

**A CONCEPTUAL STUDY AT EFFECT OF RITU ON AGNI.**Shubham Shukla<sup>1</sup>, Rajesh Sharma<sup>2</sup>, Dinesh Chandr Sharma<sup>3</sup><sup>1</sup>P.G. Scholar, Deptt. of Kriya Sharir, U.C.A Jodhpur, Rajasthan, India<sup>2</sup>Associate professor and H.O.D, Deptt. of Kriya Sharir, U.C.A Jodhpur, Rajasthan, India<sup>3</sup>Assistant professor, Deptt. of kriya Sharir, U.C.A Jodhpur, Rajasthan, IndiaCorresponding Author: [sony.shukla56@gmail.com](mailto:sony.shukla56@gmail.com)<https://doi.org/10.46607/iamj2508112020>

(Published online: November 2020)

**Open Access**

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Article Received: 23/10/2020 - Peer Reviewed: 06/11/2020 - Accepted for Publication: 16/11/2020

**ABSTRACT**

The ancient Indian medical science Ayurveda describe various core concept related to the physiological functioning and biological response; *Agni* and *Ritu* are such concept. These concepts are not only helpful maintain health in a person but also cure disease. *Agni* gives power to our body by performing digestion and assimilation of food. *Jatharagni*, *Bhutagni* and *dhatvagni* contributes digestive and metabolic activities of absorbed food. *Samagni* gives *Arogya*, *Ayu*, *Bala*, *Swasthyam*, *Varnam*, *Utsaha*, *oja*, *prabha* and *teja* to the body which all are mirror physical and mental State<sup>1</sup>. *Agni dushti* is one of premier causative factor for many diseases so *Agni* play important role in understanding of disease prognosis, pathogenesis, diagnosis establishment of treatment protocol. In human being *Agni* also affected by various such as *Ritu*, *Aahar* etc. This article emphasized conceptual understanding of *Agni* and its variation according to *Ritu*.

**Keywords:** *Ayurveda*, *Agni*, *Jatharagni*, *Ritu*.**INTRODUCTION**

According *Ayurveda* human body is combination of *Panchmahabhoot* (Five fundamental element like *Earth*, *Jala*, *Agni*, *Vayu* and *Akaash*)<sup>2</sup> always undergoes “wear and tear” phenomena due to daily activities

thus two process are constantly going in our body *Chaya – Apchaya*. Balance of these process not only keep *Dhatu* (basic tissue) and *Dosha* in equilibrium but also keep disease away. For this continuous process of

yielding energy or *Dhatu* formation, an inheritance factor exists, In *Ayurveda* called as *Agni*. It is premier Factor in maintain of human life. Concept of *Agni* is one of the core concepts of *Ayurveda*. There is various factor which effect body equilibrium by doing *Dosha* imbalance which leads to *Agni* imbalance. In other hand *Ayurveda* also consider “whatever is found in universe also present in human body”<sup>3</sup> which means our environment also effect on our body. Human body try to maintain normal state of *Dosha* and *Agni* by resistant environmental change, here our *Ritucharya* help to body also by maintaining *Dosha* which leads to maintain our *Agni*.

**Aim and Object:** - To understand correlation between *Agni* and *Ritu*.

**Material and methods:** -

Review of literature related *Agni* and *Ritu* are Collected from *Brihatrayi* and available commentaries on it and research article are also searched from various websites.

**Type of study:** - Conceptual study.

**Concept of *Agni*:** - *Agni* means various factor which participate and regulates digestion and metabolism in a living tissue by *pakadi karmas*. All function of *Agni* can be summed in two types – *Dhatu Nirmana* (tissue formation) and *Dhatu karma* (tissue function). *Agni* indicates form of energy which is always a functional unit not structural unit although *Ayurveda* consider *Agni* is situated in *pitadhara kala* (situated between *Amashya*

and *Pakvashya*) also name *Grahni*<sup>4</sup>. In concept of *Dosh – Dhatu - Mala* of *Ayurveda*, function of *Agni* are consider property of *pitta*. *Acharya Marich* said “*Agni* in the form of *Pitta* gives rise to prosperous or adverse outcome in body as per its normal or abnormal state” but *Chakrpani* has clarified that “the above statement only refers to phenomena of heat associated with *pitta*”<sup>5</sup>. *Agni* is delivering its functions not only under the influence *Pitta* but Also other *Dosha* or factor. *Agni* is divided basically in three types: *Jatharaagni*, *Bhootaagni* and *Dhatvaagni*<sup>6</sup>. *Jatharaagni* is also named *Kayaagni*, *Koshtaagni* or *Pachakaagni*. *Jatharaagni* has main function of *Dhna* and *Paka* which result food divided in two parts *Sarabhaga* (nutrients) and *Kit-tabhaga* (*Mutra*, *Purisha*, *Sweda*). Unless the *Sarabhaga* produced by *Jatharaagni* is qualitative, it will not be able for further process of *Bhutaagni* and *Dhatvaagni paka*. Hence *Jatharaagni* is important for better functioning of others *Agni* in human body<sup>7</sup>.

**Concept of *Ritu*:** - *Ritu* word is derived from word *Rtu* Which means is fixed or appointed time, this in turn comes from the word *Rta* as used in *Vedic Sanskrit* literally means “order or course of things”. The year; *Santvatsara* is divide in two *Kaal* called *Ayana* depending on the direction of sun’s movement. For example, “*Uttarayana* (northern solstice)” and “*Dakshinayana* (southern solstice)”<sup>8</sup>. *Uttarayana* called *Adankaal* and *Dakshinayan*. Each of *Ayana* are formed three *Ritus* i.e seasons. Each *Ritu* is divided into two months.

A year consists six seasons<sup>9</sup> and 12 month which names are below: -

S.NO.	<i>Ritu</i> name	Another name of <i>Ritu</i>	Months name
01	<i>Shishir Ritu</i>	Extreme winter / Dewy season	<i>Magha</i> and <i>phalguna</i>
02	<i>Basant Ritu</i>	Spring season	<i>Chaitra</i> and <i>Vaishakha</i>
03	<i>Grishm Ritu</i>	Summer season	<i>Jyeshtha</i> and <i>Ashadha</i>
04	<i>Varsha Ritu</i>	Monsoon season	<i>Shravana</i> and <i>bhadrapada</i>
05	<i>Sharad Ritu</i>	Autumn season	<i>Ashwina</i> and <i>Kartika</i>
06	<i>Hemant Ritu</i>	Prewinter season	<i>Margashirsha</i> and <i>Pausha</i>

*Acharya Vagbhata* called the period between two *Ritu* as the *Ritu sandhi Kaal*. The last week of the first season and the first week of the coming season are called the *Ritu Sandhi Kaal*. In this way, there are six seasons junction period as well as six seasons.

**Effect of *Ritu* on *Agni*:** - Due to change of *Ritu* our surrounding environment also change which effects our body *Agni*.

These effects are: -

1. *Varsha Ritu*: - IN the period of *Aadankaal* weak human body, vapor from land, rainfall and *Amla Vipaka* of water make *Agni* weak<sup>10</sup>.
2. *Sharad Ritu*: - Commonly this season *Pitta* is increased situation in human body<sup>11</sup>. In this *Ritu*, *Agni* also weakens due to the liquid property of *Pitta*<sup>12</sup>.
3. *Hemant Ritu*: - During this *Ritu*, the coldness is more, so the *Agni* becomes strong in healthy person due to the stoppage of the ignition by touch of cold air<sup>13</sup>.
4. *Shishir Ritu*: - According to *Ayurveda Shishir Ritu* has similar feature as *Hemant Ritu* Although it has more coldness then *Hemant Ritu*<sup>14</sup>. Due to coldness *Agni* is also stronger in this *Ritu*.
5. *Basant Ritu*:- The *Kapha* accumulated during *Hemant Ritu* is stimulated by the rays of sun in this *Ritu* and makes *Agni* weak<sup>15</sup>.
6. *Grishm Ritu*: - In this *Ritu* the sun absorbs *snigdha ansh* of the world with its rays<sup>16</sup> due to which, the *Jaliy* dhatu in the body, i.e. *Kapha* also begins to decay and the *Vayu vridhi* starts<sup>17</sup>. Heat of sunlight and our body weakness can destroy our *Agni* so we should take liquid, *snigdha*, *Madhura rasa*, *Sheet viry Anna*. These things preserve our body and *Agni* from heat.

*Ritu Sandhi Kaal*: - At this time, one season is ending, and the second season starts, so during this period, symptoms of both seasons are present in the environment which also affects our body *Agni*. At this time, changes in the atmosphere and body also lead to change in the *Agni*, either this change weakens or increases the *Agni* according to the coming season.

## DISCUSSION

So, it is concluded that *Agni* and *Ritu* are correlated with each other. *Agni* has prime role in keeping *Dosh – Dhatu – Mala* balance. Improper *Agni* is one of core reason to rise a disease in human. Life, complexion, strength, health, ebullience, splendor, oja, body Temperature and vitality all depend on normal state of *Agni*. Proper maintain of *Agni* leads to along healthy life and its impairment give diseased state by disturbed metabolism which leads to death. *Agni* and *Dosha* are

influenced by *Ritu* and they have different states in different *Ritu*. Our *Acharyas* have described a dietary sanctuary according to the seasons in *Ayurveda*, so that the effect of changes in the climate due to the seasons is minimal to us Thus we should take following some of these *Ahara* for maintain our *Agni*.

1. *Varsha Ritu*: - Honey should be used with all meals. Use of sour salt and balsamic food as food. Old wheat and *Raktshaali* rice should be consumed with Sanskrit yush.
2. *Sharad Ritu*: - *Hansodak* should be drunk as water. In this *Ritu*, *Madhur*, *Laghu*, *Tikt Rasa* head food should be consumed.
3. *Hemant Ritu*: - Consumption of *Snigdha*, *Amla*, and *lavan* food should be taken during the *Hemant Ritu*. During *Hemant* season, milk and substances made from it, *Ikshu Vikar*, fat, oil, rice and hot water should be consumed.
4. *Shishir Ritu*: - In this *Ritu*, you should take a diet like the *Hemant Ritu* i.e, Consumption of *Snigdha*, *Amla*, and *lavan* food should be taken during the *Shishir Ritu*. During *Shishir Ritu*, milk and substances made from it, *Ikshu Vikar*, fat, oil, rice and hot water should be consumed.
5. *Basant Ritu*: - In this season, *Guru*, *Amla rasa*, *Snigdha* and *Mdhur* food should be consumed.
6. *Grishm Ritu*: - *Madhur*, *Sheetal Drav* and balsamic food should be consumed during this season. *Sattu* mixed with sugar and water, *Ghee*, milk and rice of *Shaali Bhaat* should be consumed.

***Ritu Sandhi Kaal***: - In *Ritu Sandhi* one should bit by bit start rejecting let go practices of the previous *Ritu* including the practices related to dietetic practice, lifestyle and behavior. At the same time, he should bit by bit start practicing and adapting to the practices of the upcoming *Ritu* again including diet, lifestyle and behavioral practices of the *Ritu in coming*. The practices should be adapted in a step ladder pattern, so should the let going process. Practicing anything or letting go anything suddenly is not easy. The body does not tolerate when anything is implemented out of regular practice or withdrawn from regular practice all of a sudden. For example, giving off the practice of alcohol consumption suddenly is difficult. It may be done suddenly but

it will create serious impact on our body health and *Agni*, including withdrawn symptoms.

Proper state of *Agni* is necessary for healthy person so we should follow *Ritucharya* to maintain it.

## CONCLUSION

Whole process of digestion and metabolic activity of human body work with the help of biological fire known as *Agni* in *Ayurveda*. There are various factors which effect *Agni* which can leads improper digestion. Improper digestion does not nourish and repair to body cell, this phenomenon leads to our body death thus longevity and strength of life depends on healthy status of *Agni*, it should be maintained by suitable diet and behavior.

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**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: *Shubham Shukla et al: A Conceptual Study At Effect Of Ritu On Agni*. International Ayurvedic Medical Journal {online} 2020 {cited November, 2020} Available from: [http://www.iamj.in/posts/images/upload/5121\\_5124.pdf](http://www.iamj.in/posts/images/upload/5121_5124.pdf)