



THE INTERPLAY OF AGNI, MANAS, AND GRAHANI: AN AYURVEDIC PSYCHOSOMATIC APPROACH

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ABSTRACT

Agni and Grahani are inherently linked; according to Acharya Chakrapani, the diseases of Agni itself are similar to the decline in Agni, which is a feature of Grahani roga. Although mental aspects aren't specifically mentioned in Charaka Samhita's Grahani roga nidana, modern research connects stress and anxiety to gastrointestinal motor dysfunctions and spasms. Thus, it is essential to investigate the function of Manas (mind) in Grahani in Ayurveda. Although there is no proven mental cause, Vataja and Kaphaja Grahani exhibit mental symptoms such as manas sadanam and strishu-aharshanam. The Charaka Samhita highlights the influence of the mind on Agni by mentioning that mental emotions like as fear and worry can impede digestion. use an Ayurvedic approach to address mental health and Grahani relations.

KEYWORDS: Ayurveda, Grahani, Manas, Agni, Psychosomatic disease.

INTRODUCTION

Manasika and Shaaririka are the two main domains of illness investigation, comprehension, and therapy in the field of Ayurveda medicine.^[1] Regardless of their provenance, the Vedas are unique in human history since they provide insight into Indian medical expertise and practices. In fact, the Vedas are the source of the fundamental concepts of Ayurveda, which maintain that the Shareera is intimately related to Manas and Atma and that its explanations are scattered across the entirety of Vedic knowledge. It is generally accepted that Indian medicine originated with the Vedas since they include a multitude of knowledge regarding diseases, cures, and descriptions of different body parts and organs.

Vikarapara (intelligent) or Vicharapara approaches are both possible (emotional). Before is preferable than after. The Manasika Bhavas may also use one of these two ways. Approach will be spiritual if it is educated. It will be tangible if it is emotional. None of the Manasika Bhavas may be harmful if used properly. Even Srimadbhagwadgeeta provides a straightforward example of the Mano Vikaras' workings.^[2]

An organ called the Grahani, which is placed between the Amashaya and Pakvashaya and is the primary

location of the digestive glands that produce the digestive juices, is where food is properly digested. It is also in charge of retaining food for a long enough period of time to allow for adequate digestion and nutrient absorption from the food that has been digested. Grahani Dosha is the name for Grahani's dysfunction. The development of Ama, which is the root of numerous other diseases, may be caused by this condition.^[3]

According to Acharya Vaghbata, the hypo functioning of "Agni" is the cause of all physiological diseases, especially disorders of the digestive tract.^[4] When Agni, or mandagni, is impaired, Grahani Roga results. Because it is one of Ashta Maha Gada, Grahani Roga has significance. Grahani Roga has strong Psycho-somatic base. And Manasik Bhavas such as Krodha, Shoka, Bhaya, Kama etc. results in Agnidushti causing Grahidosha.^[5]

In our rapidly evolving technological era, alterations in lifestyle, eating habits, stress, tension, and the repression of cravings due to a busy schedule, among other factors, contribute to the emergence of a number of disorders. People initially ignore their difficulties and wait until their daily routine is disrupted before seeking a solution. One such intestinal functional illness is Grahani Roga

(IBS). With its symptoms of chronic stomach pain and severe bowel dysfunction, IBS is thought to impact up to 15% of the world's population.^[6]

All that is required is that cases be handled in accordance with the fundamental Ayurvedic principles for understanding the condition. According to Ayurveda, IBS is a condition caused by a disturbance of Vata in Pakvashaya, particularly of Apaṇa Vayu, which manifests as abdominal pain and irregular bowel movements. The disturbance of Agni is the main cause of almost all disorders. Dosha Prakopa is reached via Mandagni. The Agni is impacted differently by the emotions such as Krodha, Bhaya, and Shoka, among others. Indigestion is caused by Mana or Agni Dusti, while Vata Prakopa is brought on by Shoka, Bhaya, etc.

Along with Apaṇa Vata, additional Doshas such as Prana Vata, Samana Vata, Pachaka Pitta, and Kledaka Kapha are also recognised to play significant roles in the pathophysiology of IBS. Both Ayurveda and contemporary science acknowledge that psychological factors play a crucial part in the treatment and prevention of Grahani Roga (IBS).^[7]

In the manifestation of Grahani Roga, Manasika Bhavas are crucial. Impaired Manasika Bhavas can cause any disease and have long-lasting, adverse repercussions in addition to being confined to Grahani Roga. The clinical characteristics of Irritable Bowel Syndrome (IBS) as described in modern research share the most similarities with the fundamental characteristics of Grahani as described in the old Ayurvedic texts. With its symptoms of chronic stomach pain and severe bowel dysfunction.

AIMS

1. To investigate the physiological function of Grahani and how mental states influence its role in digestion.
2. To examine the influence of different mental states (Satvika, Rajasika, Tamasika) on Agni and Grahani, leading to digestive disorders.

OBJECTIVES

1. To examine the interplay between diet, lifestyle, and mental health in the prevention and treatment of Grahani Roga.
2. To evaluate Ayurvedic treatment strategies for addressing Grahani disorders, focusing on physical and mental health.

MATERIALS AND METHODS

To investigate how Manas affects Grahani functioning, a comprehensive analysis of the Brihatrayi was carried out. To investigate the connection between mental moods and digestive health, pertinent chapters and verses from these classical works were examined. To support the results, further references were examined from peer-reviewed research, academic databases, and Ayurvedic textbooks. A thorough grasp of the subject was attained by comparing and contrasting historical and modern sources,

which offered theoretical insights and real-world applications. Conclusions and therapy suggestions were developed as a result of the review.

REVIEW OF LITERATURE

Ayurveda review of Grahani Roga

The "Grahani Roga" is the most common gastrointestinal disorder. The fundamental cause of all diseases is the hypofunction of Agni, i.e. Mandagni. The Grahani becomes damaged as a result of Dusti or Vitiation of Pachakagni and Samana Vayu due to numerous etiological reasons of Grahani Roga. According to Acharya Charaka, a functionally weak Agni, or Mandagni, produces inappropriate digestion of ingested food, which moves either in Urdhva or Adhomarga. If it moves in Adhomarga, it causes Grahani Gada. Patients with Atisara who eat an unbalanced diet during the Agnimandya stage may develop Grahani Roga, according to Acharya Sushruta.

Etiological Factors

1. Abhojanat, Ajeernabhojanat, Attibhojanaat, Visamasanat, Asatmya Guru, Ruksa and Sandusta Bhojanat etc.
2. Vyadhikarshanat and Vegavidharana
3. Stress, anxiety and grief
4. In disciplinary life style and bad food habits
5. Unhygienic environmental condition
6. Nutritional insufficiency
7. Contagious predominance
8. Improper functioning of digestive fire
9. Diseased condition which weakened Agni
10. Virudha-ahara (Incompatible diet)

Purvarupa

Aalasya (inaction), Trishna (excessive thirst), Anna Vidaha (burning sensation), Chirapaka (delayed digestion), Kayagaurava (heaviness in the body).

Rupa

Ati Srushta mala pravritti, vibbadha mala pravritti (Occasional hard and soft stool) Arochaka, Vairashya (altered in tongue), praseka (nausea), Tamaka, Shunapadkara, Asthiparvaruka, chhardana (vomiting), Jwara (fever), Lohanugandhi Udgara.

Samprapati of Grahani Dosha

Contemporary View of Irritable bowel Syndrome IBS is a debilitating and chronic functional gastrointestinal illness that affects 9% to 23% of the world's population (World Gastroenterology Organization, 2009) The definition of IBS has changed over the last 20 years, partly due to expert opinion and research that have revealed symptoms that distinguish those with IBS from those with organic disease, as well as factor analyses that have identified identifiable symptom clusters. IBS is most commonly associated with abdominal pain or discomfort that is eased by faeces or with a change in stool frequency either an increase or reduction) or a change in stool appearance at the time of beginning (to

either loose or hard). The absence of red flag (alarm) symptoms such as gastrointestinal bleeding, weight loss, fever, anaemia, or an abdominal mass support IBS rather than structural disease. Treatment aims to improve quality of life as well as relieve or significantly improve core symptoms. Patient education, as well as dietary and lifestyle changes, are part of the first treatment for mild to moderate IBS. Interaction between the clinician and the patient is critical for establishing patterns of daily bowel habits and symptom flare-ups, as well as monitoring the symptom response to therapy.

Many IBS patients experience symptom flare-ups as a result of dietary changes, and keeping track of symptoms and their links to specific foods, such as a low fermentable oligo-, di-, and monosaccharides and polyols (FODMAPs) diet, can help. Legumes (beans) and cruciferous vegetables including broccoli, Brussels sprouts, cabbage, and cauliflower are gas-producing foods. Many foods that contain poorly absorbed carbohydrates, which ferment in the bowel and cause bloating and gas, are excluded from low FODMAPS diets. FODMAPS-containing foods include dairy products, a variety of fruits (including apples, cherries, mangoes, pears, and melons), and grains (including barley, rye, and wheat). IBS sufferers may benefit from short trials of gluten and lactose avoidance. Dietary fiber's roles in IBS are debatable. Ispaghula, oats, and psyllium are soluble fibres that may help with general IBS symptoms. Insoluble fibres like bran may help with constipation, but they also exacerbate other IBS symptoms like bloating. Encourage patients to drink more water while gradually increasing their dietary fiber intake to minimize bloating and gas.

According to Ayurveda Management of Grahani Roga

1. The first is Dosha Shodhana, in which vitiated Doshas are expelled from the body. Acharyas recommend this method because when Doshas are expelled from the body, the sickness is not only treated, but the chances of recurrence are also eliminated.
2. Various Deepana- Pachana medications are detailed in the classics for this condition, followed by a light diet regimen and eventually the patient being switched to a regular diet. The sutra used by different Acharyas to treat 'Grahani Roga' is similar to Ajirna or Atisara. As a result, much thought must be given to the treatment of these disorders, as well as the rationale behind them. To begin with, Acharyas have said unequivocally that medications are of little help in Awasthas influenced by Amadosha, such as Ajirna, because the digestive power is incapable of digesting both food and medicines.
3. Only Apatarpana, which comes in three varieties and should be provided by a physician after a thorough examination and investigation of the patients, can heal diseases caused by Amadosha.

4. The three types of Apatarpana are Langhan, Langhan-Pachana and Shodhana or Avasechanam. Indications of these are: Alpa ama dosha langhanam, Madhya amadosha langhan pachanam, Prabhoota amadosha avasechanam. In all the diseases
5. Nidana Parivarjanam, is given due importance along with Laghu Aahar i.e. easily digestible food. The treatment of Grahani Roga should proceed on the full recognition of Agnidusti. Grahani Roga, represents the Dushti and Dosha of Annavaha Srotas, with the obvious implication that, in either case, there is the manifestation of Amadosa and Sama.

Mansik Bhavas in Grahani Roga

In Ayurveda, diseases are divided in two types i.e., Sharirika (Somatic) and Manasika (Psychological).^[8] After some time, any Sharirika Roga that a person has may transform into Manasik Roga, and the same Samprapti (pathogenesis) applies to the transformation of Manasik roga into Sharirika Roga. This demonstrates that Ayurveda has made the most of the significance of Manas in the development of diseases.

The origin and symptoms of many diseases, according to the classics, emphasise the significance of Manasik Bhava or Psychological Factors. Body and mind are interconnected. One can affect the other because one is Adhara and the other is Adheya. Therefore, it is evident that psychological factors support somatic illnesses. Even while each Manasika Bhava (psychological element) plays a unique part in every ailment, according to classical Ayurvedic theory, certain of them have been shown to play a significant impact in Grahani Roga.^[9]

Even healthy food consumed in the right quantity does not get digested by an Agni person, according to Acharya Charaka, if that person is also experiencing Chinta, Krodha, Bhaya, Shoka, and Dukh-Shayya Prajagare.^[10] According to Acharya Susrutha, the disturbed functions of Agni are what cause the Grahani illness to appear. "The food is also not correctly digested if ingested by a person who is emotionally agitated due to jealousy, fear, rage, or greed, or who is distressed due to suffering from various diseases, or who has taken food not to his liking," continued Acharya Sushrut.^[11]

Role of Mansik Bhavas in Samprapti of Grahani Roga

Because of the vitiation of Dosha and Agni brought on by Manas as Nidana (psychological effects), even light food cannot be digested at this stage. This leads to Agnimandya (loss of digestive fire) and Avipaka (indigestion). It stays the same and produces Shuktatva in Aamashaya (fermented), which leads to the growth of Annavisha. This Annavisha (indigestion) results in Ajirna.^[15] Additionally, the Agni are seriously harmed by Avipaka and Ajirna once Agnidushti occurs. Shuktapakatwa of Ahara is the outcome of Agnidushti upsetting the Agni even further. Consequently, the formation of Amavisha causes the Grahani to be

disturbed, which in turn causes the creation of Amadosha and the start of a vicious cycle. Dosha is really caused by a small number of etiological factors.^[16]

DISCUSSION

Modern Aspect

Emotions significantly affect gastrointestinal (GI) function through the gut-brain axis, a bidirectional communication system linking the central nervous system (CNS) and the enteric nervous system (ENS). This explains how psychological factors impact digestive processes and vice versa. Impact of Emotions on the GI Tract:

- Stress and Anxiety: Stress alters gut motility, increases intestinal permeability, and heightens visceral sensitivity, activating the HPA axis and releasing stress hormones like cortisol. This can cause abdominal pain, diarrhoea, or constipation.
- Negative Emotions: Anger, anxiety, and depression lead to visceral hypersensitivity, making individuals more sensitive to gut sensations. Anger can increase colonic motility, causing diarrhoea, while suppress anger may delay gastric emptying.

Mental State in Conditions like IBS

- Stress: Stressful life events can trigger or worsen IBS by affecting gut motility and sensitivity.
- Psychological Disorders: Anxiety and depression are more common in IBS patients, worsening symptoms and creating a cycle of GI and mental health issues.
- Therapeutic Interventions: Cognitivebehavioural therapy (CBT) and gut-directed hypnotherapy have effectively managed IBS by modulating the gut-brain axis and improving quality of life.

Mental Disturbances and Grahani Disorders

Stress, anxiety, and emotional instability directly affect Grahani, leading to indigestion, bloating, and irregular digestion. These disturbances can worsen Dosha's imbalances, impairing Grahani's function.

Dietary recommendations for managing Grahani Roga: In the upper gastrointestinal tract, where intact plant cell walls are essential, the presence of dietary fiber has a major influence on digestion and nutrient absorption. Recent studies show a change in knowledge, emphasizing the role that cell wall barriers play in obstructing digestive processes. However, it is still difficult to characterize the physiological consequences of fiber precisely because a more thorough knowledge of its properties across the gastrointestinal system is needed. Gaining understanding of postprandial metabolism and gastrointestinal function requires this information.

Behaviour and daily routine modification

Grahani symptoms can be made worse by behavioral variables such as stress, anxiety, fear, and insomnia. Overstress sets off defensive systems in the central nervous system, which results in behavioral and neuroendocrine reactions. Complex mechanisms, such as

the hypothalamic-pituitary-adrenal (HPA) axis, circadian rhythms, and immune system elements like interleukin (IL)-1 β , are involved in the regulation of sleep. A cycle involving the HPA axis can cause stress-related insomnia to become chronic, therefore a better understanding is necessary for successful treatment. It is recommended that patients be balanced and refrain from leading an uncontrolled lifestyle. They should avoid staying up late at night and resting throughout the day. Maintaining a regular daily routine that includes designated times for things like exercise, eating, and sleep is crucial. Frequent exercise can energize the digestive fire, or Agni, and strengthen the body. Meditation is said to lower tension and promote calmness. Including yoga and pranayama can improve stress resistance and general well-being. Following well-established Ayurvedic routines, such as Ritucharya (seasonal routine) and Dinacharya (daily routine), is advised for best outcomes. Additionally, those with Grahani (irritable bowel disease) may benefit from a regular combination of Dhyan (prayer) and Shodhana (purification techniques).

CONCLUSION

Ahara Dravyas of different classes might be suggested for Grahani patients. Additionally, careful planning of one's diet is necessary to prevent Grahani. It goes without saying that if someone eats without following the right procedure, he will soon get illnesses like irritable bowel syndrome, which is brought on by Grahani vitiation as a result of his unchecked actions. Modern scientific research supports this Ayurvedic intuition, demonstrating that stress, anxiety, and other mental disturbances can significantly impact gastrointestinal motility and function. The Ayurvedic understanding that mental emotions like fear, grief, and worry impair Agni offers a timeless insight into the gut-brain connection.

Thus, an integrative approach—addressing both the physiological and psychological aspects—is essential for the effective management of Grahani Roga. Strengthening Agni through appropriate *Ahara* (diet), *Vihara* (lifestyle), and *Manasika chikitsa* (mental therapies like *Satvavajaya* and *Daivavyapashraya Chikitsa*) can offer a holistic and sustainable path to healing. Recognizing the role of *Manas* in Grahani opens new dimensions in both understanding and treating this condition, reaffirming the timeless wisdom of Ayurveda in addressing psychosomatic disorders.

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