

**ROLE OF AGNI IN PANCHAKARMA W.S.R TO BRIHATRAYI****Dr. B. Lekhya Reddy<sup>1\*</sup>, Dr. Siri Chandana<sup>2</sup>, Dr. Geetha Kanchan<sup>3</sup>, Dr. Ch. Ramadevi<sup>4</sup>**

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**ABSTRACT**

Agni is regarded in *Ayurveda* as the fundamental determinant in health, disease and therapeutic success in *Ayurveda*. *Panchakarma*, being the supreme purificatory therapy, is deeply governed by the status of *Agni* at every stage of its administration. The classical treatises of the *Brihatrayee* repeatedly emphasizes that the success, safety, and therapeutic excellence of *Panchakarma* depends on the proper assessment, protection and restoration of *Agni*. The present study is a comprehensive study elucidating the role of *Agni* in *Panchakarma* with special reference to *Charaka samhitha*, *Susruta samhitha*, *Ashtanga hridaya*. Textual references related to influence of *Agni* on *Purvakarma*, *Pradhana karma*, *Paschat karma*, indications and contraindications of various procedures on *Agni* status, *panchakarma* measures for *Agni* dipana, and complications arising from negligence of *Agni* have been critically analyzed. Thus prevention and regulation of *Agni* constitute the core principle for achieving *Samyak Shodhana* and long term maintenance of health. This study highlights that *Agni* serves as both a prerequisite for selecting dosage and a primary clinical indicator of successful detoxification.

**INTRODUCTION**

*Ayurveda* considers *Agni* as the root cause of life, governing digestion, metabolism, tissue nourishment, vitality, immunity and longevity. All physiological and pathological processes are ultimately depends upon the functional integrity of *Agni*. Classical texts categorically states that diminution, derangement or excess of *Agni* leads to disease, while its equilibrium ensures health. *Panchakarma* is the principle *Shodhana* therapy aimed at eliminating morbid dosha from the body. However the success of *Panchakarma* does not merely depend on the drugs or procedures employed but predominantly on the status of *Agni*. From *Purvakarma* through *Pradhana karma* to *Paschat karma*, *Agni* plays a deceive role in determining eligibility, dosage, timing and therapeutic outcome. Classical authors have clearly mentioned *Agni* based indications, contraindications for each *panchakarma* procedure. More over several formulations and *Vasti yogas* are specially designed to stimulate, normalize or protect *Agni*. Improper consideration of

*Agni* leads to serious complications such as *Ayoga*, *Atiyoga*, *Vyapats* as clearly documented in the classics. Hence this article provides a comprehensive review on the role of *Agni* in *panchakarma* as described in *Brihatrayi* which is essential for safe, rational and effective clinical practice.

**MATERIALS AND METHODS**

The present study is a non experimental and classical literary review conducted to evaluate and interpret the role of *Agni* in *panchakarma* with special reference to *Brihatrayi*.

The primary source material includes the authoritative classical text such as *Charaka samhitha*, *Susruta samhitha*, *Ashtanga hridaya*.

**RESULT****IMPORTANCE OF AGNI IN PANCHAKARMA****CHARAKA SAMHITHA**

- *Agni* is one of the factors considered while administering the *Vasti*.<sup>[1]</sup>
- In advantages of *Shodhana karma* – there will be increase in the digestive power due to the purification of the alimentary canal.<sup>[2]</sup>
- *Vasti* is considered as best therapy among all therapies like *Vamana Virechana* in eliminating the vitiated doshas from body, performing actions like *langhana* and *Brimhana*, to increase the digestive fire.<sup>[3]</sup>

**ASHTANGA HRIIDAYA**

- Properly administered *Shodhana* will improve the digestive power.<sup>[4]</sup>
- Improving the digestive fire is one of the benefit of administering *Vasti*.<sup>[5]</sup>

**PURVAKARMA****CHARAKA SAMHITHA**

- *Hrasva Sneha Matra* is eligible for persons having less digestive power.<sup>[6]</sup>
- Contra indications of *Snehana*- those having less power of digestion continuously.<sup>[7]</sup>
- Proper oleation therapy – it leads to increase in digestive fire.<sup>[7]</sup>
- *Sneha vyapath* – the *sneha* dravya taken by a person having predominance of pitta in the *grahani*, and who is having strong digestive fire gets digested the oils quickly by its power.<sup>[7]</sup>
- The strong digestive fire after digesting the oleating substances displaces *ojas* and produces severe thirst along with complications.<sup>[7]</sup>
- Effect of oleation- body can digest the ingested unctuous substances according to its digestive fire and rest substances expelled from the body.<sup>[7]</sup>

**SUSRUTA SAMHITHA**

- *Sveda karma* stimulates digestive fire, provides softness, lustre in skin, relish in food, purity of channels removes sleep and drowsiness and restores movement in stiff joints soon.<sup>[8]</sup>
  - The dosage of *sneha* which gets digested by quarter of the day and stimulates digestive fire and is recommended in mild degree of morbidity.<sup>[9]</sup>
  - The wise physician should administer the first dose of *snehana* according to the digestive power as intake of excess dosage may put life in doubt.<sup>[9]</sup>
  - The following formulations, well described, are to be used in debilitated, old. those with poor digestion, wasted due to sex and having little *dosha*.<sup>[9]</sup>
1. *Pippali, saindhava*, four *snehas* and curd-water-all this taken together acts as immediately uncting.
  2. Intake of unctuous gruel fried in meat-soup, well prepared and added with plentiful treacle is known as immediately uncting.

3. Intake of warm gruel of little rice cooked in milk and added with ghees immediately uncting.
  4. *Pippali, saindhava*, ghee, powdered sesamum and pig's fat-all taken together is known as immediately uncting.
  5. A roughened person should drink milk of cow milched in a vessel contain-ing ghee mixed with powdered sugar-it is immediately uncting
  6. Intake of ghee cooked with decoction of *yava, kola* and *kulattha*, milk, curd and wine added with paste of *pippali* is immediately uncting. This *ghrita*, one of the best, should be given to the king or other Royal person
- Well uncted skin, loose feaces, ignited digestive fire, soft body parts, malaise, lightness in the body, appearance of *sneha* downwards and aversion to *sneha* are signs of proper oleation
  - The persons using *Sneha* regularly becomes ignited digestive fire, evacuated bowels, fresh dhatu, superior strength and complexion, superior organs and lives five hundred years.<sup>[9]</sup>
  - In the diseased person, *Sneha* is useful for stimulating weak physique and digestion.<sup>[9]</sup>

**ASHTANGA HRIDAYA**

- *Snehana vidhi* is contradicted in the persons having *mandagni*.<sup>[10]</sup>
- *Vasa* and *majja* can be administered to the persons having increased digestive power.<sup>[10]</sup>
- *Brimhana sneha* is eligible for persons having poor digestive power.<sup>[10]</sup>
- When there is proper oleation, there will be increase in digestive power.<sup>[10]</sup>
- Persons who become debilitated due to effect of diseases should be given such oleating substances which will be useful to increase body strength as well as power of digestion.<sup>[10]</sup>
- The person who resorts to oleation therapy frequently, will have increased power of digestion.<sup>[10]</sup>

**PRADHANAKARMA****INDICATED CONDITIONS****CHARAKA SAMHITHA**

- The persons who consume *the Ruksha ahara*, whose digestive fire is intensified reduce the aggravated dosha. In such persons unless they are seriously suffering, they should not be given *Shodhana*.<sup>[11]</sup>
- *Mandagni* persons eligible for *Vamana Karma*.<sup>[12]</sup>
- *Alpagni* patients are not indicated in *Virechana karma*. If administered to them, they cannot tolerate the effect of medicine.<sup>[12]</sup>
- *Alpagni* persons are not eligible for *Asthapana vasti*. If administered it leads to *Tivra Arochaka*. *Vishamagni persons* are eligible for *Asthapana vasti*.<sup>[12]</sup>
- *Mandagni* person are not indicated for *Anuvasana vasti*. If given to those persons results in further decrease in the power of digestion.<sup>[12]</sup>

- *Anuvasana vasti* can be given daily for the persons who are having very strong digestive fire<sup>13</sup>

#### SUSRUTA SAMHITHA

- *Vamana* is indicated in *Mandagni*.<sup>[14]</sup>
- *Virechana* is contraindicated in diminished digestive power.<sup>[14]</sup>

#### ASHNTANGA HRIDAYA

- *Alpa vahni* is contraindication of *Asthapana vasti*.<sup>[15]</sup>
- Contraindications for *Vamana* therapy is *Atyagni*.<sup>[16]</sup>
- *Alpagni* is one of the contraindicating condition in case of *Virechana*.<sup>[16]</sup>

#### PANCHAKARMA PROCEDURES FOR INCREASING AGNI CHARAKA SAMHITHA

- *Sthiradi vasti* or *second Vatahara vasti*, *Erandamuladi vasti*, *forth vatahara niruhavasti* are indicated to stimulate digestive fire.<sup>[17]</sup>
- Fourth *Kaphahara Niruhavasti* stimulates *agni*.<sup>[17]</sup>
- *Jivaniya yamaka sneha as anuvasana vasti* increases digestive fire.<sup>[18]</sup>
- *Vidangadi taila as anuvasana vasti* is useful for the management of *Visamagni*.<sup>[18]</sup>
- *Hapusadi yapana vasti* is indicated to improve the digestive fire.<sup>[19]</sup>
- *Madhutailadi yapana vasti* is indicated to stimulate the digestive fire.<sup>[19]</sup>

#### SUSRUTA SAMHITHA

- With oil cooked with paste of *Vaca*, *Pushkara*, *Kushta*, *Ela*, *Madana*, *Devadaru*, *Saindhava*, *Both Types Of Kakoli*, *Madhyashti*, *Both Types Of Meda*, *Naradhupa*, *Patha*, *Jivaka*, *Jivanti*, *Bhargi*, *Chandana*, *Katphala*, *Sarala*, *Agaru*, *Bilva*, *Balaka*, *Asva Gandha*, *Chitraka*, *Vridhhi*, *Vidanaga*, *Aragvadha*, *Syama*, *Trivrit*, *Pippali*, *Riddhi* should be cooked along with milk and decoction of *panchamula*, this will be useful as unctuous enema in *gulma*, *poor digestion*, *Grahani* disorders, *piles*.<sup>[20]</sup>
- Oil cooked with *Chitraka*, *Ativisha*, *Patha*, *Danti Bilva*, *Vaca*, *Guggulu*, *Sarala*, *Salaparni*, *Rasna*, *Nilini*, *Aragvadha*, *Cavya Ajamoda*, *Kakoli*, *Meda*, *Devadaru*, *Jivaka*, *Rsabaka*, *Punernava*, *Ajagandha*, *Satahva*, *Parpata*, *Asvagandha*, *Manjista*, *Sati*, *Pushkara*, *Choraka* Along With Milk. This unctuous Alleviates Disorders Of *Vata*, *Kubja*, *Adya*, *Mutra Roga*, *Udavarta*, *poor digestive power*.<sup>[20]</sup>
- *Jivanti*, *Atibala*, *Meda*, *Kakoli*, *Jivaka*, *Rishabaka*, *Ativisha*, *Pippali*, *Kakanasa*, *Vaca*, *Devadaru*, *Rasna*, *Madana*, *Yastimadhu*, *Sarala*, *Shatavari*, *Chandana*, *Kapikachu*, *Sati*, *Karkatasringi*, *Prishniparni*, *two types of sariva* with the paste of drugs oil mixed with ghee is cooked along with eight times milk. Unctuous enema with this promotes semen, digestive fire, strength, increases

body weight, alleviates *Gulma*, hardness of bowels.<sup>[20]</sup>

- *Guduci*, *Triphala*, *Rasna*, *Dasamula*, *Bala* and *Meat-all decocted* are mixed with fine paste of *Priyangu*, *Musta*, *Saindhava*, *Satapuspa*, *Vaca*, *Pippali*, *Yavani*, *Kustha*, *Bilva Fruit* And *Guda (Snuhi)*-each one *karṣa* and *madana* fruit half pala added with honey, oil, ghee, milk, vinegar, sour gruel, cold water and urine. This is an excellent non-unctuous enema which promotes lustre, complexion, and strength. Energy, power, digestive fire and vitality; alleviates all *vātika* diseases and sustains youthful age.<sup>[21]</sup>
- Decoction of *Bhadra (Katphala)*, *Nimba*, *Kulattha*, *Arka*, *Kosataki*, *Guduci*, *Devadaru*, *Sariva*, *Brhati*, *Patha*, *Murva*, *Aragvadha* And *Kutaja Is Mixed With The Paste Of Vaca*, *Madana*, *Sarsapa*, *Saindhava*, *Devadaru*, *Kustha*, *Ela*, *Pippali*, *Bilva* And *Sunthi* and added with mustard oil, honey, *Yavaksara*, cow's urine, oil and sours. This non-unctuous enema is indicated in jaundice, anaemia, *prameha*, obesity, loss of digestive power, disorder of *kapha*, aversion to food, goitre. Artificial poison, malaise, elephantiasis and *udararoga*.<sup>[21]</sup>
- Decoction of *Rasna*, *Aragvadha*, *Punarnavā*, *Katuka*, *Ušira*, *Musta*, *Trayamana*, *Guduci*, *Rakta (Manjistha)*, *Pancamula*, *Bibhitaka* And *Bala* Each One Pala Is Mixed With The Paste Of *Madanaphala*, *Madhuyasti*, *Satapuspa*, *Saindhava*, *Priyangu* And *Indrayava* and added with *rasanjana*, meat-juice, honey, milk and sour gruel. This enema applied lukewarm promotes muscles, semen, strength, *ojas*, lifespan and digestive power and alleviates the following disorders-*gulma*, *menorrhagia*, *erysipelas*, *dysuria*, *wasting* due to chest wound, *intermittent fever*, *piles*, *Grahani* etc.<sup>[21]</sup>

#### ASHTANGA HRIDAYA

- Ghee prepared from milk boiled with the decoction or paste of *Madanaphala* etc good to produce vomiting in persons who have their *Agni* diminished by *kapha* and for those who are emaciated.<sup>[22]</sup>
- *Nili*, equal in quantity with *Bhargha*, *Ela* and *Trivrit* and sugar equal to all are added, powdered and made to *tarpana* by adding fruit juices, honey and flour. This is harmless purgative who have weak digestive activity.<sup>[23]</sup>
- *Avipattikar yoga* is the formulation indicated in weak digestion.<sup>[23]</sup>
- One *prastha* of decoction of *Bala*, *Patola*, *Laghu Panchamula*, *Trayantika*, *Eranda*, *Yava* mixed with half *prastha* of juice of goats flesh are boiled together and reduced to one *prastha* in quantity, to this added a paste of *Priyangu*, *Krshna*, *Ghana*, *oil*, *ghee*, *honey*, *Saindhava* *lavana* and administered as enema. This acts as *Dipana* and bestows strength to eyes.<sup>[24]</sup>
- Three pala of roots of *eranda*, the same quantity of roots of *palasa*, one pala each of *Laghu Panchamula*,

*Rasna, Bala, Chinnaruha, Asvagandha, Punarnava, Aragvadha And DevaDaru; Phala* (madana) eight (by count) are all boiled in two adhaka of water and decoction reduced to one-eighth quantity to it are added a paste of one akṣa each of *vaca, Satahva, Hapusa, Priyangu, Yasti, Kana, Vatsaka Bija, Musta And Tarkṣyasaila*, one akṣa each of *Lavana (saindhava)*, honey, oil and cow's urine and administered as an enema. This kindles digestive activity and cures the pain and heaviness of the calves, thighs, feet upper back, alimentary tract, heart and the genitals, constipation, abdominal tumour, urinary stones, enlargement of the scrotum, duodenal diseases, haemorrhoids and other diseases born from *kapha-vata* (increased together).<sup>[24]</sup>

- *Koshataki, Aragvadha, Devadaru, Murva, Svadamshtra, Kutaja, Arka, Patha, Kulutha And Brihati* are boiled in water and ten prasruta of decoction is prepared to this added with paste of *sarshapa, ela, madana and kushta* each one *aksa* one *prasruta* each of honey, oil, *phala, kshara and sarshapa* and administered as a decoction enema, to the patient of disease of *kapha* origin, he who has poor digestive and hatred to food.<sup>[24]</sup>
- One pala each of *Musta, Patha, Amṛā, Eranda, Bala, Rasna, Punarnava, Manjistha, Aragvadha, Usira, Trayamana, Aksa, Rohint, And Drugs Of Kaniya (Hrsva) Pancamula* and *madana* eight by number are all cooked in an *adhaka* of water, decoction reduced to one-fourth and filtered; two *prastha* of milk and one fourth (the quantity of the decoction) and juice of meat of animals of arid regions are added and boiled again till only the milk remains; *sarpi* (ghee), *madhu* (honey) and *saindhava* and the paste of *yasti, misi, syama Kalingaka and Rasanjana* are added and enema liquid prepared. Administered comfortably warm, this enema increases the growth of muscles, digestive fire, strength and semen, cures disorders of *vata, asra* (blood), delusion, diabetes, haemorrhoids, abdominal tumour, accumulation of faeces and urine, irregular fevers, *visarpa* (herpes), scrotal enlargement, distention of the abdomen, dysentery.<sup>[24]</sup>
- *Jivanti, Madana, Meda, sravaṇi, Madhuka, Bala, Satahva, Rsabhaka, Krisna, kakanasa, Satavari, Svagupta, Ksirakakoli, Karkatakhyā, Sathi And Vaca*-are made into a paste and added to the mixture of *taila* (oil of sesame), *ghrita* (ghee) and four parts of *ksira* (cow's milk) boiled and medicated fat prepared. Used as retention enema, this is stoutening the body, mitigates *vāta and pitta*, increases strength, semen and digestive fire, cures the disorders of menstruation, semen and bestows male progeny.<sup>[24]</sup>

## CERTAIN CONDITIONS DUE TO AGNI NEGLIGENCE

### CHARAKA SAMHITHA

- If the elimination of the *Doshas* do not happen to those persons having strong digestive fire then he should be given food on that day and purgative drug should be administered on the next day.<sup>[25]</sup>
- Sometimes the *Virechana* drugs get digested without exerting their purgative action in case of person having strong digestive fire.<sup>[25]</sup>
- *Adhmana* is one of the complication of *Vamana* and *Virechana* when there is impaired digestive fire and the drug having low potency results not expelling of doshas.<sup>[26]</sup>
- *Agnimandya* is one of the symptom seen in the *parisrava* complication of *Vamana* and *virechana*.<sup>[26]</sup>
- In *Klama vyapath of vasti*, during *Ama* state if mild drug is administered the doshas such as *Pitta* and *kapha* along with *Ama* gets vitiated and obstruction of channel and impairment of *Agni*.<sup>[27]</sup>

### SUSRUTA SAMHITHA

- Very strong purgation given to one having soft bowels and stimulated digestive fire doesnot eliminate dosas properly as it runs with high speed.<sup>[28]</sup>
- If the patient is hungry, with too strong digestive power and of soft bowels or to be vomited with difficulty the emetic drug staying there, due to similarity of properties, goes downwards which hinders the desired object and excited *dosha*.<sup>[28]</sup>
- When drug in small quantity or in low potency is administered to one with hard bowels and very digestive fire, it gets digestive like food.<sup>[29]</sup>
- If a person debilitated, with highly soft bowels, having mild digestive fire or rough takes highly drastic hot, salty, or rough drug, it vitiates *Pitta* and *Vata* and produces cutting pain.<sup>[29]</sup>
- In *Adhmana* complication, the patient should be sudated and treated with warm pastes, *Vartis, Dipana* drugs and enema.<sup>[29]</sup>

### ASHTANGA HRIDAYA

- Very little quantity of purgative recipe administered to the person who has been given oleation and sudation therapies, when the medicine gets digested by strong digestive fire, when it becomes inactive by cold or when there is *ama* in the body, then also the medicine leads to increase of *Malas* and being unable to expel them out and gives rise to same disease.<sup>[30]</sup>
- Small quantity of recipe administered to person having profound increase of *Doshas*, who having weak digestive fire increase increases the doshas and getting hindered in their movement of them produce profound distention of umbilicus, pain in back, flanks etc.<sup>[30]</sup>

- If person is having *Diptaagni* whenever he is given purgative medicine it gets digested and eliminated from the body without performing its action.<sup>[16]</sup>

### PRECAUTIONS DURING PRADHANA KARMA IN RELATION TO AGNI

#### CHARAKA SAMHITHA

- Never administer the oil in both the routes that is through mouth and rectum since it causes derangement of *vata* and *Agni* as well.<sup>[18]</sup>
- *Anuvasana* should not be given continuously in excess as it causes suppression of digestive fire.<sup>[18]</sup>
- If the person has strong digestive fire the given *Vamana Dravya* gets digested and leads to *Ayoga*.<sup>[26]</sup>
- Even though the person has undergone proper *Snehana* and *Svedana*, unable to expel the doshas properly that leads to *Ayoga* because the drug gets digested by the strong digestive fire without producing the desired effect.<sup>[26]</sup>
- *Agni nasa* is one of the complication mentioned in the excessive usage of *Yapana vasti*.<sup>[19]</sup>
- *Peyadi* karma is followed during the stage of *Agnimandya* during the procedure of *shodhana Atiyoga*.<sup>[26]</sup>

#### SUSRUTA SAMHITHA

- If the patient have mild digestive fire and hard bowels, he should be treated with *ghrita* having alkali and salts to stimulate digestive fire, then he is uncted and sedated and finally purgated.<sup>[28]</sup>
- Neither unctuous nor non unctuous enema should be given excessively because former causes loss of digestive fire and anorexia while there is risk of *vata* from latter.<sup>[20]</sup>
- Considering the digestive fire and movements of *Vata*, *Sneha Basti* is administered when belly is full with food.<sup>[21]</sup>

#### ASHTANGA HRIDAYA

- The administration of *Anuvasana vasti* to be given on 3<sup>rd</sup> day or on the 5<sup>th</sup> day based on the digestive capacity of the patient.<sup>[15]</sup>
- We should never administer continuous *Anuvasana vasti*, it results in decreased digestive power<sup>15</sup>
- Those persons who are having low digestive power and costive bowels should be given ghee processed with alkalies and salts prior to the administration of purificatory drug to restore the power of digestion as well as to conquer *Kapha* and *Vata*.<sup>[16]</sup>

### EFFECT OF PANCHAKARMA ON AGNI

#### CHARAKA SAMHITHA

- In *Samyak Virikta Lakshanas*, *Urjo Agni* that is increase in digestive fire is mentioned.<sup>[31]</sup>
- In *Asamyak Virikta Lakshanas*, *Agnisada* is one of the symptom.<sup>[31]</sup>
- In benefits of *Niruha Vasti* there is mentioning that it bestows digestive fire.<sup>[31]</sup>

- *Anuvasana vasti* has also benefit in increasing the digestive fire.<sup>[31]</sup>
- *Agni vriddhi* is one of the symptom in the *Samyakyoga Lakshana of Niruha Vasti*.<sup>[31]</sup>
- Purification by means of properly conducted *Vamana* results increase in digestive fire leads to alleviation of doshas.<sup>[26]</sup>
- *Vahnimardava* is one of the symptoms of *Ayoga of Vasti*.<sup>[27]</sup>

#### SUSRUTA SAMHITHA

- Proper purgation gives clarity of intellect, strength of sense organs, firmness in *Dhatu*s, strength, stimulation of digestive fire and delayed senility.<sup>[28]</sup>

### PASCHAT KARMA

#### CHARAKA SAMHITHA

- It has been told that spark of fire after being fed by grass and cow dung etc will become a great fire and can melt even heavy metallic substances in due course. In the similar way decreased digestive fire due to *Shodhana* therapy will also get the capacity of digesting heavy food substances after gradual intake of *Peya*, *Vilepi* etc.<sup>[32]</sup>
- Initially *Panchkola siddha yavagu* is mentioned as it improves digestive fire in persons who have undergone *Panchakarma* therapy.<sup>[32]</sup>
- In *Samsarjana karma* he says that after *shodhana* therapy, the diminished *agni* will get the capacity of digesting heavy substances after gradual intake of food such as *peya* etc.<sup>[31]</sup>
- After the expulsion of *Niruha Vasti*, the person should be given *Jangala mamsa rasa* or any other diet depending on the nature of *dosha* and digestive fire because it does not cause *Agnimandya* just like *Virechana* and moreover it gives strength.<sup>[31]</sup>
- After the *Vasti dravya* is withdrawn after *Anuvasana vasti*, the person should be given much dilated meat soup to improve the power of digestion which was subdued by the therapy.<sup>[17]</sup>
- Due to *Shodhana* therapy the fire gets diminished. To kindle that fire *Samsarjana Karma* is specified.<sup>[26]</sup>
- The persons who have undergone *shodhana* procedure becomes debilitated, emaciated, decreased digestive fire, loosening of joints etc should be protected carefully.<sup>[19]</sup>
- The person who undergoes sleep after *Shodhana* therapy will suffer from *Agninasa*.<sup>[19]</sup>
- After the procedure of *vamana* pt is advised to take with hot water bath and give gruel prepared with *rakta shali* rice in the same day evening or on the next morning after assessing the digestive power.

#### SUSRUTA SAMHITHA

- After enema, the patient should be bathed and then fed with milk, vegetarian soup, meat soup in disorders of *Pitta*, *Kapha*, *Vata* respectively. The quantity of food should be less by one third or half

or less than that according to digestive fire and disorder<sup>21</sup>

- One who has undergone unctio, emesis, purgation, blood-letting and enema suffers from deficiency of digestive power which slows down by the use of excessively heavy food like mild fire overloaded with bulky and abundant fuel. (On the contrary), it increases by the use of small quantity of light food as fire is stimulated by small and little pieces of wood.<sup>33</sup>

#### ASHTANGA HRIDAYA

- The patient who has undergone emesis and other purification therapy will be having emaciated body and decrease in digestive fire.<sup>[34]</sup>
- After the withdrawal of the *Anuvasana vasti*, light food is given in the evening to increase the digestive power.<sup>[15]</sup>
- After *virechana karma*, the person is advised to go for *Langhana* because of *Manda vahni*<sup>16</sup>
- A spark of fire being fed by grass, cakes of cow dung etc will become a great fire and can melt even heavy metallic substances in due course. Similarly after *Shodhana* therapy diminished digestive power will get the capacity of digesting heavy food substances after following *Samsarjana karma*.<sup>[16]</sup>
- After *Shodhana*, the body becomes weak naturally so drugs like *Hridya Dipana* are to be given, by this there will be increase in digestive fire.<sup>[151]</sup>

#### DISCUSSION

The present study, when analyzed comparatively across the *Brihatrayi*, reveals a remarkable unanimity regarding the primacy of *Agni* in *Panchakarma*, though each treatise emphasizes different dimensions based on its clinical orientation. *Charaka Samhita*, *Susruta Samhita*, and *Astanga Hridaya* collectively establish *Agni* as the central regulator of *Shodhana*, while individually contributing unique insights into its assessment, modulation, and preservation.

#### Comparative Role of Agni in Purvakarma

In *Purvakarma*, all three treatises agree that *Snehana* and *Svedana* are meaningful only when *Agni* is capable of digesting *Sneha*. *Susruta* uniquely emphasizes that *Svedakarma* stimulates and enhances the digestive power (*Agnidipana*), highlighting the role of fomentation in improving metabolic activity. According to *Charaka*, *Susruta*, and *Vagbhata*, proper *Snehana* (oleation therapy) leads to an increase in the digestive fire, thereby facilitating effective digestion and metabolism. *Charaka* and *Vagbhata* clearly mention that oleation therapy is contraindicated in individuals with diminished digestive fire (*Alpagni*), as improper digestion of unctuous substances may lead to complications. As stated by *Susruta* and *Vagbhata*, individuals who frequently resort to oleation tend to develop an increased digestive capacity, indicating a long-term adaptive enhancement of *Agni*.

#### Comparive role of Agni in Pradhanakarma

*Charaka*, *Susruta*, and *Vagbhata* unanimously state that *Virecana* therapy is contraindicated in individuals suffering from *Alpagni*, as purgation requires adequate digestive strength.

While all three texts praise *Vasti* as *Agni*-promoting, *Charaka* attributes *Agnivrdhi* as a *Samyak Yoga Lakshana* of *Niruha* and *Anuvasana Vasti*. *Susruta* provides extensive *Vasti* formulations aimed at *Agnidipana* in *Mandagni* conditions. According to *Charaka* and *Vagbhata*, *Asthapana Vasti* is contraindicated in *Alpagni*, since the procedure may further weaken digestion and disturb *Vata* balance. *Vagbhata* specifically mentions that *Vamana* therapy is contraindicated in *Atyagni*, as excessive digestive fire may lead to undue depletion and complications. *Charaka* indicates that individuals with *Visamagni* are eligible for *Asthapana Vasti*, as the therapy helps regulate erratic digestive function. Conversely, *Charaka* advises that persons with *Mandagni* are not suitable candidates for *Anuvasana Vasti*, due to poor digestion and improper metabolism of unctuous substances.

#### Comparative role of Agni on Paschat karma

All three treatises unanimously recognize *Agnimandya* following *Shodhana* and advocate gradual restoration through *Samsarjana Karma*. *Charaka* employs the metaphor of rekindling fire, *Susruta* compares *Agni* to a weakened flame overloaded by fuel, and *Ashtanga Hridaya* reiterates controlled dietary progression. The uniformity of this principle underscores that *Panchakarma* is incomplete without systematic *Agni* restoration.

#### CONCLUSION

The present review clearly establishes that *Agni* is the central governing factor in the planning, execution and outcome of *Panchakarma* therapy. *Brihatrayi* unanimously recognizes that no *Panchakarma* therapy can be effectively administered without proper assessment of digestive fire. *Agni* determines the eligibility of the patient, the selection of therapeutic procedure, the potency and dosage of drugs, need for dietary regulation during and after *panchakarma Agni* oriented *Panchakarma* results in enhanced digestion, improved metabolism and disease eradication. Thus *Agni* should be regarded as both the foundation and goal of *Panchakarma*.

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