



## IMPORTANCE OF OJAS AND MANAS IN AGNI VIKRUTI

Dr. Utkarsha S. Kulkarni<sup>1\*</sup> and Dr. Gayatri S. Sawant<sup>2</sup><sup>1</sup>M.D. Ayurved Samhita & Siddhant, PG Final Year.<sup>2</sup>Research Guide M.D. (Ayurved Siddhant & Darshan), M.S. Counselling and Psychotherapy College – SSAM, Hadapsar, Pune.

\*Corresponding Author: Dr. Utkarsha S. Kulkarni

M.D. Ayurved Samhita &amp; Siddhant, PG Final Year.

Article Received on 26/08/2024

Article Revised on 16/09/2024

Article Accepted on 06/10/2024

## ABSTRACT

Health is defined as a state of complete physical, mental, and social well-being, rather than merely the absence of disease. Every living being seeks a disease-free life; however, lifestyle disorders have become prevalent due to sedentary habits, unhealthy eating, and stress. In Ayurveda, maintaining health and preventing disease requires addressing both physical imbalances (Sharirik Doshas) and mental imbalances (Mansik Doshas), as both the body and mind can be sources of disease.<sup>[1]</sup> In Ayurveda, a healthy individual is defined by the balance of the three *doshas*, proper functioning of *jatharagni* (digestive fire), healthy *dhatus* (tissues), efficient elimination of *malas* (wastes), and a content soul and mind.<sup>[2]</sup> *Agni* is considered the source of life, and its proper maintenance is crucial for longevity. When *agni* is weak, digestion is poor, leading to the formation of *ama* (toxins) in the body, which causes low energy, poor circulation, weakened immunity, and other health issues. Therefore, promoting the proper function of *agni* is essential in addressing the root causes of diseases. In the context of mental disorders, the concept of *agni* (digestive fire) is similar to its role in physical health. According to Ayurveda, *ojas* represents the vital energy that bridges physical, mental, and spiritual well-being. Charakacharya, explained that the proper functioning of *ojas* is directly dependent on the balanced state of *prakrut agni* (healthy digestive fire).<sup>[3]</sup> When *agni* is in its natural, balanced state, it supports the production and maintenance of *ojas*, which in turn promotes overall health. Conversely, any imbalance in *agni* can lead to disturbances in *ojas*, affecting both physical and mental health. *Ojas* is quantifiable liquid in the body, responsible for overall health, energy, and liveliness. It is both physical and mental factor. Therefore, this article is an attempt to explain how the thought of *agni* is distorted *Ojas vikruti* and in mental disorders.

**KEYWORDS:** Manas, Ojas, Agni.

## INTRODUCTION

Health is a state of complete physical, mental, and social well-being, not merely the absence of disease or infirmity. In Ayurveda, preventing disease and maintaining health requires attention to both physical imbalances (Sharirik Doshas) and mental imbalances (Mansik Doshas), as the body and mind are both abodes of disease. All living beings strive for a disease-free life but often fail due to sedentary lifestyles, stress, and unhealthy eating habits, which disrupt the normal state of *Agni* and lead to lifestyle disorders. In today's competitive world, it is essential to prioritize mental health, as almost everyone is affected by some form of mental strain or condition.

Ayurveda is both an ancient and timeless science. The various physical and mental disorders emerging today were described by the ancient Acharyas long ago. Sushrutacharya says, *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>[4]</sup>

The Acharyas have emphasized the importance of mental health, which is essential because, unlike physical disorders, mental disorders often lack specific symptoms that are easily identifiable. Due to societal stigma, many people do not acknowledge their mental health issues and tend to hide them. Therefore, it is crucial to approach the treatment of mental disorders from all perspectives. When addressing these conditions, it is necessary to assess the mental state as a precursor to *Agni Vikruti* (digestive fire imbalance). Nowadays, due to ongoing competition and the struggle for survival, many individuals experience stress, anxiety, and depression.

Intense emotions can lead to a distortion of Agni, and mental disorders such as anger, stress, and grief can deplete Ojas, further disrupting Agni. Hence, in this paper we are going to elaborate how manas and ojas are important in Agni Viktuti.

## MATERIALS AND METHODS

*Bruhatrayee – Charaka, Sushrut and Vagbhat*

Various Research Articles found on PubMed and Google scholar. Article from International Ayurvedic Journal <http://www.ayurlog.co>

## RESULT

### 1) Importance of Agni

Agni is given prime importance in the maintenance of physical and mental health. Food which is consumed by the person is the major responsible factor for the state of health and manifestation of diseases.<sup>[5]</sup> Food is ranked first for the maintenance of health. Consumed foods and drinks undergo metabolic transformation in the digestive system. After the process of digestion, it will produce effects on the body which may be agreeable or disagreeable. The process of digestion is mainly carried out by Agni (digestive fire).

*Acharya Charak* mentioned that after cessation of the function of Agni, the individual dies, and when the Agni of an individual is *Sama*, then that person would be healthy and would lead a long, happy healthy life.<sup>[3]</sup> If somehow the Agni of a person is disturbed either vitiated or diminished, the whole metabolism of the body would be disturbed, resulting in ill health and diseased state. That is why, Agni is said to be the base (*mool*) of life.<sup>[6]</sup>

Food nourishes the body's tissues, which are delivered to the organs through the action of Agni. All elements necessary for the body's creation, growth, and destruction—whether food or medicine—must undergo the process of Agni; otherwise, they will not be suitable for the body. Mental stress strain, emotional imbalance has tremendous effect in bringing down the digestive power.

### Types of Agni

There are 13 types of Agni present in the body.

Type of Agni	Numbers
Jataragni	1
Bhootagni	5
Dhathvagni	7

### Importance of Jatharagni<sup>[7]</sup>

Jatharagni, which is situated in Jathara (Stomach), is praised as God. It digests the food. Due to its subtle form, it is physically not evidenced but can be evidenced by its digestive functions. Jatharagni maintains the functions of other types of Agni. Variations of Jatharagni effects both Bhootagni and Dhathvagni.<sup>[4]</sup>

### The states of Jataragni

There are four different states of *Jatharagni*. *Vishama* (irregular), *Teekshana* (intense), *Manda* (weak or less powered) and *Sama* (well maintained and regular) states.<sup>[5]</sup>

**Vishamagni:** This type of Agni is irregular, meaning it digests food properly at times and improperly at others. Influenced by Vatadosha, its unpredictable nature can lead to discomforts like flatulence, colic pain, heaviness, upward movement of Vayu, diarrhea, abdominal heaviness, gurgling sounds, and tenesmus. If a person experiences these symptoms despite consuming regular, measured food, their Agni is considered Vishamagni.

**Teekshnagni:** This Agni is intense and can quickly digest large amounts of food, tolerating dietary irregularities. Its intensity is influenced by Pittadosha. However, if Teekshnagni is too intense and insufficient food is provided, it can lead to tissue destruction.

**Mandagni:** Mandagni is characterized by mild digestion. It struggles to handle even slight variations in food intake, causing heaviness and impairing Agni function. This type of Agni is influenced by Kaphadosha and has difficulty digesting small amounts of food.

**Samagni:** Samagni represents a balanced state of digestion, influenced by the harmonious interaction of the three doshas. It effectively digests well-measured food consumed on time. However, even minor irregularities can disrupt its balance and impair health.

The condition of Agni is influenced not just by the quality and quantity of food but also by various other factors such as Prakruti, Kala, Desa, and Manasika Avastha. Every individual experience different state of Agni throughout their life. To prevent disease and maintain good health, it is essential to focus on the state of Agni and its proper management.

During the digestion of food ingested orally, the processes of Jatharagni occur first, transforming the food into the body. When this Agni is disturbed, the resultant Arahara produced is also affected, leading to the potential for various diseases. When considering the treatment of mental illness, Sattvavajaya chikitsa comes to mind, which is beneficial, especially since mental trauma (Manoabhighat) plays a significant role in mental health issues.<sup>[8]</sup> Additionally, the consumption of virudha (incompatible foods), dushtanna (contaminated foods), and asuchi (impure foods), particularly those that are Rajasic and Tamasic, is important in the development of mental disorders. Therefore, addressing Agni treatment is crucial in these cases.

### 2) Mana-Ojas-Agni

#### 2.1) Manas-Agni Correlation

In the Charak Samhita, particularly in the Vatkakaliya Adhyaya, Marich discusses the role of Agni, highlighting

its prakrut (natural) and vikrut (distorted) functions. He notes that mental emotions such as fear (Bhaya), anger (Krodha), and grief (Shoka) are dependent on Agni.<sup>[9]</sup> When Agni is in its natural state, these emotions are also balanced; however, if Agni becomes distorted, these emotions will also be affected. Thus, the assessment of these emotions occurs indirectly during the treatment of Agni.

When mental emotions are expressed in a balanced manner, they are referred to as manas bhavas. In contrast, when these emotions are expressed excessively, they become manas vikaras, such as desire (Kama), anger (Krodha), greed (Lobha), and delusion (Moha).

Therefore, there is an interdependence between manas vikaras and Agni vikrut.

### 2.2) Manas-Ojas Correlation

In the Grahani Chikitsadhyaya of the Charak Samhita, Charakacharya describes the prakrut (natural) function of Agni. Agni is identified as the fundamental cause of longevity (Ayu), normal complexion (Varna), strength (Bala), overall health (Swasth), enthusiasm (Utsaha), proper growth (Upachaya), normal luster (Prabha), as well as Ojas and Prana.<sup>[3]</sup> This implies that when Agni is in its natural state, Ojas also remains balanced; conversely, if Agni becomes distorted, Ojas will likewise be affected.

In the Vagbhat Samhita, manas vikaras such as anger (Kop), worry (Chinta), fear (Bhaya), and grief (Shoka) are discussed in the context of Ojakshaya.<sup>[10]</sup> When Ojas is distorted, these mental disturbances can arise. Thus, there is a close interconnection among Agni, Ojas, and the mind (Manas).

### 2.3) Manas Vikaras and Agni

Among major mental disorders such as Unmaad (madness) and Apasmar (epilepsy), key precursors include Virudha (incompatible food), Dushtanna (contaminated food), and Asuchi (impure properties).<sup>[11]</sup> The relationship between Agni (digestive fire) and Aaharasa (nutrients from food) is well known. These factors lead to Doshutklesh (aggravation of doshas), resulting in Agnimadya (disruption of Agni). Consequently, Apakva Aaharasa (undigested food) is produced. As a result, the functions of the Indriya (senses) are impaired, leading to mental disorders caused by affected mental emotions.

### 2.4) Agni and Mental state

Acharya Charakacharya clearly states in Vimanasthan that physical disorders, such as Jwaradi (fever-related conditions), and mental disorders coexist in conjunction.<sup>[12]</sup> For instance, during Jwar, symptoms like Santap (anger), Vaichitya (mental instability), Arati (dislike for everything), and Glani (feelings of weakness) manifest as mental symptoms.

For example, when we experience anger, our hunger may decrease, leading to a loss of appetite, or we might overeat, resulting in Mandagni (weak digestive fire). This clearly demonstrates that our mental state can impact our digestive Agni. Therefore, when treating mental disorders, it is important to consider the state of Agni.

Another example is that if a person's Agni is strong, their mental strength also improves, leading to better overall health. Utsaha (enthusiasm) is a mental state that reflects the desire to engage in activities. When Agni is in its natural state, a person can approach tasks with enthusiasm and is less likely to fail. This further illustrates the connection between Agni and the mind (Mana).

Atichintan, or overthinking, is one of the causes of Rasavaha Strotas dushti (disorder of the channels carrying the essence of bodily fluids).<sup>[13]</sup> This mental state negatively impacts the Rasavah Strotas, hindering their ability to function properly. As a result, the Indriya (senses) weaken, impairing their performance and leading to an increase in mental illness.

### 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 has 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>

**Satwik Aahara:** The food that promotes lifespan, increase virtue, strength, health, happiness, and satisfaction. Such food is juicy, succulent, nourishing and naturally tasteful. E.g. Fruits, Vegetables, Grains, Sprouts, Milk, Ghee, Honey.

**Rajasik Aahara:** Food that are too bitter, too sour, salty, very hot, pungent, dry, and full of chillies. such food produce pain, grief, greediness, and diseases. E.g. Fried food, junk food, non-veg.

**Tamasik Aahara:** Food that are over cooked, stale putrid, polluted, and impure are dear to person in the mode of ignorance. It creates dullness, insecurity, depression (Audasya) E.g. Stale food, Alcohol, non-veg.

Aahara is one of the main causes for Agnimandya and Agnimandya is main causative factors 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 Aaharavidhi 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* and hence *Ojas* is

*nourished.*



## DISCUSSION

### Discussion on the Role of Agni in Health and Mental Well-being

The article begins by emphasizing the holistic definition of health as complete physical, mental, and social well-being. It aligns with Ayurveda's comprehensive approach, which posits that maintaining health and preventing diseases necessitates addressing both physical (*Sharirik Doshas*) and mental (*Mansik Doshas*) imbalances. This dual focus is critical, especially in contemporary society, where lifestyle disorders have proliferated due to sedentary habits, unhealthy diets, and stress.

### The Central Role of Agni

Agni, or digestive fire, is a core concept in Ayurveda that symbolizes the transformative process of digestion, metabolism, and overall vitality. The article highlights that a well-functioning Agni is essential for producing *ojas*—the vital energy that signifies health and well-being. The interrelationship between Agni and *ojas* underscores the importance of digestive health in sustaining both physical and mental wellness. This connection is pivotal, as imbalances in Agni lead to the formation of *ama* (toxins), which compromise immunity and contribute to various health issues.

### Mental Health and Agni

The discussion further explores the correlation between mental health and Agni. It notes that mental states, such as stress, anxiety, and emotional turmoil, can distort Agni, leading to a cascade of negative health outcomes. As outlined by Charakacharya, mental emotions depend on the balance of Agni, and disturbances can result in both physical and mental disorders. The article effectively illustrates this point by discussing common mental health challenges like anger and grief and their direct impact on digestion and Agni.

### Impact of Lifestyle and Diet

The article details how lifestyle choices and dietary habits play significant roles in maintaining Agni and, by

extension, overall health. It categorizes foods into *satwik*, *rajasik*, and *tamasik* types, emphasizing that the quality of food consumed can significantly influence Agni's state. For instance, *satwik* foods promote health and vitality, while *rajasik* and *tamasik* foods can lead to disturbances in Agni and, subsequently, mental health issues. The emphasis on the importance of adhering to dietary guidelines from Ayurvedic texts reiterates the necessity of mindful eating practices in fostering a healthy Agni and mental state.

### Mental Disorders and Agni Disturbances

The article identifies specific mental disorders, such as *Unmaad* (madness) and *Apasmar* (epilepsy), and discusses how imbalances in Agni can be precursors to these conditions. It makes a compelling argument that addressing dietary choices—particularly the consumption of incompatible or contaminated foods—can prevent or alleviate mental disorders. By linking Agni to mental health, the discussion sheds light on the intricate web connecting dietary practices, digestive health, and mental well-being.

## CONCLUSION

The relation of *Mana* with the body holds equal significance. *Mana* acts as the interconnection of *Sharir* and *Atma*.

The significance of *Agni* (digestive fire) and its relationship with mental health, emphasizing its role in diseases arising from lifestyle choices, stress, and emotional imbalances. Furthermore, the types and states of *Agni*, emphasizing their impact on bodily functions and disease manifestation.

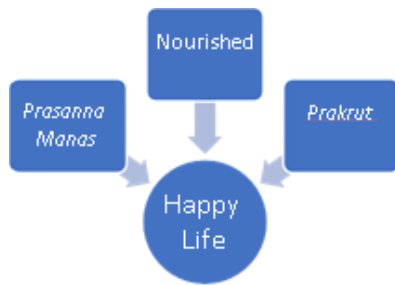
The importance of mental health in a society that often stigmatizes mental disorders has been highlighted. Ayurveda's holistic approach, integrating diet, lifestyle, and mental well-being, stands out as a means to prevent and treat mental disorders. The interconnectedness of *Agni*, *Ojas* (vital energy), and mental health has been elucidated, emphasizing the impact of emotions on *Agni*



and subsequent mental well-being.

The association between *Agni* and emotions, particularly in mental disorders like anger, stress, and grief, has been thoroughly explained, underscoring how these emotional states can disturb *Agni* and subsequently affect mental health. Additionally, the role of diet in influencing *Agni* and its subsequent impact on mental health has been detailed, distinguishing between *Satvik*, *Rajasik*, and *Tamasik Aahara* and their effects on *Agni* and mental well-being.

In conclusion, it is important to recognize that when patients present with digestive issues (*Agni Vikruti*), it is essential to assess their mental state as a contributing factor. Likewise, when treating mental disorders, priority should be given to *Agni Chikitsa* (treatment focused on digestive fire). This holistic approach emphasizes the interconnection between physical and mental health, highlighting the need to address both aspects for effective treatment and overall well-being.



## REFERENCES

1. Acharya Y.T. edited charak samhita, with the Ayurvedadipika commentary by chakrapanidatta, published by chaukhamba prakashan, Varanasi, reprinted in 2021, Cha. Su. 1/55.
2. Acharya Y. T., edited Sushruta samhita with the Nibandhasangraha commentary and the Nyayachandrika Panjika commentary on Nidanasthana, Published by Chaukhambha Prakashan, Varanasi, Su.Su.15/41.
3. Acharya Y.T.edited charak samhita, with the Ayurvedadipika commentary by chakrapanidatta, published by chaukhamba prakashan, Varanasi, reprinted in 2021, Cha.Chi.15/3-4.
4. Acharya Y. T., edited Sushruta samhita with the Nibandhasangraha commentary and the Nyayachandrika Panjika commentary on Nidanasthana, Published by Chaukhambha Prakashan, Varanasi, Su.Su.1/23(25-3).
5. Acharya Y.T. edited charak samhita, with the Ayurvedadipika commentary by chakrapanidatta, published by chaukhamba prakashan, Varanasi, reprinted in 2021, Cha.Chi.15/5.
6. Shastri H.S., edited Ashtanghrudaya with sarvangsundar commentary by Arundatta, & Aayurved rasayan commentary by Hemadri, published by chaukhamba surbharati prakashan, Varanasi, reprinted in 2015, A.Hri.Ni.12/1.
7. Acharya Y.T. edited charak samhita, with the Ayurvedadipika commentary by chakrapanidatta, published by chaukhamba prakashan, Varanasi, reprinted in 2021, Cha.Vi.6/12.
8. Acharya Y.T. edited charak samhita, with the Ayurvedadipika commentary by chakrapanidatta, published by chaukhamba prakashan, Varanasi, reprinted in 2021, Cha.Su.11/54.
9. Acharya Y.T. edited charak samhita, with the Ayurvedadipika commentary by chakrapanidatta, published by chaukhamba prakashan, Varanasi, reprinted in 2021, Cha.Su.12/8.
10. Shastri H.S., edited Ashtanghrudaya with sarvangsundar commentary by Arundatta, & Aayurved rasayan commentary by Hemadri, published by chaukhamba surbharati prakashan, Varanasi, reprinted in 2015, A.Hri.Su.11/39.
11. Acharya Y.T. edited charak samhita, with the Ayurvedadipika commentary by chakrapanidatta, published by chaukhamba prakashan, Varanasi, reprinted in 2021, Cha.Chi.9/3-4.
12. Acharya Y.T. edited charak samhita, with the Ayurvedadipika commentary by chakrapanidatta, published by chaukhamba prakashan, Varanasi, reprinted in 2021, Cha.Vi.6/8.
13. Acharya Y.T. edited charak samhita, with the Ayurvedadipika commentary by chakrapanidatta, published by chaukhamba prakashan, Varanasi, reprinted in 2021, Cha.Vi.5/13.
14. Bhagvadgeeta, Adhyay17/8-10.
15. Acharya Y.T. edited charak samhita, with the Ayurvedadipika commentary by chakrapanidatta, published by chaukhamba prakashan, Varanasi, reprinted in 2021, Cha.Vi.1/24.