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A Conceptual Study on Agnikarma- A Review Article

Ajay Kumar Nayak,¹  Shamsa Fiaz²

1-PG Scholar, Department of Shalakya Tantra National Institute of Ayurveda Jaipur Rajasthan

2-H.O.D, Department of Shalakya Tantra National Institute of Ayurveda Jaipur Rajasthan

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Corresponding author-

Ajay Kumar Nayak, PG Scholar,
Department of Shalakya Tantra NIA
Jaipur Rajasthan.

Email: ajaynayak9939@gmail.com

ABSTRACT:

Agnikarma, or heat cauterization, is one of Ayurveda's *Anushastras* (surgical tool substitutes) or para-surgical techniques. It is said to offer total relief in some chronic ailments that aren't treated by herbal treatment, surgery, or alkaline cauterization. Ancient Indian surgeon Sushruta prescribed various materials such as *Pippali* (pipperlongum), *Ajasakrut* (goat's excreta), *Godantha* (cow's tooth), *Shara* (arrow), *Shalaka* (metal rods), *Kshoudra* (honey), *Guda* (jaggery), *Sneha* (oil/fat) etc. for cauterizing specific body parts such as skin, muscle, blood vessels, ligaments, etc. based for various illness conditions, appropriate material should be selected according to the surgeon's rationale. *Agnikarma* has a multi-faceted effect on the body. Because of its *Tikshna* (rapid action), *Ushna* (hotness), *Sukshma* (subtle), *Vyavayi* (fast spreading), and *Vikashi* (works without being metabolised) properties to eradicate *Srotorodha* (obstruction in channels of body), it is usually employed in *Vata* and *Kapha* diseases. The fundamentals of *Agnikarma* are attempted to be revealed in this essay.

Key words: *Agnikarma*, *Anushastra*, illness.

INTRODUCTION

The word *Agnikarma* consists of *Agni* + *Karma* i.e. Heat + Procedure. "When *Samyaka dagdha Vrana* produced by *Agni* with the help of various *Dravya* called as *Agnikarma*".¹ *Shaman* and *Shodhan Chikitsa* are two types of *Chikitsa* in Ayurveda. *Ayurvedic Samhita* mentions a variety of medical procedures such as *Ksharkarma*, *Lepanam*, and others. Ayurveda describes *Agnikarma* as one of the most significant procedures. Patients in today's fast-paced world need immediate relief from every suffering. *Agnikarma* is one of the quickest methods for reducing *Vedana* (pain). *Agnikarma* is described in several

Samhitas. All information included in *Charak*, *Sushruta*, *Vagbhata*, and *Harita Samhita*, from meaning to indication, contraindication, and superiority. In his commentary, *Acharya Dalhana* explains the several forms of *Agnikarma*. According to *Dalhana*, it may be done in an emergency and in any season. However, measures such as covering the affected area with damp clothing, eating cold meals, and applying cold pastes all over the body must be taken in order for the pitta vitiation to be counteract by the cold treatments. *Agnikarma* is most usually used to treat neurogenic pain, tendinopathies, and disorders of the skin, muscle, vein, ligament, bone, or joint in which pain is the



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primary symptom. Ulcers with granular neurogenic granules, Hyper-sinuses, tumours, haemorrhoids, fistula-in-ano, warts, moles, and joint and vein injuries are also recommended. *Agnikarma* is also known for its hemostatic qualities. However, it should not be used in cases of extensive bleeding, numerous wounds, or internal organ rupture. This review article will assist everyone in learning everything there is to know about *Agnikarma*.

OBJECTIVES

To reveal the clinical importance of features mentioned in *Agnikarma*,

MATERIAL AND METHOD

Materials related to *Agnikarma* is collected from various *Samhitas*, text books, previous publications on related topic in different journals and electronic media were also searched. Relevant information on *Agnikarma*, its features, types, method of application are collected. A critical review was done over the same.

OBSERVATIONS AND RESULTS

Dahanupakarana (Instruments used for cauterization): Table no. 1

Dahanupakarana are the instruments to produce therapeutic burns (*Samyak Dagdha*) during *Agnikarma chikitsa*. They are classified as follows according to various Acharya. As per Acharya Sushruta above-mentioned *Dahanupakarana* are distributed in three groups.²

1st group is useful in *Agnikarma chikitsa* of *Twak Dhatu* (skin).

- *Pippali*
 - *Ajashakrat*
 - *Godanta*
 - *Shara*
 - *Shalaka*
- 2nd group is useful in *Agnikarma Chikitsa* of *Mamsa Dhatu*.
- *Jambaustha*

- *Other Loha*

3rd. group is useful in *Agnikarma Chikitsa* of *Sira, Snayu, Sandhi, Asthidhatu*.

- *Madhu*
- *Guda*
- *Sneha*

Dahana Vishesha:

Dahana Vishesha is the figure produced at the site of *Agnikarma* done.

Acharya Sushruta had mentioned some specific figures which are as follows:³

- 1) *Valaya* (circle)
- 2) *Bindoo* (dot)
- 3) *Vilekha* (parallelline)
- 4) *Pratisarana* (rubbing)

On the other hand, *Ashtanga Samgrahakara* has mentioned three more:

*Dahana Vishesha*⁴ with addition to *Sushruta Dahana Vishesha*.

- 1) *Ardhchandra*
- 2) *Swastika*
- 3) *Ashtapada*

Tableno.2 Indication of Agnikarma:

Contraindications for Agnikarma^{5,6,7}

Agnikarma should be avoided in the following conditions

- 1) *Bhinna Kostha*
- 2) *Pitta Prakriti*
- 3) *Daurbalya* (weakness)
- 4) *Vruddha* (old aged)
- 5) *AntahShonita* (internal haemorrhage)
- 6) *Anuddhrata Shalya*

7- *Bala* (child)

8-*Bhiru* (fearful)

9-Multiple *Vrana* (multiple wound)

10-Who is contraindicated for sudation (*Swedana*) therapy Sudation is contraindicated for the person and suffering from:

- *Pandu* (Anemia)
- *Pramehi* (Diabetes)
- *Pittarakti* (Predominant *Pitta* and *Rakta Prakriti*)
- *Kshaya* (Emaciated)
- *Ajirna* (Indigestion)
- *Udara Roga* (Disease of abdomen)
- *Visha* (In poisoning condition)
- *Trishna* (Excessive thirst)
- *Chhardi* (Vomiting)
- *Garbhini* (Pregnant women)
- Who has taken Alcohol

11-*Jwara* (fever)

12-*Abala* (Debilitated)

According to *Charaka Agnikarma* should not be done in the *Vrana* of *Snayu*, *Marma*, *Netra*, *Kushtha* and *Vrana* with *Visha* and *Shalya*.⁸

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*.⁹

Classification of *Agnikarma*:

Agnikarma is classified as follows:

1) According to *Dravya*¹⁰

- *Snigdha Agnikarma*: *Madhu*, *Ghrta*, *Taila* etc. are used for *Sira*, *Snayu*, *Sandhi*, *Asthi* type of *Agnikarma*.
- *Ruksha Agnikarma*: *Pippali*, *Shar*, *Shalaka*, *Godanta* are

used for *Twak* and *Mamsadagdha*.

2) According to *Akriti*–

- As described earlier in *Dahana Visheshha*.

3) According to *Dhatu*¹¹

- Acharya Sushruta has given type of *Agnikarma* according to various *Dhatu* of body like, *Twak Dagdha*, *Mamsadagdha*, *Sira- snayudagdha* and *Asthidagdha*.

Dagdha Bheda:¹²

According to Acharya Sushruta, all *Dagdha* are included under four types of *Dagdha Vrana*.

- 1) ***Plushtha Dagdha***: Here will be discoloration and excessive singeing.
- 2) ***Durdagdha***: It is that in which blisters (*Sphota*) are formed, excessive sucking pain, burning sensation, redness, inflammation and agony are present and which takes a longtime to subside.
- 3) ***Samyaka Dagdha***: There are *Samanya Lakshana* (common symptoms) produced in any type of *Dhatu* (tissue) and special symptoms are only related to the *Dhatu* concerned.

Samanya sign & symptoms of Samyaka Dagdha Vrana:¹³

- *Ana-Awagadha Vranata* (Wound which is not deep)
- *Talphala Varnata* (Fruit of *Tala* tree-blue-black in color)
- *Susamshita Vrana* (Without elevation or depression)

Special sign & symptoms of Samyaka Dagdha Vrana related to Twaka:¹⁴

- *Shabdapradurbhao* (Production of sound)
- *Durgandhata* (Bad odour)
- *Twak Sankocha* (Contraction of the skin)

Special sign & symptoms of Samyaka Dagdha Vrana related to Mamsa:¹⁵

- *Kapotvarnata* (Color like that of pigeon i.e. ashy, dark grey)

- *Alpa Swayathu* (Mild swelling)
- *Alpavedana* (Less pain)
- *Shuska Sankuchit vranata* (Dry, contracted wound)

Special sign & symptoms of Samyaka Dagdha Vrana related to Sira, Snayu:¹⁶

- *Krishnavranata* (Black coloration)
- *Ummatavranata* (Elevated)
- *Srava– Sannirodha* (Stoppage of discharge)

Special sign & symptoms of Samyaka Dagdha Vrana related to Sandhi, Asthi:¹⁷

- *Rukshata* (Dryness)
- *Arunata* (Dark red coloration)
- *Karkashata* (Roughness)
- *Sthirata* (Stability)

4) Ati Dagdha:

Ati dagdha is that burn where muscles are hanging, disorganization of the affected part takes place, severe destruction of vessels, nerves, joints and bones occurs, and which is further complicated by the presence of fever, burning, thirst and unconsciousness; it takes a long time for such wounds to heal and even after healing they remain discolored.

This knowledge of the features of these four kinds (degrees) of burns will be helpful for performing his (of the physician) activities (treatments).

Superiority of Agnikarma:

Agnikarma is superior to *Bheshaja*, *Shashtra* & *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*.¹⁸

DISCUSSION

In terms of clinical practice, *Agnikarma* is the most important parasurgical technique. *Agni* can prevent recurrence of sickness and is beneficial in the treatment of chronic illnesses. Because of its *Ushna Veerya* (Hot potency) and *Tikshna Ushna Guna* (penetrating property), it works well for *Vatha Kaphaja* ailments, which are

notoriously difficult to treat due to *Dosha* antagonistic properties. And, as a result of its *Ushna Veerya*, there is always the danger of vitiating the *Pitta* and *Rakta*. To avoid this, the Acharyas rightly advised against doing *Agnikarma* during the months of *Sharad* and *Greeshma*. When talking about contraindications, it's necessary to include the *Swedaanarhas*. Obesity, debilitation (*Vata* dominating state), cataract, anaemia, ascitis, herpes, cellulites/erysipelas, various skin illnesses, diabetes, alcoholic intoxication, and poisoning are among them. *Agnikarma* will aggravate pitta vitiation in circumstances such as anaemia, toxicity, alcoholic intoxication, erysipelas, cellulites, and skin problems. It might cause the wound to heal more slowly in diabetic people. He is unable to tolerate the heat cauterization because of his diminished mental and physical power.

CONCLUSION

The action of heat energy in the human body is the subject of *Agnikarma*. It is a powerful and minimally invasive parasurgical treatment with a wide range of applications in chronic and acute illnesses. This technique has been conducted in many locations and under various names since ancient times. Modern science employs cautery-like tools, which are little more than modernized *Agnikarma*. Its uses, including as cauterization, laser, and radiation, are frequently used in current surgical practice. It has a wide range of applications that can be supported by a variety of theories. In order to get a crystal clear confirmation of its applications in Ayurveda, new horizons of study should be established in this field.

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Tableno.1 Dahanupakarana

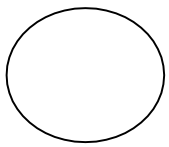
<i>Dahanupakarana</i>	Su. ¹⁹	A.S. ²⁰	A.H. ²¹
<i>Pippali</i>	+	+	-
<i>Aja shakrida</i>	+	+	-
<i>Godanta</i>	+	+	+
<i>Shara</i>	+	+	+
<i>Shalaka</i>	+	+	-
<i>Jambavastha</i>	+	+	+
<i>Dhatu</i>	+	-	-
<i>Madhu</i>	+	+	+
<i>Madhuchista</i>	+	+	-
<i>Guda</i>	+	+	+
<i>Vasa</i>	+	+	+
<i>Ghrita</i>	+	+	+
<i>Tailam</i>	+	+	+
<i>Yastimadhu</i>	-	+	-
<i>Suchi</i>	-	+	-
<i>Varti</i>	-	-	+
<i>Suryakanta</i>	-	+	-

Tableno.2 Indication of Agnikarma:

No.	Vyadhi	Ch.	Su.	A.S.	A.H.	Y.R.	Sha.
1	<i>Shiroroga</i>	-	+	-	+	-	-
2	<i>Vataja Shiroroga</i>	-	-	+	-	-	-
3	<i>Kaphaja Shiroroga</i>	-	-	+	-	-	-
4	<i>Ardhavabhedaka</i>	+	-	-	-	-	-
5	<i>Bhrulata Vedana</i>	-	-	+	-	-	-
6	<i>Vratma Roga</i>	-	+	-	-	-	-
7	<i>Pakshmakopa</i>	-	+	+	-	+	-
8	<i>Shlista Vratma</i>	-	-	+	+	-	-
9	<i>Visavr atma</i>	-	-	+	-	-	-
10	<i>Alaji</i>	-	-	+	+	-	-

11	<i>Arbuda</i>	-	-	-	+	-	-
12	<i>Puyalasa</i>	-	-	-	+	-	-
13	<i>Abhisanda</i>	-	-	+	-	-	-
14	<i>Adhimanta</i>	-	+	+	-	-	-
15	<i>Lagana</i>	-	+	+	+	-	-
16	<i>Medoj Osthara</i>	-	+	+	+	-	-
17	<i>Danta Nadi</i>	-	+	-	+	+	-
18	<i>Krimidanta</i>	-	+	+	+	-	-
19	<i>Adhidanta</i>	-	-	+	+	+	-
20	<i>Shitadanta</i>	-	-	+	+	-	-
21	<i>Dantavridhi</i>	-	-	+	+	-	-
22	<i>Jalarbuda</i>	-	-	+	+	-	-
23	<i>Arsha</i>	-	+	+	+	-	-
24	<i>Nasa Arsha</i>	-	-	+	+	-	-
25	<i>Karnarsha</i>	-	-	+	+	-	-
26	<i>Lingarsha</i>	-	-	-	+	-	-
27	<i>Yoniarsha</i>	-	-	-	+	-	-
28	<i>Bhagandara</i>	+	+	+	+	-	-
29	<i>Chipa</i>	-	+	-	-	-	-
30	<i>Kunaka</i>	-	+	-	-	-	-
31	<i>Kadara</i>	-	+	+	+	+	-
32	<i>Valmika</i>	-	+	+	+	+	-
33	<i>Jatamani</i>	-	+	+	+	+	-
34	<i>Masaka</i>	-	+	+	+	+	-
35	<i>Tilakalaka</i>	-	+	+	+	+	-
36	<i>Charmakila</i>	-	+	+	+	+	-
37	<i>Prasupti</i>	-	+	-	+	-	-
38	<i>Visachikitsa</i>	+	-	-	-	-	-
39	<i>Sarpadansha</i>	+	+	+	+	-	-
40	<i>Alarkvisha</i>	-	+	-	+	-	-

41	<i>Lutavisha</i>	-	-	+	+	-	-
42	<i>Mushakavisha</i>	-	-	+	+	-	-
43	<i>Gridhrasi</i>	+	-	-	-	-	-
44	<i>Vatajashula</i>	-	+	-	-	-	-
45	<i>Vishwachi</i>	-	-	+	+	-	-
46	<i>Galaganda</i>	-	+	+	+	-	-
47	<i>Gandamala</i>	+	-	+	+	-	-
48	<i>Apachi</i>	-	+	+	+	-	-
49	<i>Granthi</i>	+	+	+	+	+	-
50	<i>Antravriddhi</i>	-	+	+	+	+	-
51	<i>Shlipada</i>	-	+	+	+	-	-
52	<i>Nadivrana</i>	-	+	+	-	-	-
53	<i>Upadansha</i>	-	+	-	-	-	-
54	<i>Gulma</i>	+	-	+	+	-	-
55	<i>Visuchika</i>	-	+	+	+	-	-
56	<i>Alsaka</i>	-	+	-	-	-	-
57	<i>Vilambika</i>	-	+	-	-	-	-
58	<i>Sanyasa</i>	+	-	-	-	-	-
59	<i>Unmada</i>	-	-	-	+	-	-
60	<i>Yakruta & Plihodar</i>	-	-	+	+	-	+
61	<i>Shonita Atipravritti</i>	+	+	+	-	-	-
62	<i>Sira Sandhi Chheda</i>	-	+	+	-	-	-
63	<i>Visarpa</i>	+	-	-	-	-	-
64	<i>Shohta</i>	+	-	-	-	-	-



Vilaya



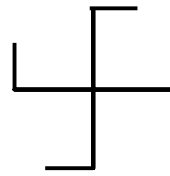
Bindoo



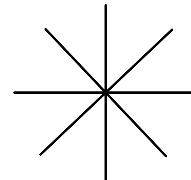
Pratisaran



Vilekha



Swastika



Ashtapada



Ardhchandra

Figure of Dahana Vishesha