta Samhita*, in *Astanga Hridaya* too, there is description of *Mansa Yoga* as one of the causes of *Atisara Roga*. Similarly, as in *Charaka Samhita*, *Mansa Yoga* has been mentioned as one of the causes of *Prameha-roga*, in *Astanga Hridaya* too, in *Prameha Nidana*, *Mansa Yoga* has been mentioned as one of the causes.

#### **• Chapter 8-Atisara Grahani Dosha Nidana**

In this Chapter, while discussing the causes of *Atisara roga*, *Acharya Vagbhata* has mentioned that if one eats very *Krishna* (flesh of a very weak animal) or *Shushka* (i.e. dry flesh) *Mansa rasa*, it can cause *Atisara Roga* in that person.

#### **•Chapter10- Prameha Nidana.**

In this Chapter, *Acharya Vagbhata*, has given many factors which can cause *Prameha-roga*, Out of them, one important cause is the excessive usage of *Anupa Mansa*. If a person is continuously leading a sedentary life and is regularly taking heavy, oily and fatty food like milk, milk products, *Anupa mansa rasa* without any physical work, then, in such person the chances of *Prameha roga* are more

#### **Discussion:**

After the review of these Ayurvedic texts in detail (i.e. *Brihatrayi*) about the *Mansa rasa* as the cause of certain diseases, a detailed analysis and discussion is required to evaluate the same. Lets have a detailed discussion of the same as it is mentioned that *Mansa rasa* is one of the causes of *Vataj shotha* but it is also mentioned that if, *Panchkarma* therapy has not been done properly, and if patient does not follow *Pathya-Apathya* after it and eats *Jalachara Mansa rasa*, *Vataj Shotha* occurs. This means not only *Jalachara Mansa rasa* but improper *Panchkarma* therapy followed by this that is, they both in combination is the cause of the disease besides some other factors also.

Similarly, *Santarpana Janya Vyadhi* due to *Mansa rasa* is due to the excess usage of *Mansa rasa* along with other factors like no exercise, no physical work and not if, *Mansa rasa* is taken in a balanced manner. *Raktadushti* due to *Mansa rasa* when it is taken with very heavy food and too much of spices making it *Atitikshna*, here also, there is the problem of choice of animal meat and its further combination with the other similar drugs as mostly *Jalachara Mansa rasa* are *Ushna* in nature and when mixed with heavy food like *Masha*, *Til tail* can cause *Raktadushti*.

*Virudhahara* described is again the description of wrong combinations of certain drugs and *Mansa rasa* of certain animals-leading to certain diseases. The *Guna-karma* of these contents are incompatible to each other, hence, should be better avoided. *Jwara* due to excessive physical work is treated with *Mansa rasa* is a type of

*Hetuviprita chikitsa* or *Upshaya* as due to excess physical work, there is loss of strength and *rukshata*, so *Mansa rasa* helps in reducing it as it is *Balavardhak* and *Snigdha*. In *Raktapitta*, when *Varaha*, *Mahisha mansa rasa* are taken, it increases the *Raktapitta* as all of these are *Ushna Virya*, due to which *Pitta* is aggravated and is the cause of the disease. *Gulma Roga* caused due to *Mansa rasa* when combined with *Dahakarak Shaka* as they both aggravate *Vata* and *Pitta*-due to *rukshata* in *Amashaya*.

In *Vata-Kapahaj Gulma*, *Anupa*, *Jangal* and *Gramya mansa rasa* when taken with *Masha*, *Atisnigdha dravya*, *Guru-guna* aggravates *Kapha* and *Vata* both as these *mansa rasa* are *Madhur rasa pradhan* and hence, increases *Kapha* along with *Vayu*.

In *Kaphaj Prameha roga* again, there is excess use of *Gramya*, *Anupa* and *Jalachara mansa rasa* and there is no physical activity also, hence, as they are of *Madhur rasa* and *Guru guna* they increase *Kapha* causing the disease. Similarly, *Chilchim matsya* with milk is a lethal concoction(as described in *Virudhahara*) and when taken repeatedly causes *Kustha Roga*.

*Sushruta* describes *Parisravya Udarroga*, in which small bones of fishes when ingested inside the intestine can cause it. Here, the *Ahara vidhi Vidhan* should be followed, one should not eat food in haste as one might intake some foreign substances like small bones etc. which can cause the perforation of peritoneum. *Sushruta* also describes that if, *Sanyoga Virudhahara (Matsya & milk)* is taken, then it can cause *Atisara Roga*, one can easily interpret that these combinations are incompatible and hence, will definitely cause disturbance in one's Gastro intestinal

system causing diarrhea or *Atisara Roga*. It can also disturb the mental health also, hence, can be a cause of *Murchha Roga* too.

*Hikka Roga*, when *Shukara mansa rasa* taken with *Vibandh karak* or *ruksha anna* like gram will cause *Hikka Roga*. This is very clear that *Shukara mansa rasa* is already *Vishtambhi*(causes constipation)and *guru* and hence, when taken together with *guru*, *rukshna anna*, aggravates the *Vayu dosha* thus causing *Hikka Roga*. Similarly, *Matsya* is also *Abhishyandi* so when taken with milk, curd or rice increases *Vata* and hence, causes *Hikka Roga*. *Shukar mansa rasa* also causes *Shwasa Roga* as it is *Vibhandhkarak*, hence causing *Srotoavrodha* and leading to difficulty in breathing as in *Shwasa roga*.

If one eats *mansa rasa* of *Anupa* animals and birds on regular basis, it can cause *Kapha-Pitta Vridhi* due to its *guru guna*, hence, there are chances of getting *Krimi-roga* later. *Mansa* is a *Tamasika Bhojan*, hence, when taken in excess can be one of the causes of *Apasmara Roga*. *Mansa*, in general, has been described as the cause of *Apasmara roga* and not any particular, hence, it can be assumed that it can be a cause of mental disorder due to dominance of *Tamasika dosha* in *Mansa-ahara*.

### Conclusion:

- *Ahara-Vidhi Vidhana* described in *Charak Samhita* is so scientific and it forms the basis of dietics in modern era. If one follows the method of *Ahara Vidhi Vidhana* in his or her daily routine, it will help in maintenance of Health and prevention of disease as well.
- *Mansa rasa* should be cooked with minimum spices. The preparation method is very important. *Virudhahara* should always

be taken care into account whenever there is consumption of meat.

- Due to its *Pitta-hara* quality, it is advisable to take *Avika Mansa rasa* in *Sharad ritucharya*. It should be avoided with *Varaha and Mahisha Mansa rasa* as it may cause *Raktapita* when combined with them.

- *Matsya* and milk should not be taken together as they are *Samyoga- Virudha Ahara* especially *Chilchim Matsya* as if taken together for long time, it may cause *Kustha Roga*.

- *Mansa rasa* can be one of the causes of many diseases like *Shotha- Vataj Shotha, Santarpan janya Roga, Raktadushti, Virudha Ahara, Prameha, Gulma*, hence, should be taken with great care according to one's *Prakriti* and *Dosha*.

- *Mansa* is a *Tamasika Bhojan*, hence, when taken in excess can be one of the causes of *Apasmara Roga*. *Mansa*, in general, has been described as the cause of *Apasmara roga*.

- Lastly, it is essential to mention that this is a literary study and it further needs clinical research so that we can have a more scientific approach towards it.

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Pragya Singh, Varun Sawant, Bipin Bihari Keshari

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चिकित्सितं व्याधिहरं पथ्यं साधनमौषधम्।  
प्रायश्चित्तं प्रशमनं प्रकृतिस्थापनं हितम्॥ (च.चि.1/1)

