



A Conceptual Study Of Role Of Agnikarma According To Various Vyadhi Sthana, With Specific Dahanopakrama Dravyas : An Overview.

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ABSTRACT-

Ayurveda“ the science of life is time tested science which does not require experimental evidences & its entire field to compare with modern era. It’s all principles are universally applicable to each individual to have a long healthy life first and then treating the disease, for that fight superior branches are explained. Shalya tantra is one among them. Sushruta known as father of surgery has described various surgical procedures along with some para surgical measures. „agni karma“ is one amongst these parasurgical procedures. In Agnikarma therapeutic burning with special tools are done on specific sites. Agnikarma has been given special place in surgery by sushruta and it is believed that disease treated by Agnikarma never reoccurs.

In this study there are different dahanopakramas have been described during the description of disease cured by Agnikarma. acharya sushruta has explained the materials by name according to the site of Agnikarma, akruti of Agnikarma, involvement of dhatus, indications, and contraindications of Agnikarma. In modern time also it is used and it is termed as therapeutic burns or cauterization.

Key Words: Agnikarma, cauterization ,dagdha, parasurgical measures, Ayurveda, Review.

INTRODUCTION- Ayurveda“ the science of life is time tested science which does not require experimental evidences & its entire field to compare with modern era. It’s all principles are universally applicable to each individual to have a long healthy life. for this there are eight branches on the basis of there individual specialities shalya tantra is one amongst those supreme branches. Acharya sushruta is the pioneere of the field of surgery. Sushruta has mentioned different methods of management of diseases, such as Bheshaja karma, Kshara Karma, Agni karma, Shastrakarma and Raktamokshana. In that Agni karma means application of Agni directly or indirectly with the help of different materials to relieve the patient from disease.

Definition of Agnikarma: The Agnikarma word made up with combination of two words - Agni and Karma (i.e. fire and procedure). In short we can said as a procedure done by Agni for treating a disease

The word Agnikarma comprises Agni+karma. The procedure in which Samyak DagdhaVrana produced by Agni with the help of various Dravyas is called as Agnikarma. In modern terminology, “Agnikarma” therapy can be termed as “Intentional therapeutic heat burns”. Dalhana, commentator of Sushruta Agni karma is classified as Agni krita karma or the karma or action carried out by Agni.

Sushruta indicated „Agni karma“ in various disorders of skin, muscles, vessels, ligaments joints and bones. He has also explained that the diseases treated with Agni karma modality don’t reoccur.(Apunarbhaw chikitsa)

The approach of Agni karma has been mentioned in the context of diseases like Arsha, Arbuda, Bhagandar, Sira, Snayu, Asthi, Sandhigata Vata Vikar`as and Gridhrasi.

. (1) History of Agnikarma:

- In charaka Samhita: Acharya Charaka give detail description of Agnikarma is comes under 36 Upakramas of Vrana in the chapter of “DwivraniyaChikitsa”. ⁽²⁾ Also Agnikarmaused in different disease as follow – in Gulmachikitsa; (3) in bhagandar-chikitsaas taildagdha; ⁽⁴⁾ in plihodar; (5) in arshachikitsa; (6) in visarpachikitsa; ⁽⁷⁾ in Arditchikitsa ⁽⁸⁾

- In Sushruta Samhita: Sushruta mentioned the Agnikarma as supreme in all the para surgical procedures. A separate chapter in Sutra-Sthana with details about every aspect of Agnikarma, denotes its importance in the treatment, during those period. Sushruta has referred Agni in Agropaharaniya, ⁽⁹⁾ as Upayantra⁽¹⁰⁾ Anushstra ⁽¹¹⁾

- Ashtang Samgraha: Details Description of Agnikarma found in 40th chapter of Sutra Sthana of Ashtang Samgraha.

- In Ashtang Hridaya: A detailed description of Agnikarma is described in 30th chapter of Sutra Sthana of Ashtang Hridaya.

- In HaritaSamhita: Acharya Harita has mentioned Agnikarmaas one of the eight important types of treatment⁽¹²⁾ Beside this, he has also indicated Agnikarma in various diseases.

MATERIALS & METHODS –

For the present Review study detailed literary study is per formed. The Detail content and references are analysed from available text. Principal texts referred are Charak, Sushruta, Vagbhatta and harit samhita. Also relevant references are taken from books, Thesis & Research articles.

Dahnopakarana used for Agnikarma:

In classics, there are different Dahnopakarana, have been described during the descriptions of disease cured by Agnikarma. Dahnopakarana means accessories like drugs, articles and substances used for Agnikarma. Each of them is having their own peculiarity in Dahnopakarana. A list of Dahnopakarana has been given here as available in texts:

Table 1 : showing Dahnopakarana used for Agnikarma

Name of Dahnopakarana used for Agnikarma				
Pipali	Loha	Suchi	Varti	Tamra
Aja Shakrida	Jambavastha	Sneha	Majja	Rajata
Godanta	Kshaudra	Ghrita	YastiMadhu	Kansya
Shara	Madhuchhista	Tail	Suryakanta	
Shalaka	Jaggery	Vasa	Hema	

Acharya Sushruta has indicated the materials by name according to the site of Agnikarma: ⁽¹³⁾

1. Twakadagdha - Pippali, Ajasakrida, Godanta, Shara, Shalaka.

2. Mamsadagdha – Jambhavsta Shalakla and Other Metals.

3. Sira, Snayu, Sandhi and Asthidagdha - Madhu, Jaggery and Sneha.

According to Acharya Vagbhata for Twakadah, Godanta and Suryakanta should be used. Madhu, Sneha, Jambavastha and Jaggery should be employed for Agnikarma of Arsha, Bhagandara, Granthi, Nadivrana etc. Heating Time of Dahnopakarana used for Agnikarma: ⁽¹⁴⁾

Table2: Showing heating time of Dahnopakarana used for Agnikarma

Sr. No.	Dahandravya	Instrument of heating	Period of heating
1	Raupyashlaka	High-pressure gas	10-15 second
2	Suwarnashlaka	High-pressure gas	10 second
3	Suwarnasuchiwashlaka	High-pressure gas	2-3 second
4	Tamrashlaka	High-pressure gas	6 second
5	Haridrakhnada	Candle	40 second
6	Lendipipli	Candle	50 second
7	Gajapipali	Candle	60 second
8	Aja skhrut	Candle	55 second

Classification of Agnikarma:

There is no direct description available regarding classification of Agnikarma, it can be classified on various basis as below:

1 According to type of Dravya: Agnikarma can be classified into two groups

a. Snigdha Agnikarma:- Agnikarma done by Madhu, Ghrita, Taila etc.

b. Ruksha Agnikarma:- Agnikarma done by Pippali, Shalaka, Ajasakrida etc.

2 According to the Disease: There are so many types of Agnikarma eg. In the disease like Arsha, Kandara etc. it should be done after surgical excision. In Sinus, fistula in ano etc. it should be done after incision. In Krimidanta it should be done after filing the cavity by Jaggery, Madhuchhista etc.

3 According to Akriti: In regard to Akriti, Acharya Sushruta have mentioned four types of Agnikarma. ⁽¹⁵⁾

1. Valaya(Circular shape)
2. Bindu(Dot like shape)
3. Vilekha (Making of different shapes by heated shalaka)
4. Pratisarana (Rubbing at indicated site by heated Shalaka and there is no specific shape)

Acharya Vagbhata has added more three types: ⁽¹⁶⁾

1. ArdhaChandra (Crescent shape)
2. Astapada (It is specific shape containing eight limbs in different directions)
3. Swastika (It is specific shape of Swastika Yantra)

4 According to Dhatus: ⁽¹⁷⁾

According to Acharya Sushruta and Vagbhata the Agnikarma should be done as per involvement of the Dhatus such as –

1. Twakadagdha
2. Sira and Snayudagdha
3. Mamsadagdha
4. AsthiSandhidagdha

Sign AND Symptoms Produced After Agnikarma as Per Dhatus ⁽¹⁸⁾

A) TwakaDagdha:-

When the Twaka is cauterised, burning is attended with a crackling sound, bad odour, and contraction of the skin.

B) MamsaDagdha :- When Mamsa is cauterised, there occurs a pigeon like discolouration of the part, inflammation, mild pain, lesion get dried up and shrivelled.

C) SiraSnayuDagdha:- When the Snayu and Siras are cauterised, there occurs black discolouration, swelling of the lesion and a cessation of discharge (including that of blood).

D) Sandhi and AsthiDagdha :- When Asthi and the Sandhis are cauterised there occurs dryness, redness, hardness and fixity of the lesion.

Indications of Agnikarma :

A number of diseases and conditions have been explained in text where Agnikarma as therapeutic measure has been indicated as below:

• Acc.sushrut: ⁽¹⁹⁾ If there is excessive pain (Due to vataprakopa) in twak (skin), mansa (muscles), sira (veins), snayu, sandhi (joints), asthi (bones) ; Grahnthi (lymphnodes), arsh (piles), bhagandara (fistula in ano), apache (lymphadenitis), shlipad (filreasis), chrmakil (warts), tilkalaka (pigmented moles), antravrudhi (inguinoscrotal hernia), excessive bleeding from sandhi (joints), siracheda (cutting of veins), nadivvana (sinus).

• Acc.to other samhitas: ⁽²⁰⁾ Shiroroga, Ardhavbhedaka, Bharu-lalata Vedana, VartmaRoga, PakshamaKopa, Alaji, Arbuda, Puyalasa, Abhisyanda, Adhimantha, Lagana, Medaja OstharaRoga, DantaNadi, KrimiDanta, Adhidanta, SheetaDanta, DantaVidhradhi, Jalarbuda, Arsha (Vataja-Kaphaja), Lingarsha, Yonyaarsha, Bhagandar, Chippa, Kunakha, Kadara, Balmika, Jatumani, Mashaka, Tilakalaka, Charmakila, Prasupti, VishaChikitsa, SarpnaDamsa, AlarkaVisha, Luta Visha, MushakaVisha, Gridhrasi, Vatajashoola in Twaka, Vishwachi, Galaganda, Gandamala, Apachi, Granthi, Arbuda, AntraVridhi, Shlipada, Nadivvra na, Upadamsa, Gulma, Vishuchika, Alasaka, Vilambika, Sanyasa, Unmada, Yakrita Plihodara, Shonita Atipravriti, Sira Sandhichheda, Visarpa, Sotha.

Contra-indications for Agnikarma:

- According to sushrut Agnikarma should not be done in the Pitta Prakriti, Bhinna Kosta, Durbalya, Vriddha,, Anuddhrata Shalya, antaha shonita, gudbhrumsha, udaroga, chardi, Bala, Bhuru, A person afflicted with a large number of Vranas, A person who is forbidden for Swedana-⁽²¹⁾
- According to Charaka Agnikarma should not be done in the Vrana of Snayu, Marma, Netra, Kushtha and Vrana with Visha and Shalya-⁽²²⁾
- According to Ashatgsangrha Agnikarma should not be done in the patient who take virechana, suffering from atisaar (diarrhoea), who has shalya in his body, who has boils on body, who is contraindicated for ksharkarma. ⁽²³⁾

Suitable Season for Agnikarma: Agnikarma can be done during all the seasons except Grishma and Sharada. Even in these Seasons, during emergency States amenable only to cauterization, it may be used after taking appropriate counter measures against them.

Procedure of Agnikarma:

The detailed description of procedure of Agnikarma is available in Astang Samgraha Agnikarma Methodology includes three steps:

1. Purva Karma (Pre-procedure of Agnikarma)

Pre Agnikarma Diet: In all diseases and during all seasons, the Agnikarma can be done after feeding the patient with pichhila diet, and on an empty stomach in case of Mal-presentation of foetus, Calculus diseases, Fistula in ano, abdominal diseases, Piles and diseases of Oral Cavity. Pre Agnikarma Assessment: Before going to any surgical or para surgical procedure complete assessment should be carried out regarding all the factors. So here too before going to Agnikarma a thorough examination of patient, shape of the lesion, related vital part of the body, the disease and the season etc. should be done.

2. Pradhana Karma (Principal procedure of Agnikarma)

Before doing the procedure of Agnikarma, swasthikvachan should be done; the patient kept in suitable position by keeping head in the East direction and held by expert assistants to avoid movement. After this the surgeon should make the different shapes of Agnikarma:- Valaya, Ardhchandra, Swastika, etc. as per need by heated Shalaka in a smoke free fire of Khadira or Badara with the help a blower or a fan. During this period if patients feel discomfort then keep them satisfied by courageous, consolations talks, give cold water for drink and sprinkle cold water. But procedure of Agnikarma should be done till production of complete cauterization.

3. Paschyat Karma (Post Agnikarma Management)

After completion of Agnikarma Madhu and Ghrita apply on the part where Agnikarma has done for Ropana of Dagdha Varna.

Mode of Action of Agnikarma:

Table 3 : showing mode of action of Agnikarma

Agnikarma (ushanguna)
↓
Utkleshnamtodhatu
↓
Activates dhatwagni
↓
Digest aama and achieve niramavastha
↓
Pacifies vata and kafa

Effects of Agnikarma:

Its increases metabolism, blood circulation, decreased pain, stimulates nerves, relaxed muscles, decreased infection, decreased joint stiffness and inflammation.

Superiority of Agnikarma:

Agnikarma is superior to bleshaja, shastra & Ksharakarma as a disease burnt with Agni will never reoccur. Disease which cannot be cured with medicines, Kshara and Surgery, can be cured with Agni.

There will be vaso-constriction due to heat and it will check the haemorrhage.

CONCLUSION & RESULT

Agnikarma is pain management procedure described in Ayurved. From ancient period this procedure performed in different place with different name. It deals with the action of thermal energy in the human body. Nowadays modern science used cautery like instruments which is nothing but modified Agnikarma only. And specific sthanas of agnikarma and specific dahanopkram drvyas are very important to get a more result. This is superior treatment than all other procedure. After Agnikarma there is no chance of reoccurrence of disease. This is one attempt to describe all detail information of Agnikarma dhahnopkram drvyas acc to sthanas, indication, contraindication, dhatu involvement during agnikarma of various vyadhi and overall effect of angikarmas.

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