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. 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.
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”3 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 Grahni4. In concept of Dosh – Dhatu - Mala of Ayurveda, function of Agni are consider property of pitta. Achraya 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”5. 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, Bhoottagaangi and Dhatvaagni6. Jatharaagni is also named Kayaaangi, Koshtaagni or Pachakaagni. Jatharaagni has main function of Dhna and Paka which result food divided in two parts Sarabhaga (nutrients) and Kitabhaga (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 body7.

**Concept of Ritu:** - Ritu word is derived from word Rit. 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; Sanvatara is divide in two Kaal called Ayana depending on the direction of sun’s movement. For example, “Uttarayana (northern solstice)” and “Dakshinayana (southern solstice)”8. 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 seasons9 and 12 month which names are below: -

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

Acharya Vagbhatt 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 of water make Agni weak. During this Ritu, the coldness is more, so the Agni becomes strong in a healthy person due to the stoppage of the ignition by touch of cold air.

2. **Sharad Ritu:** - Commonly this season Pitta is increased situation in human body. In this Ritu, Agni also weakens due to the liquid property of Pitta.

3. **Hemant Ritu:** - During this Ritu, the coldness is more, so the Agni becomes strong in a healthy person due to the stoppage of the ignition by touch of cold air.

4. **Shishir Ritu:** - According to Ayurveda Shishir Ritu has similar feature as Hemant Ritu Although it has more coldness then Hemant Ritu. 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.

6. **Grishm Ritu:** - In this Ritu the sun absorbs snigdha ansh of the world with its rays due to which, the Jaliy dhatu in the body, i.e. Kapha also begins to decay and the Vayu vridhi starts. Heat of sunlight and 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 Rakshaali 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 Snigdh, 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 Snigdh, 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, Snigdh and Madhur 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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