

**MANOBHAV AND MANOVIKAR IN AYURVEDA AND THERE  
EFFECT ON AGNI-A REVIEW****Dr. Charu Baliyan\*<sup>1</sup> and Dr. M. B. Gaur<sup>2</sup>**

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**ABSTRACT**

An attempt is made to compile available Ayurvedic information on *Manobhav* and *Manovikar* and there effect on *Agni* that would easy to understand. Ayurveda talks about both mind and body. In classical texts *Swastha Mana* (healthy mental state), *Prasanna aatmendriya* along with *sama dosha* (well balanced state of *dosha*), *Sama Agni*, *Sama Dhatu*, *Sama Kriya* (proper physiology) is called healthy. The individuality of *Manas* (psyche) and *Sharir* (body), as well as their inseparable and interdependent relationship in a living body, has been recognized by Ayurveda. Ayurveda is considered "The Science of Life," hence taking care of a body and mental well-being is part of its practice. Ayurveda treat physical ailments, but it also offers extensive information on mental and social wellness. Today's rising stress levels lead to a significant increase in *Manovikara*, or mental disorders. The core causes of mental disorders, *Raja and Tama*, are within reach of us in the present period. Thus, it is essential to comprehend the

*Manovikara*. *Manobhav* like anger, lust greed all influence the mental health resulting in *manovikar*. *Agni* a physical entity is affected by various *Manobhav* leading to various gastrointestinal disorders. In this review article we are trying to explain interdependent relationship between *Manas bhav* and *Agni*. How *Vikrit Manas Bhav* affects the physiology of *Agni* and develops *Roga*(disease).

**KEYWORDS:** *Manovikar, Manobhav, Agni, Rajas, Tamas.*

## INTRODUCTION

*Agni*, according to Ayurveda, is in charge of controlling and regulating nutrition absorption, metabolism, and digestion. *Agni* was crucial for preserving wellbeing. Since mental factors are crucial to the maintenance of *Agni*, *mandagni* is the factor that causes diseases. *Agni* is responsible for *roga utpatti* in *vaikrit avastha* (*Vishama*, *Teekshana*, *Manda*). Negative emotions and unsettling thoughts are likely to follow when dosha imbalances are brought on by negative psychological states that are physically disturbed, such as by *Viruddha ahara*, etc. Darshana says that *Panch-mahabhutas* are the building blocks of everything in the universe. Among them, *Agni* is considered a *Mahabhuta*. An essential component of our body's metabolism and digestion is *Agni*. Food that has been consumed must be broken down, absorbed, and assimilated; this process is carried out by *Agni* and is necessary for life to continue

### *Mano Bhavas* (Entities of Mind)<sup>[1,2]</sup>

*Mano bhavas* plays important role in the production of *Manasroga*. They are as follows.

<i>Kama</i> (Lust)	<i>Jadata</i> (Dullness)
<i>Moha</i> (Delusion)	<i>Ugrata</i> (Fierceness)
<i>Lobha</i> (Greed)	<i>Ghrina</i> (Hatred)
<i>Krodha</i> (Anger)	<i>Bhranti</i> (Confusion)
<i>Irsha</i> (jealousy)	<i>Sanka</i> (Uncertainty)
<i>Shoka</i> (Grief)	<i>Mana</i> (Pride)
<i>Mada</i> (Neurosis)	<i>Aabega</i> (Emotion)
<i>Chinta</i> - Worry	<i>Dainya</i> (Dejection)
<i>Karpanya</i> (Non capacity to take decision)	<i>Shoka</i> (Grief)
<i>Utsukata</i> (Eagerness)	<i>Udveg</i> (Anxiety)
<i>Vilapa</i> (Groaning)	<i>Bhaya</i> (Fear)
<i>Dambha</i> (sense of boosting and hypocrisy)	<i>Harsha</i> (Euphoria)
<i>Visada</i> (Depression)	<i>Priti</i> (Attachment)
<i>Amarsha</i> (Intolerance)	<i>Glani</i> (Disgust)
<i>Amarsh</i> (Intolerance	<i>Daniya</i> (Misery)

### *Manovikar samprapti*<sup>[3]</sup>

In general, the weak mind, or the *Alpasatva*, is the main cause of to all kinds of mental disorders but *Manovahasrota*, *Manasadosha* i.e. *Rajas* and *Tamas* (*manas*), and the *Tridosh*, or *Pitta*, *Kapha*, and *Vata*, are also stated accountable, as per Ayurveda. Participation of *Sarrika dosa* has gained greater renown to *Ubhayatmaka Vikara* like unmade *apasmara*, etc., whereas in *Krodha* and *Abhyasuya*, *Manadosa* will be more involved. The imbalance of *Sharirik* and *Manasik dosa* (*Vata*, *Pitta*, *Kapha*, *Raja*, *Tama*) caused by intake of *Nidan* (Etiological Factors) that causes *Manovaha shrota dusti*. Within the physiological limit, this

produces *Manasik bhavas*; however, when it crosses the physiological limit, it produces *Manovikara*. Three broad categories have been used to classify diseases.

*Sarirk vikara* (physical diseases) such as fever, cough, measles, etc.

*Manasavikara* (mental disorders) such as desire, grief, and jealousy, among others; and *Ubhayatmaka vikara* (diseases where both body and mind are affected) such as psychosis, *Apasmara* (epilepsy), and similar conditions.

These artificial boundaries are, nevertheless, solely for therapeutic purposes. In *sariraka vikara*, the first *sareera* is involved than *manas* gets involved. *Manas* is impacted first and *Sarira* later in *Manasika vikara*, i.e., *Udvega* (anxiety) *Kama*, *Soka*, *Abhyasuya*, etc. Diseases which affect the living body which is a combination of *Sarira* (body), *Indriya* (senses), *Satwa* (mind), and *Atma* (soul), wherein even if one of them is deranged, the remaining three are also affected. Therefore, it is impossible to strictly categorize the diseases as physical, mental, etc.

#### *Manovikara* (Mental Disorder) Classification<sup>[3]</sup>

There was no comprehensive categorization of *Manas roga* in Ayurveda. However, to help with improved patient management, it is divided into the following groups:

1. *Manovikara Manoadhistita* (Origin pure psychic).
2. *Manovikara Ubhayadhistita* (Psycho somatic origin).
  - I. *Mana Sharisadhistita manovikara* (body affected by psychic origin).
  - ii-*Somatic origin affecting body, or Sharir manoadhistita manovikara*.
3. *Nanatmaja Manovikara* (*Tridosh* is the cause of the disorder)

There are various *manasika nidana* in vitiation of *Agni* has been clearly told by different *Aacharyas*.

Factors mentioned in *sushrut samita* are<sup>[4]</sup>

<i>Irshya</i>	Jealousy
<i>Bhaya</i>	fear
<i>Krodha</i>	anger
<i>Lubdha</i>	confused
<i>Ruk nipidita</i>	suffering due to pain
<i>Dainya nipidita</i>	suffering from depression.

Acharya Charak in *rasviman adhya* has also mentioned *Tanmanbhut jita* in rules of intake of food meaning person should not be unmindful or distracted while consuming the food.<sup>[5]</sup> Even when pathya consumed in proper quantities (*Matraya*), is not digested properly if the person is suffering from *Chinta*, *Shoka*, *Bhaya*, *Krodha*, *dukh* and lack of proper sleep.<sup>[6]</sup> Early signs of unmaad and apasmar are Annabhilasha, Arochak, and Avipak, which indicate the presence of Agnimadya. Which indicates both agnimadya and unmaad are interconnected.

Maansika nidana directly affect the normal functioning of the agni. For instance, an individual with an *Atikrodhit* nature will have an effect on *Pitta* dosha; which will further lead to cause of a disease, with addition to the *Maansika* factors, other factors also contribute to the disruption of the normal functioning of the agni are for instance, an individual who consistently follows a ratrijagrana lifestyle will have vrudhi of vata dosha in his body, which will cause vishamta of the agni and consequently disrupt the gut microbiome, leading to dysbiosis and ultimately being a major cause of mental disorders.

**Examples of diseases in which *Mano bhav* as a *Nidana* of disease affecting mainly on agni: *Grahani roga*<sup>[7]</sup>**

Grahani roga has a strong psycho-somatic basis, and Grahani dosha is caused by *Agnidushti*, which in turn is caused by psychological factors such as *Krodha*, *Shoka*, *Bhaya*, *Kama*, and so on. The *Manasika hetus* of *Grahani roga* is frequently mentioned in Ayurvedic texts. *Samanya Nidana* is employed by *Grahani Roga* as well, *Pitta Vata* is the most prevalent in disease, and psychological factors—which are not readily influenced by *Vata*—as well as *Pitta Dosha* are significant contributors to this. *Maansika nidana* has also been described by acharyas; based on its symptoms, it is comparable to IBS, and the cause of IBS has been linked to psychological factors.

***Ajirna***

Acharya Vagbhata has mentioned *Shoka*, *Khrodha* as nidana of *Ajirna* in *Sutrasthan*.<sup>[8]</sup>

***Rasavaha srotodushti***

As Acharya Charaka mentioned the nidana for *Rasavaha srotodushti*, he quoted "*rasvahini dushaynti chintyana chaatichitnaat*."<sup>[9]</sup>

Therefore, diseases like *Jwara*, *Aruchi*, *Pandu*, *Agninasha*, etc. that are associated with *Rasa dhatu* are caused by *Chinta* (excessive stress) and other psychological factors.

### **Chhardi**

*Acharya charak* has also mentioned *Bhaya* and *Shoka* in *nidan* of *Vataj chardi*.<sup>[10]</sup>

### **Bhayaja Atisara/Shokaja Atisara.**

A person's emotions can affect the gastrointestinal system, the patient with diarrhea brought on by fear (*Bhayaja*) and grief (*Shoka*) is treated by *Harshana* and *Avshwasana*. *Vataharakriya*, *Avshwasana* and *Harshana* should be used for the comfort of *Bhayaja Atisara* and *Shokaja Atisara*.

## **DISCUSSION**

In Modern science also psychological factors like stress, anxiety can be correlated with gastrointestinal disorders. The experience of symptoms and the clinical outcome of functional gastrointestinal disorders are significantly influenced by psychological factors, including stress, past abuse history, psychiatric disturbance, coping style, and learned illness behaviors. An individual's mood and cognitive performance can be affected by environmental stressors such as anger and fear. Additionally, they control the release of corticotrophin hormone, which influences autonomic nervous system activity and subsequently gastrointestinal motility. One of the processes that can lead to a range of gastrointestinal symptoms and changes in the gastrointestinal tract's motility is mucosal microinflammation. There is a recently proposed microbiome-gut-brain axis that suggests changes to the gut microbiome can impact brain function and vice versa.<sup>[11]</sup> Stress exposure alters the brain-gut interactions, or "brain-gut axis," which in turn causes a variety of gastrointestinal disorders, such as peptic ulcer, gastroesophageal reflux disease (GERD), food antigen-related adverse responses, and inflammatory bowel disease (IBD), irritable bowel syndrome (IBS), and other functional gastrointestinal. The brain-gut axis is responsible for translating the stress signal into the release of a variety of neurotransmitters and pro-inflammatory cytokines, which may have a significant impact on the physiology of the gastrointestinal tract. The main effects of stress on the gut include altered gastrointestinal motility, increased visceral perception, altered gastrointestinal secretions, and mast cells. Numerous negative effects can result from stress. Cortisol enters the bloodstream through the adrenal glands' stimulation by the brain, where it affects the gut flora and the gut itself. A leaky gut is caused by an increase in intestinal permeability caused by cortisol. It can also stop the gut immune system from functioning.<sup>[13]</sup>

According to Ayurveda, the mind is composed of three constituents, or *Gunas*: *Sattva* (clarity, balance), *Rajas* (activity, arrogance), and *Tamas* (darkness, inertia). The present

psychological imbalance that differs from one's "normal" functioning is known as *Manas Vikruti*. Most people believe that the interaction between the *Gunas* (psychological qualities) and *Dosha* (biological humors) is what causes mental illness. Different cognitive and physical symptoms can be attributed to imbalances in the three doshas: *Pitta* is linked to intense emotions like anger, *Kapha* is associated with passivity and lethargy, and *Vata* is linked to anxiety and hyperactivity. Negative mental states affect the body in both directions, especially the agni's homeostasis. Put differently, when agni is disrupted through external factors like consuming unbalanced food, it can lead to psychological challenges like sleeplessness and disoriented thinking. According to a top-down viewpoint, agni can be disturbed by emotional imbalance brought on by *Rajas* or *Tamas*, which may result in pathology.<sup>[12]</sup> Health is influenced by microorganisms present in gut. Gut microbiome play a role in diet and digestion. According to different acharya location of vata is told in colon, where the majority of the gut microbiota is found. The midgut region contains the pita dosha, which is in charge of metabolism, digestion, thermoregulation, and energy homeostasis. Gastrointestinal system is regulated by enteric nervous system, which comprises of 600 million neuron releasing neurotransmitter for the functioning of GIT. Large presence of neurotransmitter like serotonin is a critical signal regulator in gut brain axis. Enteric nervous system is also called as second brain.

## CONCLUSION

Thus, it can be concluded that *Mansik Nidan* play a significant role in agni dushti and has a significant influence on the causes of *Manorogas*. Both *Manas* and *Sharir* are interconnected. Various *Mansik Nidan* results in disturbance of metabolism of *Agni*. which in turn result in various disorders. So mental health is equally important as physical health. According to both modern and classical literature psychological factors play role in gastrointestinal diseases. Adverse mental situations affect the body in both directions, especially the agni's homeostasis.<sup>[14]</sup> Put differently, when agni is disrupted from external factors like consuming unbalanced diet, it can lead to psychological challenges including sleeplessness and disoriented thinking. The brain is a key component in all types of intestinal bowel syndrome. Anxiety and depression increase the brain's sensitivity to intestinal spasm. Stress-induced antibodies may be the cause of IBS. The visceral reaction to stress includes modifications to gastrointestinal (GI) motor function.<sup>[15]</sup>



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