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Review Article

AGNI BALA AND *CHATURMASYA*: AN AYURVEDIC PERSPECTIVE ON SEASONAL REGULATION OF DIGESTIVE STRENGTH

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ABSTRACT

Ayurveda emphasizes the maintenance of health through seasonal adaptation recognising that *Agni* is the most important factor determining digestion and metabolism. *Chaturmasya*, a traditional four-month observance involving dietary restrictions coincides with *Varsha rtu* and *Sharad rtu* which is characterised by alteration in digestive strength. *Chaturmasya* has been practiced religiously by various Indian communities and this article attempts to interpret the context of Ayurveda's *Rtucharya* and *Chaturmasya vratha*. **Objective:** To review the Ayurvedic rationale underlying *Chaturmasya* dietary practices and explore their relationship with *Agni Bala* and *Rtucharya*. **Methods:** Classical Ayurvedic texts describing *Rtucharya* and *Agni* were reviewed along with religious texts mentioning the observance and significance of *Chaturmasya vratha*. The concepts were critically analysed to establish correlations between traditional principles and ayurvedic concepts. **Results:** Classical literature indicates that the dietary restrictions observed during *Chaturmasya* are consistent with seasonal changes in *Agni* and *Tridoshas* during *Varsha* and *Sharad rtu.* **Conclusion:** *Chaturmasya's* dietary practices can be explained under the lens of *Rtucharya* which is also aimed at preserving dietary strength and maintaining physiological equilibrium during seasonal variations. Further research integrating such ayurvedic concepts with traditional practices is required to validate their role in preventive healthcare.

INTRODUCTION

In Ayurveda, the *Tridoshas* maintain the body's functions which are variable under the influence of *Desha, Kala, Aahara, Vihara* and more importantly season. The importance is known due to its initial placement in classical *Samhithas* by various *Acharyas*. Apart from *Tridoshas*, Ayurveda also considers *Agni* to be responsible for the digestion of food. Equilibrium of *Agni* is required to maintain health and the status of *Agni* depend on *Tridoshas* as stated by Caraka Acharya. Even though 13 types of *Agni* are mentioned, *Jatharagni* plays a crucial role in maintenance of health of an individual. Since both *Tridosha* and *Agni* are influenced by seasonal variations, Ayurveda advocates specific seasonal regimens to preserve their equilibrium. In addition to the *Rtucharya* mentioned in Ayurveda, traditional religious texts also recommend dietary adaptations and rules according to the season. *Chaturmasya* represents one such observance, involving specific dietary modifications to support physiological equilibrium during seasonal transitions.

The *Chaturmasya* period begins in the month of *Ashadha* (June-July) of *Grishma Rtu* from the *Ekadashi* called *Shayana ekadashi* in the fortnight of the waxing moon. This period ends in the month of *Kartika* (October-November) of *Śarad rtu* on the *Ekadashi* known as *Utthana ekadashi* in the fortnight of the waxing moon. This period of observance is marked by abstinence of certain types of food materials in an individual's regular diet according to each month coming under the *Chaturmasya* period. The *Chaturmasya* period mainly comes under two *Rtus* namely *Varsha rtu* and *Śarad rtu* which comes under the *Visarga kala* and *Dakshinayana* (southern solstice of the sun).[1]

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Need for the Study

As *Jatharagni* fluctuates as per the *Rtu* due to natural aggravation and pacification of *Doshas*, there may be associated physiological changes in the body which forms the basis for the seasonal regimens mentioned in Ayurveda and the specific dietary modifications mentioned in religious texts in the context of *Chaturmasya vratha*.

A review of available literature identified studies exploring the role of *Agni* in digestion, the relationship between *Agni* and *Bala*, the influence of *Rtu* on *Agni*. There have been very few studies that directly assess health outcomes of following the *Chaturmasya vratha*/fast. No integrative study has attempted to correlate ayurvedic parameters like *Agni* and *Chaturmasya vratha*.

Review on *Chaturmasya*[1]

Chaturmasya is made of two words- "*Chatur*" and "*Masa*" which means four months of observance of religious austerity through food and religious regulations.

Chaturmasya is considered an auspicious four-month period starting from *Ashadha Shukla Dashami* and ending on *Kartika Shukla* Poornima. The months of *Shravana, Bhadrapada, Ashvina*, and *Kartika* fall under this period, and these four months are said to be very pleasing to Lord Vishnu.

Varaha purana describes the regimen to be followed during the four holy months,

"असदे दशमीं शुक्लं अरभ्यं स्यात्तुकार्थिके, पौर्णमासी तावदिदं चातुर्मास्य व्रतादिकम्।

This means that *Chaturmasya* should be observed from the *Shukla Dashami* of *Ashadha* (the tenth day in the bright half of *Ashadha*) to *Kartika Poornima* (full moon day in the month of *Kartika*) The shastras mention that observing *Chaturmasya* confers ten million times more *Punya* (merit) than other rituals observed in *Vaishaka* and other months.

- In the first month one should observe *Shaka vratha*.
- In the second month one should observe *Dadhi vratha*.
- In the third month one should observe *Kshira vratha*.
- In the fourth month one should observe *Dvidala vratha.*

Skanda purana considers *Chaturmasya vratha* to be compulsorily by everyone without any discrimination of age, gender, caste and ashrama.

नित्यं कार्यं च सर्वेषां एतद्व्रतचतुष्टयं | नारीभिष्च नरैर्वापि च चथुराश्रमवर्तिभिः ||

ब्राह्मणः क्षत्रियो वैश्यः स्थ्रियः शूद्रो व्रती तथा | गृही वनस्थः कुटिचो बहूदः परमहंसकः||

नरकान्न निवर्तते त्यक्त्वा व्रतचतुष्टयं ||

Table 1: Overview of the *Chaturmasya vratha* and seasons

Month	Rtu	Abstinence Of	Items to be Avoided	Exception
Shravana	*Varsha rtu* (July-September)	Shaka	Red and green spinach, All varieties of green leafy vegetables	Coriander leaves, Methi leaves, Pudhina, curry leaves and cabbage
Bhadrapada	*Varsha Rtu* (July-September)	Curd/yoghurt	Any items in which curd is the major ingredients	
Ashwina	*Sarad rtu* (September-November)	Milk	Any item in which milk is the major ingredient.	
Kartika	*Sarad rtu* (September-November)	Urad dal, *Dwidala*	Items using dicots	

Shakha vratha

Adithya purana mentions 10 items under the category of *Shaka* to be avoided- root, leaf, shoot, tip, fruit, stem, sprout, stalk, flower, skin. Other texts mention to avoid 10 types of vegetables (any plant-based food). These are leaves, flowers, stems, branches, roots, buds, sesame flour, sprouts, *Anabe* (a type of mushroom) and *Uddu* (Urad dal / Black gram).

Dadhi Vratha

This should be observed from *Shravana Shukla Dashami* to *Bhadrapada Shukla Dashami*. During this period, curds (yoghurt) should not be used in any form or manner while preparing *Naivedya*. Buttermilk is allowed even though it's a derivative of curd.

Kshira Vratha

This should be observed from *Bhadrapada Shukla Dashami* to *Ashvayuja (Ashvija) Shukla Dashami*. During this period, milk should not be used in any form or manner while preparing *Naivedya*. This restriction includes milk derivatives like cream of milk, cheese or other dairy products, but excludes curds or yoghurt.

Dvidala Vratha

This should be observed from *Ashvayuja Shukla Dashami* to *Kartika Shukla Dashami*. During this period, one should avoid *Dvidala* and *Bahu-beeja* vegetables. *Dvidala* refers to any seed or vegetable which, when broken or fried, splits into two halve. Examples of such items are coconuts, Putani (split Channa dal), Batani (green peas), togari (Toor Dal /

yellow split peas), Kadale (Channa dal/Bengal gram), apples, grapes, pomegranate, cucumber and so on.

Scientific Correlations and Ayurvedic Reasoning

Shaka vratha falls under the *Varsha Rtu* and according to *Varsha Rtucharya*, ginger is recommended food article which coincides with the *Shaka vratha* diet. Multiple studies indicate that ginger promotes the growth of beneficial gut bacteria such as Bifidobacterium spp. and Bacteroides intestinalis, while suppressing opportunistic pathogenic species like Escherichia coli, Klebsiella pneumoniae and Bartonella quintana[2]. Light, freshly prepared dishes made from old rice, barley, wheat and green gram are recommended for daily consumption during *Varsha Rtu*. In addition, fructo-oligosaccharides like oligo-fructose and inulin, naturally present in garlic, onion, banana and wheat, also exhibit strong bifidogenic effects. [3]

Rtus

Rtu refers to the season and *Charya* explains the routine to be followed. In ayurveda, a year is divided into 2 *Kalas* or *Ayanas* on the basis of the position of the sun.

a. *Adana Kala/ Uttar Ayana*

b. *Visarga Kalaa/ Dakshinayana*

Adana Kala includes *Shishira, Vasant* and *Grishma Rtu* and *Visarga kala* includes *Varsha, Sharad* and *Hemanta rtu*.[4]

Effect of *Adana Kala*: *Uttar Ayana* or *Adana kala* indicates the ascent of the sun or northward movement of the sun. In this period the sun and the wind are powerful. The sun is said to reduce the strength of humans and the winds are observed to be dry and powerful. *Adana kala* brings in dry wind which is predominantly influenced by *Agni* related qualities. According to modern science, the gradual revolution of the Earth around the Sun, along with the tilt of its rotational axis, results in seasonal variations in the distribution of solar radiation. Around June 21, during the summer solstice in the Northern Hemisphere, the Sun's direct rays fall perpendicularly on the Tropic of Cancer (approximately 23.5° N latitude). In the Indian subcontinent, the period from January to July broadly encompasses the transition from winter to summer, characterized by a progressive increase in temperature and, in many regions, increasing dryness

Effect of *Visarga kala*: Indicates the movement of the sun in the southern direction. In this period, the moon is considered to be more powerful than the sun and compared to *Adana kala's* the wind is not much dry. The earth becomes cool due to the rain, clouds and cool winds. *Snighdata* in the environment increases and *Amla, Lavana* and *Madhura rasas* are considered to be predominant so the strength of person increases during this period. According to modern science, this period can be compared with the Earth's revolution around the Sun, culminating in the winter solstice in the Northern Hemisphere, which occurs around December 21 each year. During this time, the Sun's direct rays fall perpendicularly on the Tropic of Capricorn (approximately 23.5°S latitude). In the Indian subcontinent, the period from mid-July to mid-January broadly corresponds to the transition from the rainy season to winter, encompassing the gradual decline in temperature and seasonal variations in environmental conditions.

Table 2: *Varsha rtu*[5] and *Sharad rtu*[6]

Feature	***Varsha rtu***	***Sharad rtu***
Gregorian calendar	July- September	September-November
Adana/Visarga Kala	*Visarga kala*	*Visarga kala*
Characteristic changes in body	Low immunity Decrease in power of *Agni*	Moderate strength of *Agni*
Characteristic changes in environment	Cloudy environment Cold breeze *Vata* vitiation	Average temperature is around 33 degrees celsius Cool environment with clear clouds.
Aahara Niyama	*Madhura, Amla* and *Lavana rasa aahara* Old barley wheat and *Shali* rice recommended	Wheat, rice and barley are recommended. Dry lean meat like rabbit, quail, etc. Water must be boiled with herbs having *Madhura, Kashaya rasa*. *Hamsodaka* should be consumed.
Ahara/lifestyle Contraindication	Day sleep prohibited. Excessive exercise not advised. Heavy to digest food to be avoided.	Oily and sour substances to be avoided. Chilled drinks to be avoided.

Table 3: Ayurvedic and Modern Interpretation of *Varsha Rtu*

Classical Concept	Ayurvedic Reasoning	Modern Correlation	Clinical Significance
Effect of *Adana Kala*	Body becomes weakened; *Agni* weakens before onset of *Varsha rtu*	Dehydration nutritional depletion, reduced physiological resilience after summer	Reduced digestive capacity and immunity
Weak *Agni* ("आदानदुर्बले देहे पक्ता भवति दुर्बलः")	Vitiated *Vata* further weakens *Jatharagni*, resulting in *Agnimandya*	Reduced appetite, slower digestion and altered gastrointestinal function during monsoon.	Increased risk for indigestion and ama formation.
Environmental changes	Earth vapours, continuous rainfall, acidic transformation of water, aggravate *Doshas* especially *Vata.*	High humidity, contaminated food and water, increased microbial growth.	Higher incidence of GIT conditions and impaired digestion.
General regimen	Balanced diet and lifestyle maintain *Dosha* equilibrium.	Seasonal adaptation reduces physiological stress.	Helps preserve digestive health
Avoid excess liquids	Prevents further weakening of *Agni*	Excess fluid intake may dilute gastric secretions in susceptible individuals.	Supports efficient digestion
Avoid day sleep	Prevents *Kapha* aggravation and metabolic sluggishness	Daytime sleeping may reduce physical activity and affect metabolism.	Prevents lethargy
Avoid excessive exercise, sun exposure and sexual activity	Conserves weakened *Bala* and *Agni*	Prevents excess of physical stress.	Supports recovery and immune function
Honey	*Lekhana* and *Kleda shoshana* properties reduce excess moisture.	Mild anti-microbial activity.	Helps counter excessive *Kleda* during monsoon.
Recommended tastes ("व्यक्ताम्ललवणस्नेहं")	*Madhura, Amla, Lavana* and *Snigdha* foods pacify aggravated *Vata*	Sour and salty foods stimulate digestive secretions, fats improve digestion.	Maintains digestive efficiency.
Old grains	Barley, wheat and *Shali* rice are *Laghu* and easier to digest	Lower moisture content and easier digestibility.	Reduce digestive burden
Yusha (processed soups)	Light and nourishing food	Easily digestible nutrient source	Supports nutrition without overstimulating digestive action

Table 4: Ayurvedic and Modern Interpretation of *Sharad Rtu*

Classical Concept	Ayurvedic Explanation	Modern Correlation	Clinical Significance
Seasonal transition ("वर्षाशीतोचिताङ्गानां")	Body adapted to rainy season suddenly encounters intense autumn heat	Sudden climatic changes alter metabolism	Requires dietary adaptation
Pitta accumulation & aggravation	*Pitta* accumulated in *Varsha* becomes aggravated in *Sharad*	Increased heat-related metabolic activity	Higher susceptibility to inflammatory disorders
Digestive Changes	*Agni* gradually recovers but remains vulnerable	Transitional digestive sensitivity	Greater tendency for indigestion.

Disease Predisposition	Increased risk of *Amlapitta*, skin disorders and *Pittaja* diseases	Acid reflux, inflammatory skin conditions and heat-related illnesses.	Indicates need for preventive dietary measures.
Recommended Dietary Principle	Light *(Laghu),* cooling *(Shita)* and *Pitta*-pacifying foods	Easily digestible diet reduces metabolic stress.	Facilitates digestive recovery and *Pitta* balance.

***Agni*[7]**

The term *Agni* also refers to digestive and metabolic functions carried out by the body. In Ayurveda, the process of digestion or transformation *(Paka)* is described in the form of functions of *Agni* such as metabolism and tissue formation. *Agni* is inferred by the examining capacity of food intake and digestion. Charaka Samhita asserts that the strength of *Agni* directly correlates with the body's physical endurance. Acharya Chakrapani further clarifies the meaning of *Agni* which is not to be considered as literal fire with flames rather to be understood as *Pitta Ushma*, *Agni*. It can be classified according to its strength based on its time of action. The ingested food undergoes a series of transformations before it can be absorbed by tissues and the transformation timelines are related to the strength of the *Agni*. Four types of *Agni* based on its strength are explained in the classics, *Sama* (regular), *Vishama* (irregular), *Tikshna* (sharp/ intense) and *Manda* (weak).

Samagni

When all the three *Doshas* are in equilibrium, the *Jatharagni* is stated to be in the state of *Samagni* which ensures complete digestion of food at proper time without any irregularities. *Samagni's* functions get affected by improper diet and irregular eating habits. *Vishamagni* represents an unpredictable state of *Agni*.

Vishama Agni

It can be considered as an excited state of *Agni* influenced by *Vata* causing its action to be irregular. It is capable of complete digestion at times and incomplete digestion at other times leading to *Adhmana* (distention of abdomen), *Shula* (colic pain), etc.

Tikshnagni

Tikshnagni's actions are influenced by *Pitta* which allows digestion of even a heavy meal under short duration. Its hyperactivity is described as *Bhasmaka* or *Atyagni* by acharyas. Its effects after digestion are observed to be *Gala-shosha* and *Daha* and *Santapa*.

Mandagni

It is a state of *Mandagni* in which the action of *Jatharagni* is considerably subdues due to the dominance of *Kapha dosha*. Even small quantity of food cannot be digested or metabolised. Its symptoms post-meal include *Alasya, Mukhapiccilata and Mukhadurganda, Netrakutasotha*, etc.

Functions of *Jatharagni*

This *Agni* is primarily for the digestion of all kinds of *Aahara- Aahara* containing *Rasas- Madhura*, *Amla, Lavana, Katu, Tikta* and *Kashaya* which is consumed in any form- *Asita, Lidha, Pita* and *Khadita*. The role of *Agnis* not only limited to digestion but it also helps in separation of *Saara* and *Kitta Bhaga.* Without the knowledge of *Jatharagni*, the treatment of diseases is not possible and various complication may arise. Imbalance in *Jatharagni* causes production of various diseases.[8]

DISCUSSION

Agni plays a central role in Ayurveda, as it governs digestion, metabolism, assimilation, and overall health. The classical Ayurvedic texts emphasize that *Sama Agni* represents the ideal physiological state, whereas *Mandagni, Vishamagni*, and *Tikshnagni's* predispose individuals to various diseases. Therefore, examining the conceptual relationship between seasonal dietary observances such as *Chaturmasya* and Agni provides a relevant basis for understanding these practices within the framework of Ayurvedic seasonal health principles.

Varsha Rutu* and its influence– Integration with *Chaturmasya Vrata

The principles described in *Varsha Rtu Swaroopa* directly underpin the dietary practices of *Chaturmasya Vrata*. The avoidance of:

- Leafy vegetables *(Shaka Vrata)*
- Curd *(Dadhi Vrata)*
- Milk and heavy foods in subsequent months.

can be understood as measures to:

- Reduce intake of *Guru* and *Abhishyandi* foods.
- Minimize exposure to microbially contaminated food sources.
- Support *Agni* preservation

Shaka Vrata

During *Varsha Ṛtu*, as described in classical texts:

- *Agni* is weakened
- *Vata* is aggravated
- There is accumulation of *Kleda* and *Ama* formation tendency.

In such a state, even otherwise healthy foods can become difficult to digest. Leafy vegetables, due to their fibrous nature and potential contamination, may:

- Aggravate *Vata*
- Impair digestion further
- Contribute to *Ama* formation

Thus, avoiding *Shaka* helps in *Agnisamrakshana*.

Dadhi Vrata – Detailed Discussion

Dadhi Vrata refers to the avoidance of curd during the second phase of *Chaturmasya*, typically observed in *Varsha Rtu.*

Dadhi is described with the following qualities:

- *Guru* (heavy to digest)
- *Abhishyandi* (channel-clogging)
- *Amla Rasa* (sour taste)
- *Snigdha* (unctuous)
- *Ushna Virya* (hot potency)
- Increases *Kapha* due to its heavy and moist nature.
- May block channels *(Srotorodha)* due to *Abhishyandi* property.
- Can indirectly worsen *Vata* imbalance by impairing digestion.

Hence, avoiding curd helps in maintaining *Dosha* equilibrium, especially preventing *Kapha*-related disorders like congestion, heaviness, and sluggish metabolism.

From a modern viewpoint, curd is generally considered beneficial due to its probiotic content. However, during the monsoon:

- Increased humidity may alter fermentation quality.
- Improper storage can lead to over-fermentation or contamination.
- Individuals with weak digestion may experience:
  - Bloating
  - Acidity
  - Mucus formation

Additionally

- Curd may increase mucus production, especially in humid conditions.
- It may aggravate respiratory conditions or allergies in some individuals.

Thus, temporary avoidance during this season can help maintain digestive and respiratory health. Thus, *Chaturmasya Vrata* can be viewed as a practical application of *Rtucharya* principles, specifically designed to counteract the seasonal weakening of digestion described in *Varsha Rtu*.

Conceptual and clinical implications

The classical emphasis on *Agnisamrakshana* highlights the preventive approach of Ayurveda. By regulating diet and lifestyle during *Varsha Rtu*:

- Formation of *Ama* can be prevented.
- *Dosha* balance can be maintained.
- Risk of gastrointestinal and metabolic disorders can be reduced.

Sharad Rutu and its Influence

The latter half of *Chaturmasya Vrata* coincides with *Sharad Rtu*, a period characterized by *Pitta Dosha* aggravation. The two *Vratha* observed during this phase- *Kshira Vrata* and *DvidaLa Dhanya Vrata*- can be clearly understood in the light of the classical description of *Sharad Rtu Swaroopa*.

Kshira Vrata (Avoidance of Milk)

Although milk is generally considered *Madhura, Shita,* and *Pitta*-pacifying, its restriction during *Chaturmasya* requires contextual understanding.

- Milk is *Guru* and may be difficult to digest when *Agni* is still recovering from *Varsha Rtu's* effect.
- Improper digestion of milk can lead to *Ama* formation.
- In certain conditions, milk may contribute to *Kapha-Pitta* imbalance, especially if taken improperly.

Relation to *Sharad Rutu*

The classical recommendation (*"मधुरं लघु शीतं..."*) emphasizes:

- Light and easily digestible foods.
- Even though milk is cooling, it is not *Laghu.*

Thus, *Kshira Vrata* ensures that only light, digestible, Pitta-pacifying foods are consumed, avoiding metabolic overload.

Scientific perspective

Milk intolerance or improper digestion may cause:

- Bloating
- Indigestion

During seasonal transitions, digestive sensitivity may increase

Hence, temporary avoidance supports digestive adaptation and metabolic balance.

DvidaLa Dhanya Vrata (Avoidance of Split Pulses)

Consumption of heavy pulses may:

- Increase *Agnimandya*
- Lead to *Ama* formation
- Cause bloating, acidity, and digestive discomfort.

Relation to classical diet:

- Light meats
- Old grains like Shali rice, barley, wheat

Noticeably, pulses are not emphasized, indicating preference for:

- Easily digestible protein sources
- Light and balanced diet

Scientific correlation

- Pulses require proper digestion and gut enzyme activity.

- Can cause gas and fermentation, especially when digestion is compromised.
- Seasonal gut microbiome changes may reduce tolerance.

Thus, avoiding pulses reduces digestive stress and inflammatory load.

Chaturmasya Vrata complements this by:

- Avoiding foods that can burden digestion or indirectly aggravate *Pitta.*
- Encouraging a lighter, cleaner diet.

Contraindications and relevance to *Vrata.*

The verse *"वसां तैलम..."* clearly contraindicates:

- Curd *(Dadhi)*
- Heavy, oily, and marshy meats.
- Day sleep

This reinforces the continuity of dietary restriction from *Varsha* to *Sharad rtu*.

Even though *Dadhi Vrata* is earlier, its avoidance remains relevant in *Sharad* due to:

- *Kapha-Pitta* aggravation potential
- Risk of *Ama* and inflammation

Role of *Hamsodaka* and purification

The concept of *Hamsodaka* (pure, naturally processed water) highlights:

- Importance of clean, safe water.
- Seasonal purification processes.

This aligns with *Chaturmasya* practices of:

- Consuming boiled and purified water.
- Avoiding contaminated sources.

Lifestyle and its integration

The recommendation of:

- Clean clothing.
- Exposure to moonlight.
- Avoidance of excessive heat.

supports Pitta pacification.

Similarly, *Chaturmasya* promotes:

- Simple living
- Controlled habits
- Mental calmness

These collectively help maintain *Dosha* balance.

Integration with *Chaturmasya Vrata*

The two *Vratha- Kshira Vrata* and *DvidaLa Dhanya Vrata*- serve the following purposes in *Sharad Rtu*:

- Prevent overloading of digestion during seasonal transition
- Support *Pitta Shamana* by promoting light and appropriate diet.
- Avoid *Ama* formation and inflammatory conditions.
- Facilitate metabolic adaptation from Varsha to Sharad.

Thus, these *Vratha* are not arbitrary restrictions but are systematically designed dietary interventions based on seasonal physiology.

CONCLUSION

Parallels can be drawn between *Chaturmasya vratha* and the practical application of the Ayurvedic principles of *Rtucharya* wherein dietary modification are aligned with the seasonal variations in Agni and *Tridoshas*.

The abstinence from leafy vegetable, curd, milk, and *Dvidala dhanya* prescribed during *Chaturmasya* can be understood as a dietary practice of preserving *Jatharagni* preventing *Ama* formation which helps in maintaining the *Doshic* equilibrium and helps the body in adapting to seasonal changes.

Classical ayurvedic concepts when interpreted alongside contemporary evidence suggest that these dietary regulations may promote good gut health.

Overall, *Chaturmasya* may be viewed as an example of ayurveda's preventive and personalised approach to health, where diet is modified according to seasonal needs. Well-designed research integrating Ayurvedic principles with relevant modern clinical parameters are needed to better understand the reasoning and efficiency behind indigenous practices and their utility in the present era.

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