

ROLE OF MANASA NIDANA IN AGNIMANDYA LEADING TO STHAULYA: A LITERARY REVIEW

¹*Dr. Vibha Pramod Palkar, ²Dr. Jai Kiran Kini

¹P.G. Scholar, Rognidan Avum Vikruti Vigyan Dept. Y.M.T. Ayurvedic College, Kharghar, Navi Mumbai 410210.

²PHD MD, HOD, Rognidan Avum Vikruti Vigyan Dept. Y.M.T. Ayurvedic College, Kharghar, Navi Mumbai 410210.

Article Received on 15 Jan. 2026,
Article Revised on 05 Feb. 2026,
Article Published on 16 Feb. 2026

<https://doi.org/10.5281/zenodo.18658152>

***Corresponding Author**

Dr. Vibha Pramod Palkar

P.G. Scholar, Rognidan Avum
Vikruti Vigyan Dept. Y.M.T.
Ayurvedic College, Kharghar, Navi
Mumbai 410210.



How to cite this Article: ¹*Dr. Vibha Pramod Palkar, ²Dr. Jai Kiran Kini. (2026). Role of Manasa Nidana In Agnimandya Leading To Sthaulya: A Literary Review. World Journal of Pharmaceutical Research, 15(4), 345-351.

This work is licensed under Creative Commons Attribution 4.0 International license.

ABSTRACT

Sthaulya or commonly known as obesity is a Santarpanajanya Vyadhi in Ayurveda, a disorder stemming from systemic over-nourishment.^[1] While contemporary Ayurvedic research frequently focuses only on Aharaj and Viharaj Nidana, specifically dietary patterns and sedentary lifestyles, the profound impact of Manasa Nidana or we can say psychological triggers remains a neglected area of investigation. Factors such as Achintana i.e. lack of mental exertion and Nitya Harsha which is excessive indulgence in pleasure, and other factors like chronic emotional stress serve as primary etiological drivers that are often overlooked or ignored in standard obesity management. The pathogenesis of Sthaulya is rooted in Agnimandya - a state of suppressed metabolic fire that impairs systemic digestion and tissue formation, eventually leading to the excessive and pathological

accumulation of Meda Dhatu. This over production of Meda Dhatu causes Sthaulya. This review establishes a causal link between persistent mental stressors and the decline of metabolic efficiency. Manasa Nidana acts as a catalyst in the Samprapti of Sthaulya by provoking a Tridosha imbalance within the Manovaha Srotas. This mental vitiation triggers a secondary failure of both Jatharagni and Medodhatvagni. When these fires are compromised and suppressed, the body fails to transform nutrients into healthy tissues and hence produces a toxic, undigested byproduct known as Ama. The presence of ama results in Sroto-rodha or

systemic channel obstruction, specifically within the Medovaha Srotas. This blockage increases abnormal accumulation of meda dhatu which leads to Sthaulya. By addressing the psychological root of Agnimandya, clinicians can effectively reverse the cycle of Ama formation and halt obesity at its source.

KEYWORDS: Sthaulya, Manasa Nidana, Agnimandya, Medovaha Srotas, Sattvavajaya Chikitsa, Ama, Sroto-rodha.

INTRODUCTION

To maintain conceptual depth and keep the traditional meaning intact, certain Ayurvedic terms are used as the primary language for the clinical logic of this study. Agnimandya represents suppressed metabolic fire, while Sthaulya is the term used for obesity. Similarly, Manasa Nidana covers psychological triggers like excessive pleasure or a lack of mental engagement. Furthermore, Ama refers to the toxic, undigested waste that builds up when the digestive fire is weak. Starting with these definitions allows for a much smoother discussion of the logic found in the Samhitas without needing constant translations in every section.

While we often blame Sthaulya simply on poor diet, the Ayurvedic texts point toward a much deeper, psychological root. It isn't just about eating heavy, oily, sugary, or cholesterol-rich foods; we have to look at Manasa Nidana. Factors like Achintana (mental inactivity) and Harsha (constant indulgence) do more than influence habits—they actually destabilize the mind-body axis. This imbalance hits the Agni first. Once Agnimandya sets in, the body stops processing nourishment correctly and starts creating Ama. Instead of forming healthy tissues, the weakened Medodhatvagni pushes the body to store abnormally formed Meda Dhatu. By targeting these mental roots, we can finally move past the basic "diet and exercise" model and actually reignite the metabolic fire to break the cycle of obesity.

AIM

To investigate Manasa Nidana as a primary etiological factor in the development of Agnimandya and its subsequent role in the pathogenesis of Sthaulya.

OBJECTIVES

1. To analyze how chronic psychological triggers (Manasa Nidana) impair the functional integrity of Jatharagni and Medodhatvagni.
2. To evaluate the role of Manasa Nidana-induced Agnimandya in the formation of Ama and the resulting channel obstruction (Sroto-rodha) within the Medovaha Srotas.
3. To establish a clinical correlation between mental stressors and the pathological accumulation of Meda Dhatu, highlighting the mind-body connection in obesity.

MATERIAL

The primary sources for this review consist of the Brihatrayi (Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya) along with their traditional commentaries. Additionally, modern medical journals and digital databases, including PubMed, Google Scholar, and the Ayush Research Portal, were utilized to gather contemporary data on stress-induced metabolic disorders.

METHODS

The method involved a step-by-step review of Ayurvedic and modern literature. First, all references related to Manasa Nidana and Agni were gathered from Charak Samhita and Ashtang Hridaya. The search was then narrowed down to focus specifically on how mental states like stress and indulgence lead to Sthaulya. The study focused on comparing the classical Samprapti (pathogenesis) with modern ideas of metabolic decline to identify areas of overlap.

Importance of Agni in Ayurveda

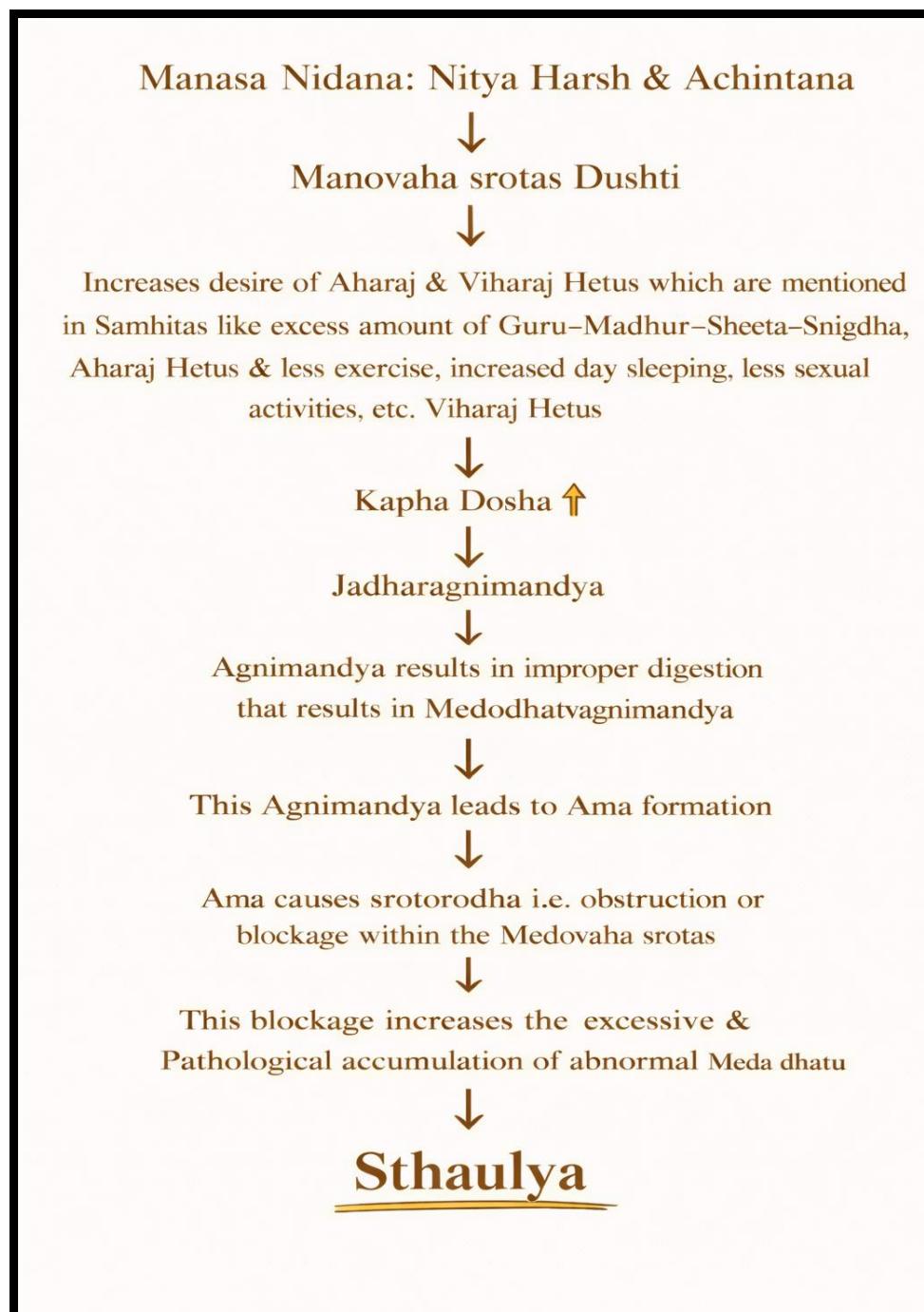
Acharya Charaka emphasizes that the cessation of Agni marks the end of life itself. A balanced state of Agni (Sama Agni) is the fundamental root of longevity and health, it is the fundamental Moola (root) of all biological transformations.^[2] According to Acharya Vaghbata, Mandagni is the primary driver of nearly all pathology—specifically gastrointestinal and abdominal disorders:

रोगः सर्वेऽपि मन्देऽप्नी सुतरां उदराणि च। Rogāh sarve api mandagnao sutaram udaranich)^[3]

A weakened state of Agni leads to the formation of Ama, which clogs the Srotas and disrupts the flow of nourishment. This is particularly evident in Sthaulya, which is not merely a problem of excess fat, but a result of Agnimandya. Here, the body suffers from a metabolic

failure where tissues fail to receive proper nutrition despite the weight gain. This confirms that Agni is not just about digestion, but is the central pillar of all systemic functions.

Role of Agnimandya in Sthaulya Samprapti (pathogenesis)



RESULTS

The study identifies a direct correlation between specific mental states and the functional state of Jatharagni and confirms that Manasa Nidana acts as a "metabolic suppressant." Medodhatvagni suppression is not always a result of physical overeating, but often a result of psychological triggers that disrupt the Manovaha Srotas.

This disruption leads to

- The transition of Samagni to Mandagni.
- The mandatory formation of Ama.
- Systemic Sroto-rodha that specifically diverts nourishment toward Meda Dhatu while starving other tissues.

The study finds that Sthaulya is clinically more accurate when defined as a "Psychosomatic Metabolic Error" rather than a simple dietary disorder. The accumulation of fat is found to be a secondary symptom of a primary mental-metabolic failure. The results suggest that standard management of obesity (diet and exercise) is often incomplete. To achieve sustainable weight loss and metabolic health, treatment protocols must include Sattvavajaya Chikitsa (Ayurvedic Psychotherapy) or interventions that address the psychological root of Agnimandya.

DISCUSSION

In Sthaulya, Agnimandya inevitably leads to the formation of Ama. This sticky Ama causes significant Sroto-rodha, specifically within the Medovaha Srotas. This obstruction is the turning point: it prevents proper fat utilization while forcing all nourishment into the pathological accumulation of unstable Meda Dhatu, which rapidly accelerates the obesity cycle.

To truly overcome Sthaulya, we have to move beyond just diet and exercise. We must address Manasa Nidana to reverse the root cause of Agnimandya, Ama formation, and Meda buildup. The reality is that current obesity management is often a half-measure. We focus almost exclusively on Aharaja and Viharaja factors like cycling through endless diet plans and different exercise routines, while completely ignoring the primary metabolic triggers. By obsessing only over what a patient eats or how much they move, we overlook the underlying psychological stressors that actually dictate how the body processes that energy.

Effective management must incorporate Sattvavajaya Chikitsa (mind management). By directly addressing the Manasa Nidanas, we can restore the Agni and finally reverse the pathology of Ama and Meda accumulation. By targeting the psychological root, we offer a comprehensive therapeutic approach rather than just a temporary fix.

CONCLUSION

This study makes one thing clear : Manasa Nidanas are the critical triggers for Agnimandya in the development of Sthaulya. If we want effective clinical management, we must look beyond the surface level of calories and movement to systematically address the psychological state of the patient.

While our Acharyas listed qualities like Guru (heavy), Madhura (sweet), Sheeta (cold), etc as the main causes of obesity, the real issue isn't just the food itself—it's the "Ati" (excessive) desire for it. This uncontrolled consumption usually stems from a breakdown in self-control or mental discipline. This means we cannot fix the body without first fixing the Mind.

By using psychological intervention to hit the root cause of Agnimandya, we can actually stop the cycle of Ama and Meda buildup, leading to recovery that actually lasts. We must integrate Manasa Chikitsa to revive the suppressed Agni. At the end of the day, mental health dictates metabolic efficiency. To treat obesity at its root, we have to restore the mind to restore the fire.

REFERENCE

1. Vyakhyakaar dr. Brahmanand tripathi, Charak Samhita poorvvardha sutrasthan Adhyaya 23, Shloka - 5-6, chaukhamba surbharti prakashan, Varanasi, reprint 2023.
2. Vyakhyakaar dr. Brahmanand tripathi, Charak Samhita uttarardha chikitsasthan Adhyaya 15, Shloka - 3-4, chaukhamba surbharti prakashan, Varanasi, reprint 2023.
3. Vyakhyakaar dr. Brahmanand tripathi, Ashtang hridayam nidansthan 12/1, Chaukhamba Sanskrit sansthan, Varanasi, reprint 2012.

REVIEW OF LITERATURE (some other references)

1. Vyakhyakaar dr. Brahmanand tripathi, Charak Samhita poorvvardha sutrasthan 21/4, chaukhamba surbharti prakashan, Varanasi, reprint 2023.
2. Vyakhyakaar dr. Brahmanand tripathi, Ashtang hridayam sutrasthan 14/34, Chaukhamba Sanskrit sansthan, Varanasi, reprint 2012.

3. Vyakhyakaar dr. Brahmanand tripathi, Madhav Nidana adhyaya 34 Medorognidan, chaukhamba surbharti prakashan, Varanasi, reprint 2023.
4. <https://pubmed.ncbi.nlm.nih.gov/29491669/>
5. <https://ijam.co.in/index.php/ijam/article/view/5695>
6. <https://www.travancoreayurveda.com/mind-body-connection-in-ayurveda-cultivating-mental-clarity-and-emotional-balance/>
7. <https://ijam.co.in/index.php/ijam/article/view/2177>