

AGNIBALA SURVEY STUDY: HEMANT RITU W.S.R. TO RITUCHARYA  
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## ABSTRACT

**Background:** *Ritucharya* is a practical, health-promoting Ayurvedic regimen that facilitates internal adaptability, allowing us to *Agnibala*, keep our *Doshas* balanced, and modify our habits by the seasons. Each *Ritu* has its unique climate. *Ritucharya* is a practical, health-promoting Ayurvedic regimen that facilitates internal adaptability, allowing us to *Agnibala*, keep our *Doshas* balanced, and modify our habits by the seasons. Each *Ritu* has its unique climate, affecting *Agnibala* and the body. A cross-sectional survey is now being conducted to investigate the impact of *Ayurveda* on health behaviors among the people of Chhattisgarh, particularly about following *Ritu*'s recommended standards and regimen and eating the right amount of *Ahar*. At the moment, a cross-sectional. **Aim-** To improve the general public's knowledge of *Ritucharya* and the frequency of varied *Agnibala* in *Hemant Ritu* features. **Study design-** 145 people were given access to the easily understood questionnaire based on seasonal *Agnibala* stories described in *Ayurveda*. **Result-** When *Hemant Ritu* was observed, indications of *Teekshnagni*, the season-specific *Prakupita Dosh*a, were noted in respondents from Chhattisgarh, of whom 70.3% had not altered their usual diet and lifestyle and 75.3% had not been following *Ritucharya*. **Conclusion-** The current thesis

concludes that in this *Ritu*, the body's heat is covered by constriction due to atmospheric cold. This leads to an increase in *Jatharagni*. So, if proper heavy food is not consumed, it will burn away the *Rasadidhatus*, as the food in the form of fuel is not an available symptom of *Teekshna Agnibala in Hemant ritu*.

**Keywords:** *Agni, Agnibala, Ritucharya.*

## INTRODUCTION

Agni, the life force, controls human digestion and metabolism. All around the world, people have developed distinctive ideas about health and how to preserve and promote it, depending on things like community, religion, and ethnicity. All *Doshas* (*Dhatu, Agni, and Mala*) should be in balance and functioning regularly, according to Ayurveda. The soul's senses and thoughts are pleased. *Agni*, or digestive fire, is necessary for the emergence of disease and the maintenance of health. All human digestion-related functions malfunction when the *Agnibala* is weak. The year is divided into six *Ritus* or seasons: Varsha, Sarad, Hemant, Shishir, Vasant, and Grishma, depending on the changes in the climate.<sup>1</sup> These six *Ritus* are broadly divided into two *Ayan's* (or politics) depending on the direction of movement of the sun, that is, *Uttarayana. Shishira, Vasant, and Grishma come from Uttarayana (northern solstice), also known as Adanakala, because the sun takes away people's strength daily.*<sup>2</sup> *Varsha, Sharad and Hemanta Ritu* from *Dakshinayana* (southern solstice), also known as *Visargakala*, because the moon's power is more significant in these three *Ritu*. So, the moon gives strength to the people.<sup>3</sup> Due to the *Dosha of Ritu* (season), adherents of *Ritucharya*, a seasonal regimen, do not suffer from early aggravation. *Ritu*, or season, and *Ritucharya*, or seasonal regimen, have been the subject of a robust scientific investigation reviewed by all *Acharyas* and are relevant now. Fourth, the *Ritu* (seasons) and environment have altered throughout the year. As members of this ecosystem, people are significantly impacted by changes in the external environment. An inability of the body to adapt to stress due to variances in confident *Ritu* (season) traits can lead to *Dosha Vaishmya*, also known as the vitiation of *Dosha*. This can subse-

quently play a role in the emergence of illnesses. Powerful human body during *Hemant Ritu*. This *Ritu* causes greater cold, which strengthens *Agni* in healthy individuals by stopping the lighting of *Agni* by contact with cold air. The word for *Agni's* strength, *Bala*, is *Agnibala*. In Paprola and its environs, a survey was conducted in 2023 to assess the state of *Agnibala*, or digestive strength.

### Concept of Agnibala-

The absorption of food varies depending on the kind ingested. During digestion, food goes through several physical and chemical changes before it is in a state that different tissues may receive. These changes are reliant on *Agnibala*, according to Ayurvedic principles. *Agnibala* increases with the rate of change. On the other hand, the transformation will also be slow and unreliable if this *Agni* is weak. The Ayurvedic theory proposes four types of *Agni* working states: *Manda* (weak), *Sama* (regular), *Vishama* (irregular), and *Tikshna* (intense). Because of its intensive nature, *Tikshnagni* is reported to be able to digest even huge meals rapidly and effectively.<sup>5</sup> The opposite of the *Tikshnagni* is the *Mandagni*. *Tikshnagni* is renowned for its intensity, which facilitates the quick digestion of even huge meals. The *Mandagni* is more passive than the *Tikshnagni*.<sup>6</sup> This *Agni* cannot digest or even partially assimilate any meal. *Agni's* capricious nature, which encompasses both fast and slow food digestion, is embodied by *Vishamagni*. *Samagni* ensures complete digestion of meals taken at the right time, free from irregularities. It doesn't behave in an overly powerful or weak manner. It is excellent because it is just appropriate. Improper eating habits and nutrition have an impact on *Samagni*.<sup>7</sup>

### MATERIALS AND METHODS-

A review of the literature on *Agni* and *Ritu* is gathered from *Brihatrayi*, and research articles and com-

ments on it are also looked for on other websites. A survey of 145 healthy individuals, ages 20 to 60, was randomly selected from the college campus of Shree N.P.A. Govt Ayurveda Medical College Raipur C.G. and surrounding areas. A questionnaire was [https://www.researchgate.net/figure/The-Agnibala-Assessment-Toola\\_tbl1\\_304882531](https://www.researchgate.net/figure/The-Agnibala-Assessment-Toola_tbl1_304882531)

**Method of data collection –**

Since the questionnaire was to be distributed over the seasonal months, I completed it in two months. Questionnaires are used to collect information after it is received. The participants' consent was obtained via a form made in both Hindi and English. Basic information such as name, age, gender, education level, and marital status were among the first pieces of data to be recorded. Then there was the question about

**Assessment criteria<sup>8-</sup>**

*Agnibala*. One respondent was selected at a time. All questions have been thoroughly explained to respondents to guarantee satisfactory answers, and any misconceptions that may have arisen have been clarified.

**Inclusion criteria**

- Subjects in the 25—to 60-year-old age group will be selected for study regardless of gender, socio-economic status, education, profession, religion, etc.
- Subjects who are willing to study are included.

**Exclusion criteria**

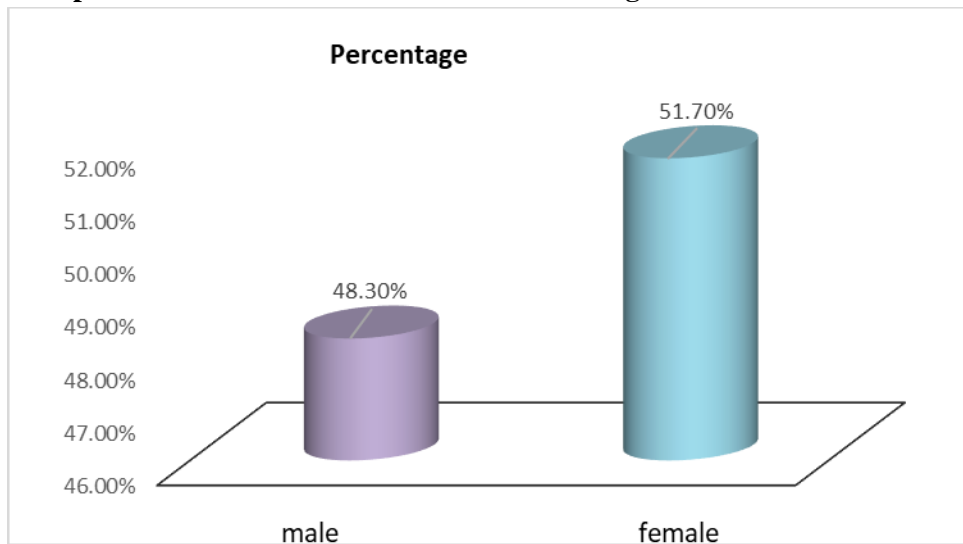
- People with critical diseases and psychological problems will be excluded.
- People who are not willing to study are also excluded.

Questions	<i>Mandagni</i>	<i>Vishamagni</i>	<i>Samagni</i>	<i>Tikshnagni</i>
What option describes best your ability to digest food?	I am unable to digest even small quantities of food	My ability to digest food keeps varying. Sometimes I am able to digest and other times I am not	I am able to digest almost all sorts of food items when consumed in appropriate quantity	I am able to digest almost all food items very easily, even in large quantities
What time do you need to feel like eating again, after having your meal?	I feel like eating only after about 8 hours of having my meal	Not consistent, keeps varying	I feel like eating 6-8 hours after having my meal	I feel like eating before 6 hours of having meal
What effects do you observe in your digestion due to disturbances in your lifestyle? (eg, irregular eating habits, disturbed sleeping pattern, emotional disturbances, etc)	Digestion gets disturbed due to slight variation in lifestyle	Digestion gets disturbed due to appreciable disturbances in lifestyle	Digestion is not affected much due to disturbances in lifestyle	Process of digestion gets initially disturbed; however, later gets adapted to variations in lifestyle
How frequently do you have your meals in a day?	I have <2 meals per day	My frequency of having meals varies between 1 and 4	I usually have 2 to 3 meals per day	I almost always have >3 meals per day
How do you describe your ability to bear hunger? (ie, your ability to wait for food after you feel hungry)	I can bear hunger for >2 hours	Hunger is sometimes bearable (up to 1 hour) and sometimes is unbearable (<1 hour)	I can bear hunger for up to 1 to 2 hours	I feel it very difficult to bear hunger
What quantity of meals do you have in a	I usually have small meals	I sometimes have large and sometimes	I usually have meals that are neither too	I usually have large meals

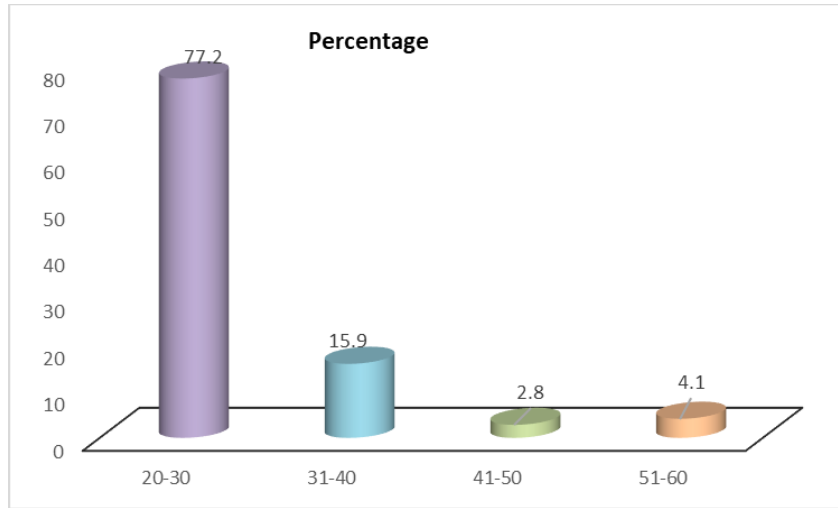
day?		small meals	small nor too large	
How do you describe your capacity to digest heavy meals in terms of time?	Digestion mostly takes longer than normal	Time taken for proper digestion varies every now and then	Digestion is completed in normal time	Digestion occurs quite quickly than normal
How do you describe your bowel habits?	I have a tendency for constipation	My bowels are sometimes hard and on other times are soft	My bowels are normal (neither too hard nor too soft)	
How do you describe your eating habits?	I generally have food after the scheduled time	I generally have food either before or after the scheduled time	I generally have food exactly on scheduled time	I generally have food before scheduled time
How do you feel after the complete digestion of meals?	I frequently feel heaviness in abdomen and body	I occasionally feel slight heaviness in abdomen and body	I mostly feel lightness in abdomen and body	I feel lightness in abdomen and body quite early after having meals
How do you express your feelings that you develop after looking at the food items that you like?	I do not feel like eating even when hungry	I sometimes feel like eating and sometimes do not	I feel like eating food	I feel like eating any food item irrespective of whether I like it or not

**OBSERVATION AND RESULT**

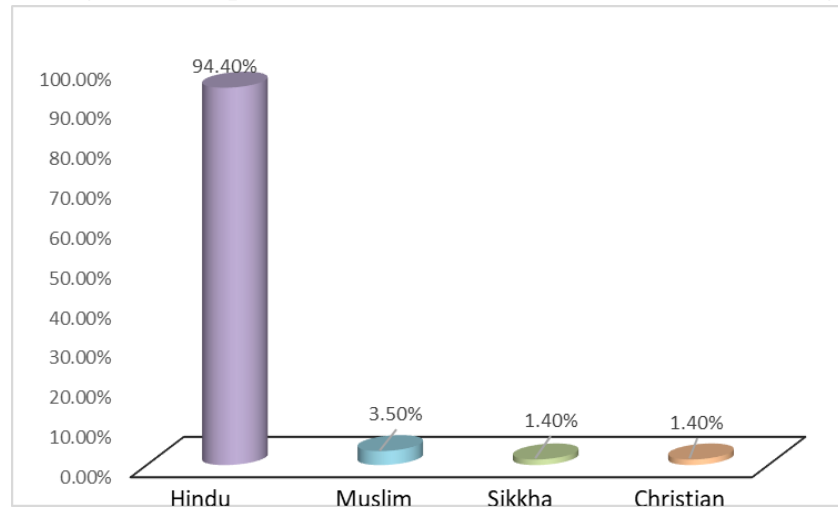
**F. 1: Diagrammatic representation of selected individual based on gender.**



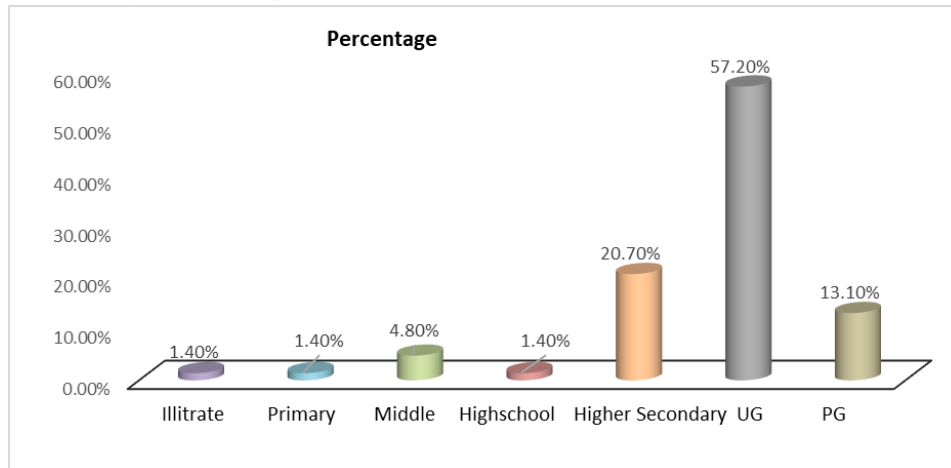
**F. 2: Diagrammatic representation of selected individual based on age.**



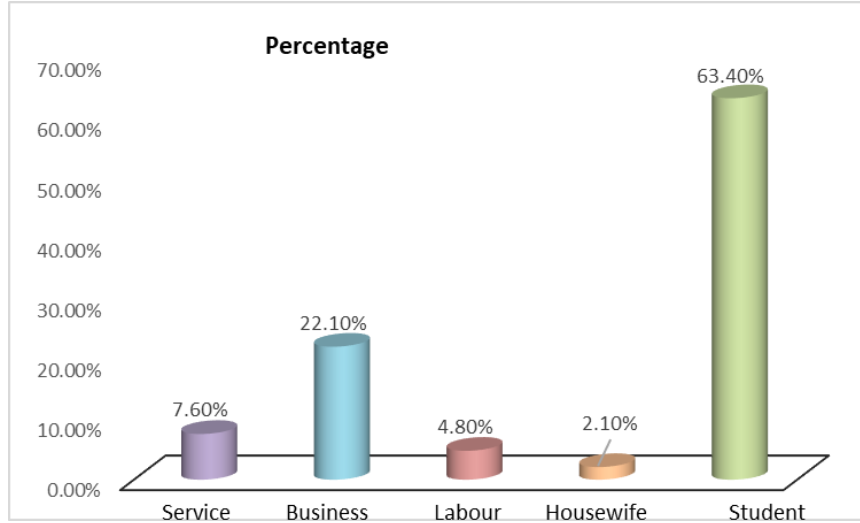
**F. 3: Diagrammatic representation of selected individual based on religion.**



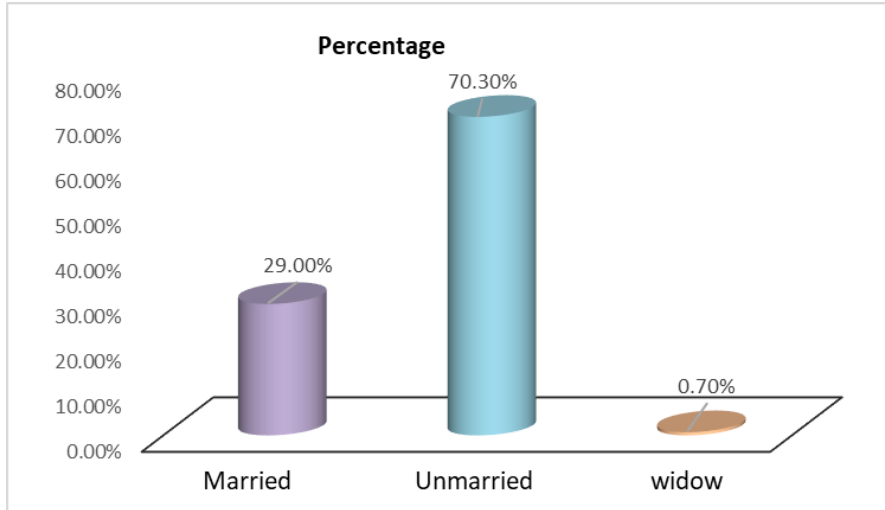
**F. 4: Diagrammatic representation of selected individual based on education.**



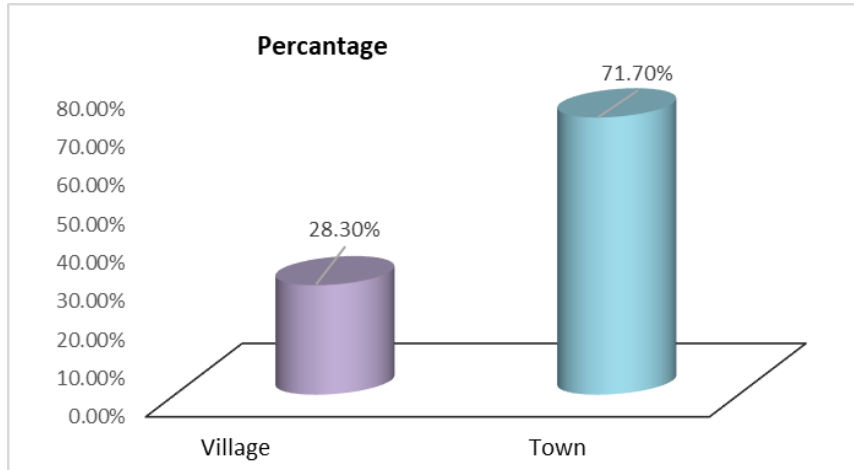
**F. 5: Diagramatic representation of selected individual based on occupation.**



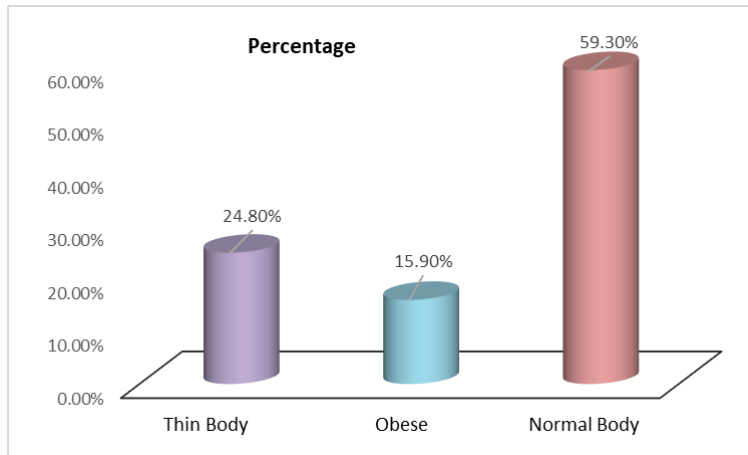
**F. 6: Diagramatic representation of selected individual based on marital status.**



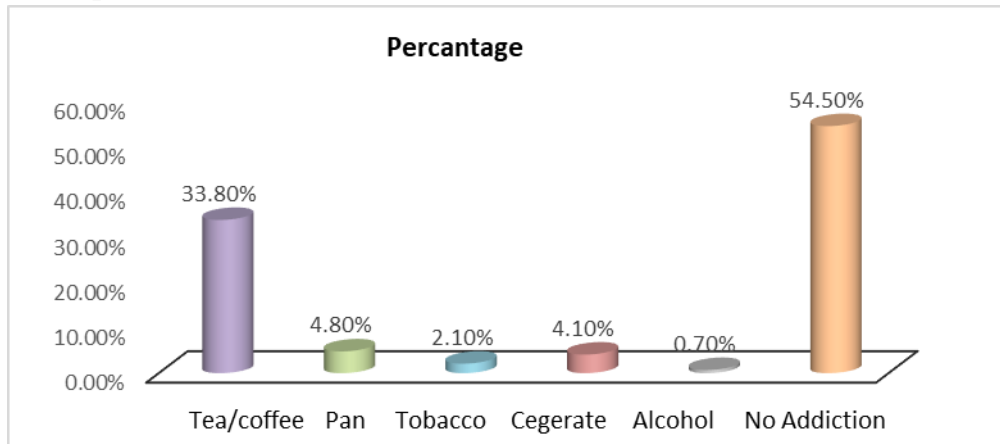
**F. 7: Diagramatic representation of selected individual based on area.**



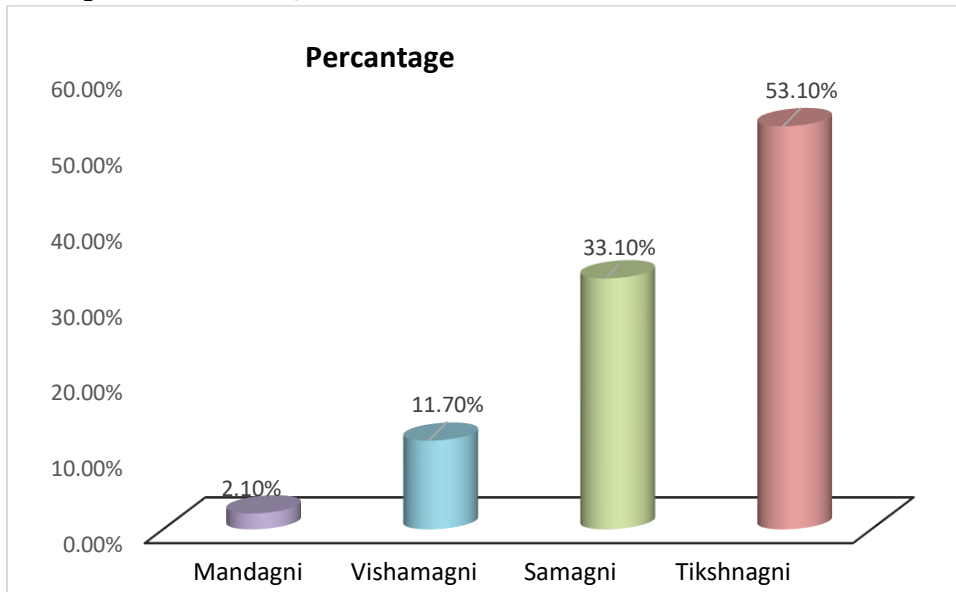
**F.8: Diagrammatic representation of selected individual based on body constitution.**



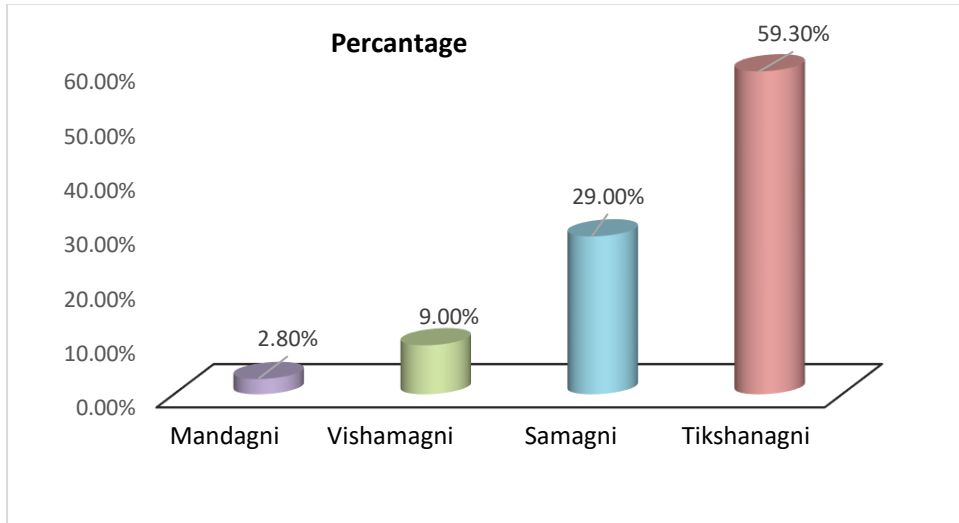
**F. 9: Diagrammatic representation of selected individual based on addiction.**



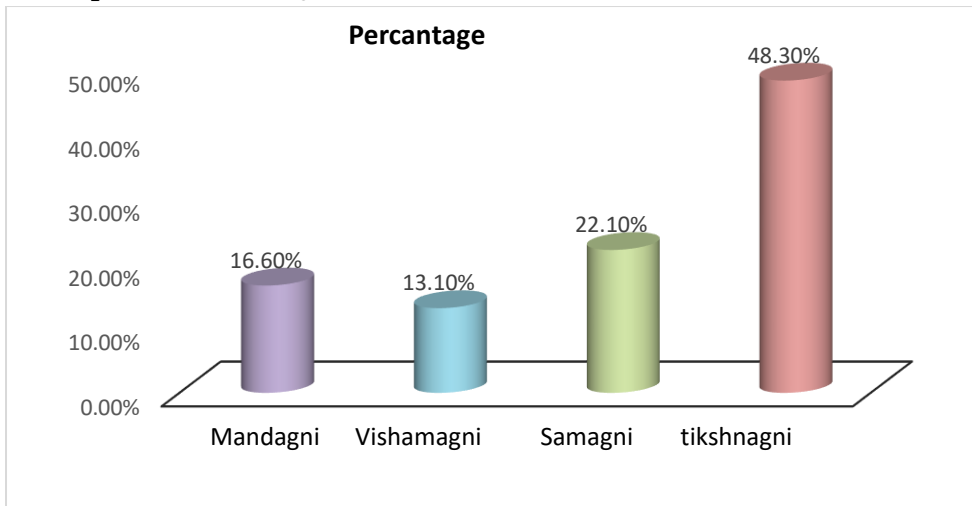
**F. 10: Diagrammatic representation of Question No. 1.**



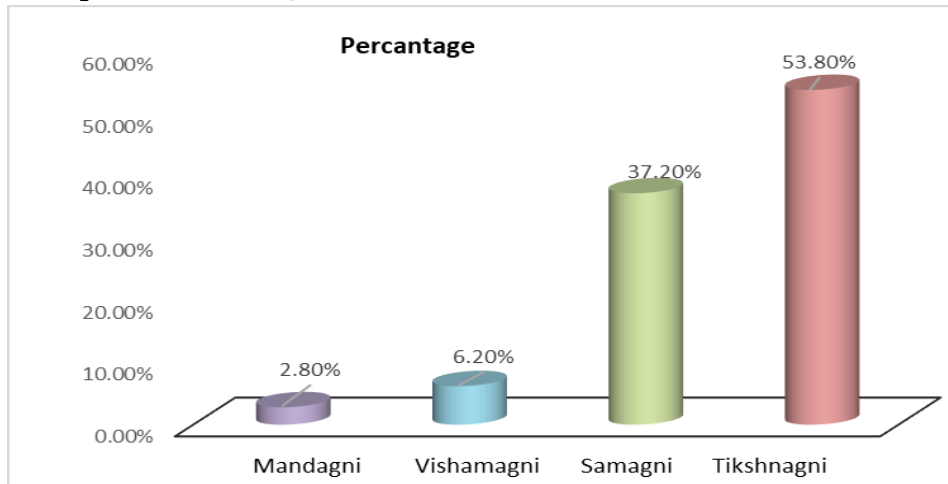
**F. 11: Diagrammatic representation of Question No. 2.**



**F. 12: Diagrammatic representation of Question No. 3.**

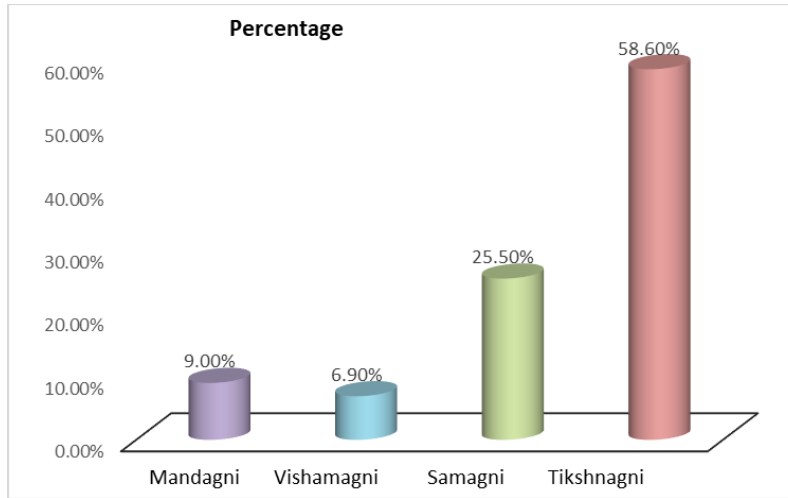


**F. 13: Diagrammatic representation of Question No. 4.**

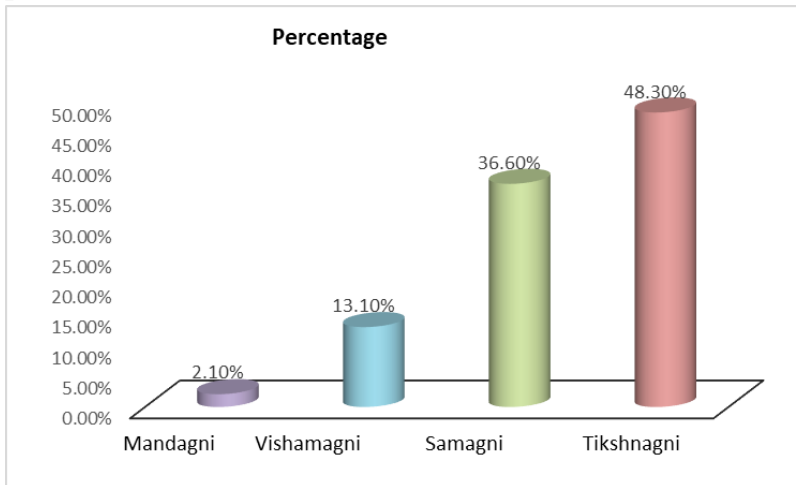




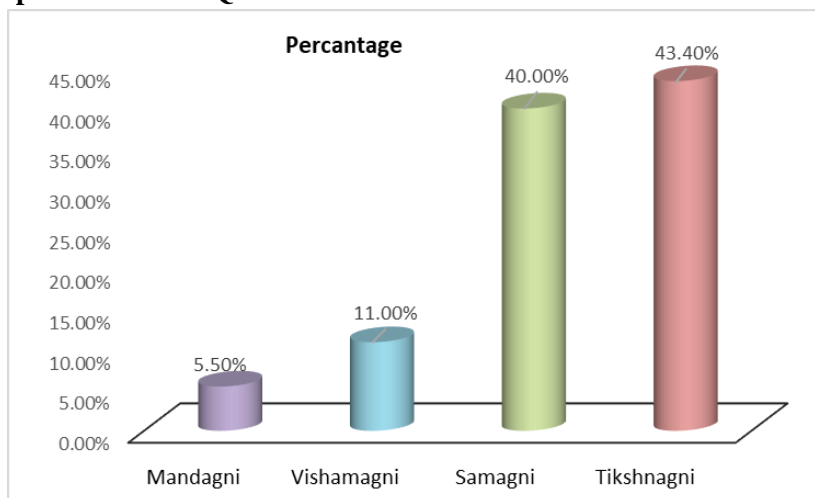
**F. 14: Diagrammatic representation of Question No. 5**



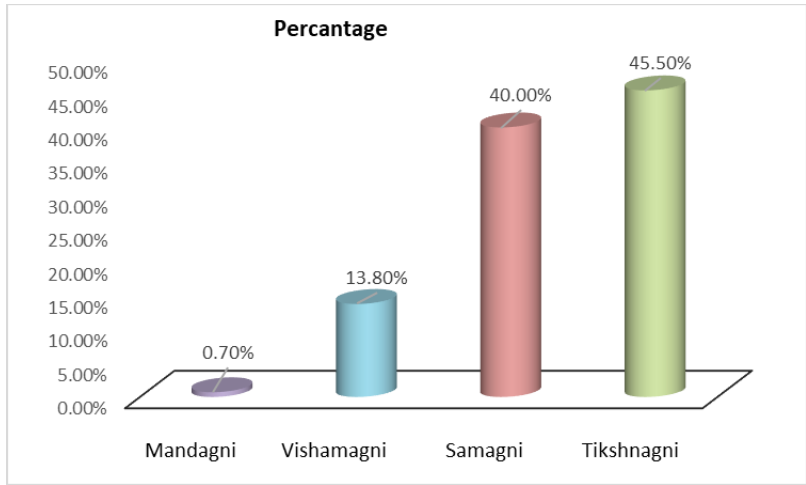
**F. 15: Diagrammatic representation of Question No. 6.**



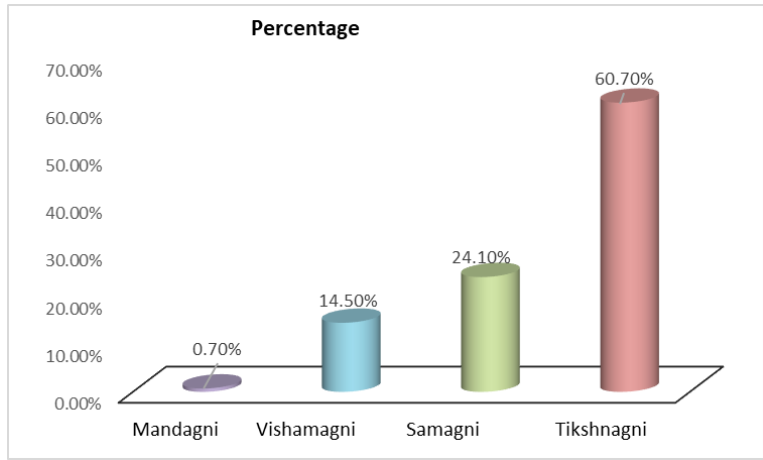
**F. 16: Diagrammatic representation of Question No. 7.**



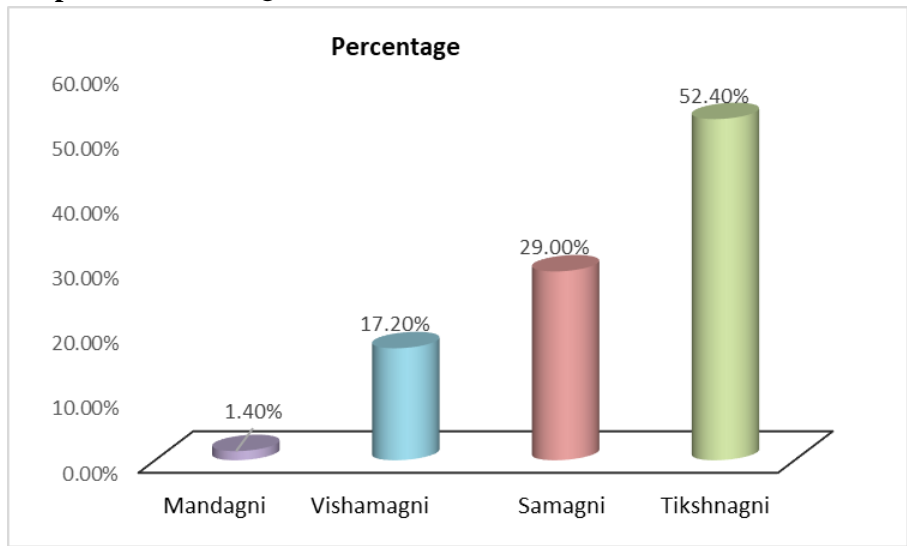
**F. 17: Diagramatic representation of Question No. 8.**

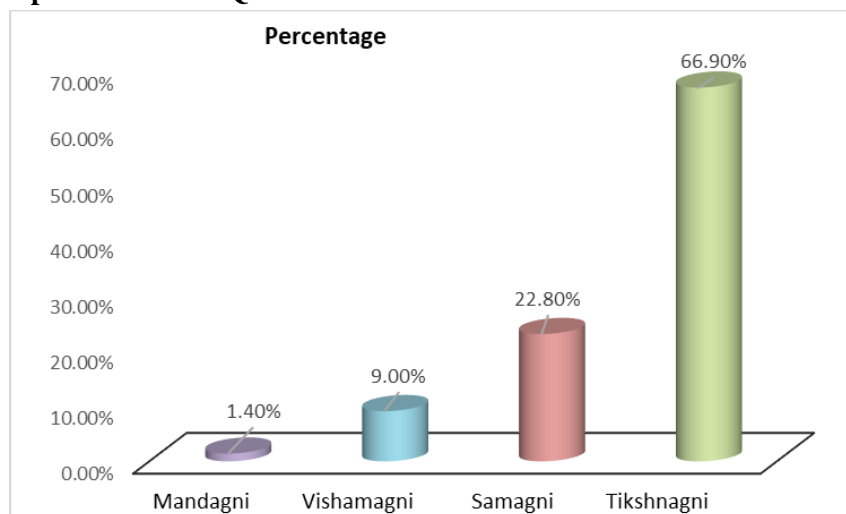


**F. 18: Diagramatic representation of Question No. 9.**



**F. 19: Diagramatic representation of Question No. 10.**



**F. 20: Diagrammatic representation of Question No. 11****RESULT-****Status of Agnibala-**

This survey revealed that most volunteers felt total energy and increased Agnibala (Teekshnagni) after daily routine work and Diet.

**DISCUSSION****Discussion on Demographic data**

**Gender** – Among 145 individuals, the males are 51.7%, and the females are 48.3%. **Age**- Among 145 individuals, the male persons are found to be

20-30age 77.2%, 31-40age 15.9%, 41-50age 2.8%, 51-60age 4.1%

**Religion** - Out of 145 individuals, 94.40 % belong to Hindu religion, followed by Muslim 3.9%, Christian& Sikh 1.4%. It may be because of the demographic set-up of the Raipur district.

**Education** – Among 145 individuals, 57.2% belong to the UG group, followed by 20.7% belonging to the higher Secondary group, 13.1% belong to the PG group, 4.8% belong to the Middle group, and 1.4% are studied up to high school, Primary school and uneducated. If we add up, most healthy individuals were in the UG group.

**Occupation**– Regarding the occupation, the % of the healthy people, 63.4 % , were students, 22.1 % belonged to the business, 7.6% were in the service sector, 4.8% belonged to labour, and 2.1% were homemakers. **Marital status** - Among 145 individuals, 70.3% were found unmarried.

**Area** - Among 145 individuals, 71.7% belonged to the town. This is because survey work is done in

Raipur. **Body constitution** - Among 145 individuals, 59.3% had a standard body constitution, followed by 24.8% having thin bodies and 15.9% being obese.

**Addiction** –Among 145 individuals, 54.5% were not found to have any addiction. 33.8% were found to be addicted to tea and coffee, 4.8% were found to pan addiction, 2.1% were addicted to tobacco, and 6.2% were addicted to Alcohol.

Que 1. What option best describes your ability to digest food? After a survey of 145 individuals, 53.1% were found to digest almost all food items very quickly, even in large quantities. Although *Agnibala* is something *Acharya Charak* anticipates, *Agnibala* is also cyclical, changing with the seasons.

Que 2. What time do you need to feel like eating again after having your meal? After a Survey study of 145 individuals, 59.3% were found to feel like eating before 6 hours of having a meal.

Que3. What effects do you observe in your digestion due to disturbances in your lifestyle? (e.g., irregular eating habits, disturbed sleeping patterns, emotional disturbances, etc.) After a survey of 145 individuals, 48.3% found that the digestion process initially gets disturbed; however, it later gets adapted to variations in lifestyle.

Que4. How frequently do you have your meals in a day? After a survey of 145 individuals, 53.8% were found to have > three meals per day almost always.

Que5. How do you describe your ability to bear hunger? (i.e., your ability to wait for food after you feel hungry) After a Survey study on 145 individuals, 58.6% were found to feel it very difficult to bear hunger

Que6. What quantity of meals do you have in a day? After a survey of 145 individuals, 48.3% were found to have large meals usually. Accepting foods whose ingestion does not hurt the body in any way is known as *Matra*.

Que7. How do you describe your capacity to digest heavy meals in terms of time? After a survey of 145 individuals, 43.4% found that digestion occurs more quickly than normal.

Que8. How do you describe your bowel habits? After a survey study on 145 individuals, 45.5% were found to be more than usual.

Que9. How do you describe your eating habits?? After the survey of 145 individuals, 60.7% generally had food before the scheduled time.

Que10. How do you feel after the complete digestion of meals? After a survey of 145 individuals, 54.4% felt lightness in the abdomen and body quite early after having meals.

Que11. How do you express the feelings that you develop after looking at the food items that you like? After a Survey study on 145 individuals, 66.9% were found to feel like eating any food item irrespective of whether they liked it or not.

The rest of the volunteers showed an increase in Agnibala/Teekshnagni, which might be attributed to Hemant Ritu because the external cold environment persisted during this *Ritu*.

## CONCLUSION

Health is a dynamic phenomenon (that is always changing). It is constantly subjected to factors of disturbance and needs to be restored as often as it is disturbed. The body must also be protected from disturbances like internal (e.g. the Dosas Agni) or external factors (e.g. seasonal variation) over which the

individual has control. If an individual follows the prescribed Ritucharya, *Agni Bala* (digestive strength) status increases among the population of parole and surrounding areas, resulting in symptoms of increased Agnibala observed during Hemant Ritu. *Vata Rogas*, like *Shula* and *Toda*, are associated with *Vishamagni*. *Pitta Rogas*, like *Amlapitta* and *Daha*, are associated with *Tikshnagni*. *Kapha Rogas* like *Aruchi*, *Ama*, *Udar Roga*, and *Gulma* are associated with *Mandagni*. If someone is malnourished or overeats for a lengthy period, their *Agni* gets disrupted, and illness starts to manifest in their body. Therefore, to maintain a regular and disease-free state of health, *Ayurveda* advised adhering to *Ritucharya* principles. The scholar has endeavoured to present the ideas of *Ritucharya* from an *Ayurvedic* and modern perspective in the study work that is being given despite constraints of time and resources. The scholar has attempted to convey the *Ritucharya* concepts from an *Ayurvedic* and contemporary perspective. The author expects students, physicians, aspiring researchers, and the general public to find the study instructive and helpful.

**Suggestion** –This research needs to be conducted using a sizable sample size and further *Agnibala*-based questionnaires. As the first steps in raising public awareness, campaigns can be launched, and booklets on *Ritucharya* may be distributed at the school, college, and panchayat levels. Social media sites, radio shows, and television shows can all be used to promote *Ritucharya*.

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