

Role of Agnikarma in the management of various diseases : A review

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Abstract:-

Ayurveda, being an ancient Indian medicinal system, has beautifully coined its own aims and objectives very clearly. Health should be the first priority of human and so as to maintain the good health and to cure diseased condition, our ancient acharya developes various types of treatments e.g. medicinal, surgical etc.

Agnikarma is one of the superior Para surgical techniques mentioned in Ayurveda. It is used in certain chronic diseases such as sciatica, arthritis etc. it is said to provide relief in these disease than other Para surgical procedures. It works by inflicting burn on the tissue surface by using different materials called as DAHAN UPAKARNA. Capacity of transmission and heat retention of these materials is different. Ancient surgeon had prescribed different material like Pippali (Piper longum), Kshoudra (Honey), Guda (Jaggery) etc. For cauterizing specific body part like skin, muscle, Blood vessels etc. According to the logic of Acharya ,

appropriate material should be selected for specific disease condition .

Mechanism of action of Agnikarma is not well defined. It acts on multifactorial level in the body. Mainly it is indicated in the disease caused by vata and kapha because of the its tikshna, ushna ,vikasi, properties to remove strotorodha. Properly performed Agnikarma by skilled surgeon will give excellent results on the other hand improperly performed will lead to various complications. In this paper attempt is being made to review the principle of Agnikarma in the management of various disease.

Keywords : *Agnikarma , Dahan upakaran, Pippali*

Introduction :

Agnikarma is an ancient Para medical technique derived from the Indian system of medicine, Ayurveda literature of Sushruta Samhita written by Maharshi Sushruta, father of Morden surgery. He has also developed mentioned other different methods of

management of diseases, such as Bhajash karma ksharakarma , shashtra karma and raktamokshana .Technique of Agnikarma has been designed to relive various muscular and joint pains . So in the approach of agnikarma has been mentioned in the context of disease like arsha , arbuda , bhagandar sira-snyu-asthi-sandhigata vata vikara , gridhrasi etc. Incidence rate of this disease is significant and most common cause of sickness among working population in a developing country of India. Pain is the main predominant system among all these diseases which disturb the normal routine of the patient. It is classical fact that this pain is effectively relieved by the Agnikarma .

The disease treated with Agnikarma,do not recur and there is no fear of putrification and bleeding and ultimately it produces balancing effect on vitiated vata and kapha dosha.

After a conservative treatments Surgery is a treatment of choice in the management of these chronic diseases by modern medicine which frequently leads to various complications like organ damage ,recurrence etc.

Aim :-

To Study the role of Agnikarma vidhi in the management of various diseases .

Ojective :-

- 1) To light up on the ancient Ayuvedic concepts of Agnikarma vidhi from different samhita .
- 2) To study possible mode of action of agnikarma vidhi in the management of various diseases.

Material :-

Literature is collected from different ancient samhita, various website and ayurvedic journals etc.

Method :-

Shalyatantra is one of the eminent branches of Ayurveda , which consists of major therapies like shalyakarma, ksharkarma, Agnikarma Raktamokshan but Agnikarma is superior among all of them and has proved to be a boon where local involvement of vata and kapha doshas are observed in the disease.

Agni means fire and karma means procedure briefly Agnikarma is a procedure done with fire. All ancient acharyas had written about Agnikarma vidhi and its preventive curative and haemostatic properties. Traditional principle are adopted in advanced modern technologies like cauterization, Radiation, diathermy etc. clinically agnikarma is the prime Para surgical procedure to treat chronic diseases , which are difficult to treat because of antagonistic property of dosha involved in the disease samprapti like disease caused by vata ,kapha .

Agnikarma :

**when to do **

It can be done in all season expect in autumn and summer due to increase in pitta which generated out of excessive hot climate .

But according to Acharya Dalhan in an emergency , even in any season , it can be done with precaution like covering the site with moist cloths having cold foods and smearing cold pastes over the body

has to be adopted so that the pitta vitiation can be countered by the cold application .

To whom (Aarha and Anarha people)

Anarha person (contraindicated patient)

1. Fearful person
2. Old aged, debilitated
3. Children

All above are exempted because of their weak mental strength.

4. Pitta prakruti (In person with dominant Pitta traits of the body)
5. Unretrieved foreign body which is a potent source of infection
6. Contraindicated person for swedan are contraindicated for AGNIKARMA also as it causes further vitiation of pitta.

Dahan upkarna :-

Instrument or substances used in the procedure of Agnikarma is known as Dahan upkarna . Based on the part where cauterization is to be done and ability of the material to remain and transmit heat energy , different instruments are developed by our Acharya .Different Acharya are having difference in the opinion regarding the instrument to be used .

1.Substance which can retain less heat and can transmit lesser amount of heat energy are indicated for skin (twak dagdha)like pippa longun ,goat's...cow's tooth ,wooden arrow and shalaka.

2. Substance which can retain more heat energy and can transmit it to further deeper layer are used for muscle , tendon and ligaments e.g. Jambavoshta shalaka and metals are used for transmitting heat energy to the level of muscle and Honey , jaggery or other viscous material like oil , fat etc. are used to transmit the heat energy to ligament and tendon .

Procedure:-

Exact site of Agnikarma should be marked first. Then it should be cleaned and then it is performed at the expected site as per the condition and up to the optimum sign of cauterization (Samyak dagdha lakshana). Sign of proper cauterization is identified with burn not very deep ,having colour of ripe palm (brownish black) , easily healing and with mild pain . Then followed by application of mixture of Honey and Ghee or cold viscous substance.

Types:

There are different types of Agnikarma described by our acharya based on various categories.

a)Shape of Burn :

Based on the shapes of burns, Agnikarma can be either v

1. Valay -Encircling the root of the diseased portion
2. Bindu –Dots made with the tip of shalaka
- 3-Vilekha – Straight curved or horizontal line drawn with shalaka
4. Pratisaran- Rubbing with the side of shalaka

According to Acharya Vagbhata , it can also be of

5. Ardhchandra(semilunar)
6. Swastika (swastik sign shaped)
7. Ashtapada (direction eight direction)

b) Site of burn :

Agnikarma can be done at the site of the disease i.e. sthanika e.g. kadara or at a different sites i.e. sthnanantariya e.g. gridhrasi.

c) Involvement in burn :

Due precautions should also be taken when the burn extends beyond skin, so it is classified clinically on the basis of involvement of tissue as twak dagdha (skin burn) , mansa dagdha (muscle burn) , sira snayu dagdha (burn of tendon and vessels) and asthi sandhi dagdha (burn of bone and joints)

d) Material used for Burn :

According to the nature of material used for Agnikarma , it can be done with viscous liquid (snigdha dravya e.g. ghee) or with dry substance (raksha dravya e.g.pippali)

e) Extent of burn :

According to the extent of burn, Agnikarm can be either

- 1) Plashtam: insufficient burn (1 degree burn)
- 2) Durdagdha: Insufficient burnt (2 degree burn)
- 3) Samyak dagdha: properly burnt
- 4) Atidagdha: Excessively burnt .

Discussion:

Most commonly Agnikarma is done in Sira-snayu-asthi-sandhigat vikara (tendinitis, muscle pain, bone or joint pain)where pain is exclusive factor Agni possesses ushna, tikshna, Aashukari guna which are opposite to vata and kapha dosha. Physical heat is transferred to twaka dhatu from hot shalaka. This therapeutic heat acts in three ways

1. First due to ushna ,tikshna , sukshama guna it removes srotovarodha, pacifies the vitiated vata and kapha dosha and maintains their equilibrium.

2. Secondaly it increases the Rasa Rakta samvahan (Blood circulation) to affected site e.g. Disease like Aarsha Aarbuda , Gridhrasi. The excess blood circulation to the affected part flushes away the pain producing substances and patients gets relief from symptoms.

3. Third, therapeutic increases the dhatagni so metabolism of Dhatu becomes proper and digests the aamadasha from affected site and promotes proper nutrition from Purva dhatu. So Rasadi sapta dhatu becomes stronger and more nutritions. Heat goes to the deeper tissue like mamsa dhatu and neutralizes the sheeta guna of vata and kapha dosha and in this way vitiated dosha come to phase of equilibrium.

Agnikarma is having property of sira sankochana by that quality even it helps for Raktasthambhana.

Conclusion:

Pain is caused anywhere in the body is due to vata dosha. Skin is one of the cite of vayu; Agnikarma is performed to release the sangha of vayu. Being an

Ushna chikitsa it pacifies vata and thus pain is relieved immediately.

Agnikarma is the prime Para surgical procedure Disease treated by Agni will not recur again and is useful in treating chronic disease.

Agnikarma is a simple, cheap, safe and effective in the management of various diseases .Pain, stiffness like symptoms of these diseases are more effectively relived by Agnikarma than other Para surgical procedures. Agnikarma deals with the action of thermal energy in the human body .It have wide application in chronic condition as well as in emergency management.

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