



THE EFFECT OF CHINTA ON AGNI ACROSS DIFFERENT DEHA PRAKRITI: A REVIEW

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ABSTRACT

Ayurveda, the ancient traditional Indian system of medicine, provides a holistic approach to psychological health as well as physical health. In *Ayurveda*, *Chinta* — or chronic anxiety — represents a profound *Vata*-provoking affliction of the *Manas*(mind), breaking the foundational equilibrium of *Agni*, the transformative digestive fire central to health and immunity. This investigation delves into how *Chinta* exactly impairs *Agni* across the three primary *Deha Prakriti* — *Vata*, *Pitta*, and *Kapha* — revealing *Prakriti*-specific vulnerabilities rooted in *Doshik* physiology. For *Vata Prakriti* individuals, naturally light and mobile, *Chinta* intensifies inborn dryness and irregularity, fast vitiating *Jatharagni* into a flicking, scattered state. This manifests as bloating, variable appetite, and malabsorption, accelerating tissue emaciation. In *Pitta Prakriti*, where fiery metabolism predominates, anxiety ignites a hyperacute response *Chinta* stokes *Tikshna Agni* into excess, promoting hyperacidity, burning sensations, and incendiary *Pitta* disorders like *Amlapitta*, directing to eventual *Agni* reduction through prolonged mental heat.

Kapha Prakriti, predicated in earthy stability, emprises the subtlest yet most insidious impact; *Chinta* dampens their robust *Agni*, converting *Mandagni* with lethargy, heaviness, and ama accumulation, influencing to adiposity and sluggish assimilation as *Kapha's Tamasic* idleness amplifies. These discriminative personal effects emphasize *Prakriti's* part as a modulator of psychosomatic pathology, aligning with *Sushruta's* emphasis on *Manas-Dosha* interlinks. Integrating this frame into clinical practice — upgrading our knowledge of customized healthcare and enabling the implementation of preventive and supporting strategies to address the issue in various *Deha Prakriti*. Knowing one's own *Agni* and *Prakriti* enables one to choose a particular diet and lifestyle for optimal health.

KEYWORD – *Agni*, *Chinta*, Anxiety, *Deha prakriti*, Mental health

INTRODUCTION

Anxiety is an emotional condition described by an unpleasant inner turmoil that is frequently accompanied by tense behavior, restlessness, and worry over a specific or vague threat in the future. Stress and anxiety in today's era are seen in people by changing lifestyles, technological advancements, and excessive urbanization in the 21st century, which has given rise to feelings of competition, and workload. This situation produces emotional strain and stress. The term *Chinta* is translated to Anxiety in M. MONIER-WILLIAMS English and Sanskrit dictionary.⁽²⁾ According to *Ayurveda* texts anxiety has an impact on *Agni*.⁽¹⁾ The term "*Agni*" is used in the sense of digestion of food and metabolic products. This *Agni* converts consumed food into the form of biological energy. *Acharya Charka* has quoted that even if the food is wholesome and taken in an appropriate quantity, it may still cause indigestion due to psychological factors such as *Chinta*, *Shoka*, *Bhaya*, etc.⁽¹⁾ *Agni* has an important role to play in the physiological functioning of the body. Anxiety also contributes to indigestion and GERD. *Agni* varies with the bodily constitution i.e. *Prakriti*, season, age, and other factors. The uniqueness of each individual is determined by the *Prakriti* which deals with somatic and psychic development.

AIM & OBJECTIVE

- Apprehend the concept of *Chinta* (anxiety) and *Agni*
- Explore the effect of *Chinta* on *Agni* in different *Deha Prakriti*
- Review the classical text as well as contemporary literature in respect of *Chinta* and anxiety.

MATERIAL AND METHODS

A review of literature regarding *Chinta* in respect of *Agni*, various classical text as well as modern research papers, including updates on recent clinical studies was studied and evaluated.

OBSERVATIONS AND RESULTS

AGNI

The word *Agni* in general means fire. In *Shabdakalpadruma*, *Agni* is defined as an entity which burns and move upwards⁽³⁾, nearly 61 synonyms of *Agni* have been mentioned Like – *Vaishvanara*, *Sarva Paka*, *Tamonut*, *Shuchi*, *Rudra*, etc. *Agni* is innumerable because of its presence in every *Dhatupramanu* [cell] of body “*Angati Vyapnoti Iti Agni*” but the enumeration of the number of *Agni* varies in classical *Ayurvedic* texts.

Types of Agni – *Acharya Charak*

(Table 1)

Acharya Sushruta

(Table 2)

JATHARAGNI (1)	BHUTAGNI (5)	DHATVAGNI (7)	BHUTAGNI (5)	(5)TYPES OF PITTAS
	<i>Parthiv Agni</i>	<i>Rasagni</i>	<i>Parthiv Agni</i>	<i>Pachakagni</i>
	<i>Aapya Agni</i>	<i>Raktagni</i>	<i>Aapya Agni</i>	<i>Ranjakagni</i>
	<i>Tej Agni</i>	<i>Mansagni</i>	<i>Tej Agni</i>	<i>Alochkagni</i>
	<i>Vayavya Agni</i>	<i>Medoagni</i>	<i>Vayavya Agni</i>	<i>Sadhakagni</i>
	<i>Nabhas Agni</i>	<i>Asthiagni</i>	<i>Nabhas Agni</i>	<i>Bhrajakagni</i>
		<i>Majjagni</i>		
		<i>Shukragni</i>		

5 TYPES OF PITTAS	BHUTAGNI (5)	DHATVAGNI (7)	DOSHAGNI (3)	MALAGNI (3)
<i>Pachakagni</i>	<i>Parthiv Agni</i>	<i>Rasagni</i>	<i>Vata</i>	<i>Mutra</i>
<i>Ranjakagni</i>	<i>Aapya Agni</i>	<i>Raktagni</i>	<i>Pitta</i>	<i>Purisha</i>
<i>Alochkagni</i>	<i>Tej Agni</i>	<i>Mansagni</i>	<i>Kapha</i>	<i>Sweda</i>
<i>Sadhakagni</i>	<i>Vayavya Agni</i>	<i>Medoagni</i>		
<i>Bhrajakagni</i>	<i>Nabhas Agni</i>	<i>Asthiagni</i>		
		<i>Majjagni</i>		
		<i>Shukragni</i>		

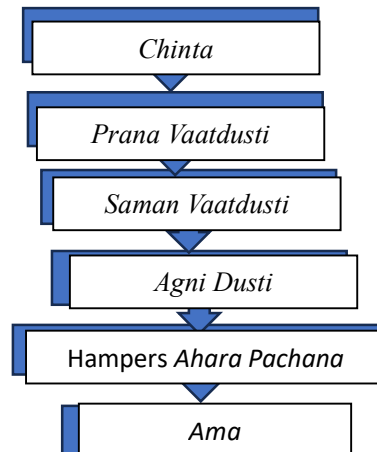
Asthang Hriday (Table 3)

The *Jhatharagni* is classified into four categories according to its performance of digestion i.e.

1. **Samagni** – *Agni* which digests and assimilates consumed food properly at the proper time. This state of *Agni* is normal and stable in functioning. It is indicative of balanced state of all the three *Doshas*.
2. **Vishamagni** – *Agni* which digests the food sometimes properly and some other time very slowly. This type of *Agni* is found in *Vata Dosha* or when *Vata Dosha* is aggravated.
3. **Tikshagni** – *Agni* is sharp and can digest large amount of food in very shorter duration of time. This type of *Agni* is found in *Pitta Dosha* or aggravated *Pitta Dosha*.
4. **Mandgni** – *Agni* is slow and food taken in little quantity on time can't be digested. This type of *Agni* is found in excess *Kapha Dosha*⁽⁴⁾

CHINTA

The word *Chinta* is derived from root word *Chiti Chintayam* and used in feminine gender, which means thinking mind. *Chintana*, *Chintanam* are the synonyms for *Chinta*.⁽⁵⁾ It has following meanings like Thought, Anxiety, anxious thought about, troubled studies, Care according to various dictionaries.^(6,7) *Dasha Rupaka* defines *Chinta* as an anxiety for a thing which is not yet attained. *Natyadarpana* explains *Chinta* as mental suffering.⁽⁸⁾ *Chinta* (Anxiety) is defined as excessive thinking about particular matter. It's individualistic and occurs without the knowledge of person.⁽⁹⁾

Flow Chart- Influence of *Chinta* on *Agni Dusti****Prakriti***

Prakriti is the uniqueness of an individual's physical, physiological and psychological temperament. The predominance of *Doshas* at the time of union of male and female gametes forms *Prakriti* ⁽¹⁰⁾

Types of *Prakriti*

Prakriti is of 2 types –

(1) *Sharirik Prakriti* (2) *Mansik Prakriti*

(Table 4)

<i>SHARIRIK PRAKRITI</i>	<i>MANSIK PRAKRITI</i>
<i>Vata Prakriti</i>	<i>Satvik Prakriti</i>
<i>Pitta Prakriti</i>	<i>Rajasik Prakriti</i>
<i>Kapha Prakriti</i>	<i>Tamasik Prakriti</i>
<i>Vata-Pitta Prakriti</i>	-----
<i>Pitta-Kapha Prakriti</i>	-----
<i>Kapha-Vata Prakriti</i>	-----
<i>Tridoshaj prakriti</i>	-----

ANXIETY

Anxiety is a normal reaction – apprehension, tension, or uneasiness – to any perceived threat or anticipation of danger. (Diagnostic and Statistical Manual of Mental disorders) Types of anxiety disorder -

1. Panic disorder
2. Generalised anxiety disorder
3. Social anxiety disorder
4. obsessive compulsive disorder
5. Post traumatic stress disorder

Anxiety results in both psychological and physiological problems.

Physiological effects of anxiety include effect on the nervous system, cardiovascular system, digestive system and so on other systems as well.

Effect of anxiety on digestive system

Excessive anxiety may elevate stomach acid levels and interfere with digestion. This results in gastrointestinal issues, including abdominal pain, reflux, nausea and diarrhoea. Moreover, Anxiety may influence bowel functions and increases the risk of developing digestive diseases. The prolonged impacts of anxiety may result in a diminished immune response within the digestive tract and imbalance of gut flora. The intricate connection between GIT system and brain may intensify Anxiety, establishing a detrimental loop and may severely cause psychological as well as physiological disturbance in lifestyle.

DISCUSSION

Chinta, defined as overweening psychological worry in *Ayurveda*, impairs *Agni* by complicating *Vata Dosha* and disintegrating metabolic processes, with effects modulated by *Deha Prakriti*. Classical texts like *Charaka Samhita* describe how mental states impact *Jatharagni*, leading to variable *Agnidushti* across different *Prakriti*^(11, 12). This review synthesizes evidence from *Samhitas* and contemporary studies to interpret *Prakriti*-specific impacts. In *Vata Prakriti*, *Chinta* intensifies integral *Vata* qualities (*laghu*, *ruksha*), causing *Mandagni* with symptoms like bloating and irregular peristalsis, as *Vata* dominance suppresses enzyme activity. *Pitta Prakriti* shows *Tikshna Agni* turning erratic under *Chinta*-induced *Sadhaka Pitta* vitiation, resulting in *Ajeerna* or hyperacidity via *Pitta-Vata* synergy. *Kapha Prakriti* experiences further *Manda Agni* exacerbation, promoting *Ama* due to *Kapha's guru guna* amplifying stagnation from mental stress. *Prakriti*-tailored management mitigates *Chinta's* effects *Vata* requires *Snigdha ushna* remedies like *Ashwagandha*; *Pitta* benefits from *Sheetala* practices and *Brahmi*; *Kapha* needs *Rooksha* curatives like *Trikatu*. Integrating *Dincharya* with *Satvavajaya* (psychotherapy) restores *Agni* balance, preventing *Vyadhi* as per *Vagbhata's Ashtanga Hridayam*.

CONCLUSION

This review emphasizes the influential purpose of *Chinta* in modulating *Agni*, with its effects varying according to *Deha Prakriti*. As a *Manasika Nidana* generally associated with *Vata* and *Rajas*, *Chinta* disrupts the mind – body equilibrium and significantly affects digestive and metabolic functions. Individuals of *Vata Prakriti* are more prone to *Vishama Agni*, *Pitta Prakriti* individuals may develop *Tikshna* or irregular *Agni*, while *Kapha Prakriti* tends toward *Manda Agni* under sustained *Chinta*. These observations reaffirm the *Ayurvedic* principle of *Prakriti*-based variability in disease manifestation and response. Addressing *Chinta* through personalized management strategies, including *Ahara-Vihara* regulation, *Agni-deepana* measures, and *Satvavajaya Chikitsā*, may help maintain *Agni* and prevent psychosomatic disorders. Further clinical and interdisciplinary studies are needed to substantiate these classical concepts in modern contexts.

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