



**A REVIEW ON CLINICAL IMPORTANCE OF AGNIKARMA ACCORDING TO
AYURVEDA**

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ABSTRACT

Acharya Sushruta has described Agnikarma as one among the Anushastras or para surgical procedures. According to Sushruta diseases which cannot be cured by Beshhaj (Herbal medicine), Shastra (Surgical interventions) and Ksharkarma (Alkaline cauterization), can be cured by Agnikarma and it is believed that diseases treated by Agnikarma never reoccurs. In this modern era everyone needs instant relief from pain. *Agnikarma* is one of the fast procedure to relief pain or vedana. In modern time it is termed as therapeutic burns or cauterization. *Agnikarma* can be used as preventive measure as post operative procedure and as haemostatic measure. *Agnikarma* procedure has effect on disorders of bone (Asthi), Joint (Sandhi), Ligament and tendon (Snayu).

KEYWORDS: Agnikarma, Cauterization, Parasurgical, Vedana.

INTRODUCTION

Agnikarma is the procedure in which Agni is used to treat various disorders. *Agnikarma* is made up of two words Agni+Karma (Heat+Procedure).^[1] Acharya Sushruta has mentioned Agnikarma in parasurgical procedures and consider it superior among all the procedures.^[2] In Sushruta Samhita there is a separate chapter with all the details of Agnikarma and referred Agni in Agropaharniya as upayantra and anushastra.^[3] Acharya Charaka described Agnikarma under 36 upkarmas of vrana in Dwivraniyachikitsaadhaya.^[4]

Agnikarma is effective in diseases where involvement of vata and kapha doshas are observed.^[5] In *Agnikarma*, there is application of Agni or heat directly or indirectly on the effected part with different materials.^[6] Acharya Sushruta has mentioned different materials like Pipalli (Piper longum), Ajhashakrit (Excreta of Goat), Godanta (Cow's tooth), Shara (Arrow's head), Shalaka (Metal rod) used for various diseases of twak (Skin).

For diseases of Mamsa (Muscles) Jambhvoshta, Rod like a Jambhuphala (fruit of Syzygiumcumini), Rods of other metals like Tamra (copper), Rajat(Silver), Suvarn (Gold) are used.

For diseases of Sira, Sanayu, Sandhi and Asthi (Vessels, ligaments, joints and bones) Kshaudra or Madhu

(Honey), Guda (Jaggery), Sneha (Ghrit, tail, vasa and majha) are used.^[7]

CLASSIFICATION OF AGNIKARMA

According to type of dravya used

- **Snigdha Agnikarma:** Agnikarma performed by using madhu, ghrita, tail to treat diseases situated in Sira, Sanayu, Asthi, Sandhi.
- **Ruksha Agnikarma:** Agnikarma performed by using pippali, ajhashakrit, godanta, shara, shalaka to treat diseases situated in twak, mamsa.^[8]

According to Dhatu

- Twakdagdha
- Mamsadagdha
- Sira sanayudagdha
- Asthi sandhi dagdha^[9]

According to Akriti(Shape)

- Valaya (circular)
- Bindu (Dot like)
- Vilekha (different types of lines)
- Pratisarana (no specific shape)
- Ardachandra (Crescent shape)
- Swastik (shape of swastik yantra)
- Ashtapadh^[10] (shape containing eight limbs)

Sign and Symptoms occurred after Agnikarma

- **Twakdagdha:** It produces crackling sound, bad odour and contraction of the skin.
- **Mamsadagdha:** It produces pigeon like discoloration of the part, inflammation, mild pain, lesion dried and shrivelled.
- **Sirasanyudagdha:** It produces black discoloration, swelling of the lesion and cessation of discharge.
- **Asthisandhidagdha:** It produces dryness, redness, hardness and stability of the part.^[11]

INDICATIONS OF AGNIKARMA

There are many diseases described by Acharya Sushruta and other Samhitas like

- Granthi (cyst)
- Apchi (lymphadenitis)
- Arsh (piles)
- Bhagandar (fistula in ano)
- Shlipad (filariasis)
- Charamkil (warts)
- Tilkalak (pigmented moles)
- Antravidhi (inguinoscrotal hernia)
- Excessive pain in skin, muscles, veins, joints, bones
- Excessive bleeding from joints
- Nadvran (sinus)
- Shirorog (head diseases)
- Dantrog^[12] (tooth disorders) etc.

CONTRA-INDICATIONS

- Pittaj Prakriti
- Sharad (Autumn) and Grisham (Summer) ritu
- Bhinnakostha (perforation)
- Durbal (persons having lean and thin body)
- Vridha (aged person)
- Antahshonit (internal bleeding)
- Anudhratshalya (retained foreign body)
- Bala (children)
- Bhiru (coward)
- Gharbhini (pregnancy)
- Atisaar^[13] (diarrhoea)

AGNIKARMA KALA (SUITABLE SEASON FOR AGNIKARMA)

Acharya Sushruta has mentioned that Agnikarma can be performed in all seasons except Sharad (Autumn) and Grisham (Summer) ritu. This is because of the reason that in Sharad ritu there is Pitta prakopa and in Grisham ritu there is also pitta aggravation and Agnikarma also increases pitta dosh. But in case of emergency condition, Agnikarma can be performed in all the seasons.^[14]

AGNIKARMA PROCEDURE

It comprises of three steps:

- Purvakarma (pre-procedure)
- Pradhankarma (principal procedure)
- Paschyatkarma (post management)

Purvakarma

According to Sushruta Agnikarma can be performed after feeding the patient with picchilann (diet) and empty stomach in diseases like Haemorrhoids, Calculus diseases, Fistula in ano, Mal-presentation of fetus, Oral cavity diseases and Abdominal diseases.^[15]

Before performing the Agnikarma a complete examination of the patient and identification of site (local area) should be done.^[16]

Pradhankarma

Patient should be kept in proper suitable position by keeping the head of the patient in East direction. After marking the site, clean the area with triphalakwath and then take the red hot shalaka (metal rod) and touch it on identified marks for few seconds and withdraw it followed by immediate application of Ghratkumariswaras (Aloevera pulp).^[17]

Paschyatkarma

After completion of Agnikarma, Madhu (Honey) and Ghrita (Ghee) applied on site for healing of wound and Patient is advised to avoid wetting of that area for at least 24 hours.^[18]

IMPORTANCE OF AGNIKARMA

Agnikarma has given superior place by all the Acharyas because diseases treated with Agnikarma will never reoccur. Agnikarma also have sterilizing effect, it also helps in haemostasis by coagulation and closure of bleeding vessels (vaso-constriction) and Agnikarma eradicates diseases from its root.^[19]

MODE OF ACTION OF AGNIKARMA

Agnikarma is considered as better therapy to pacify Vataj and Kaphaj doshas, due to ushan, sukshma, teekshan and ashukaariguna of Agni, it pacifies vitiated Vataj and Kaphaj doshas. According to Ayurveda, Mandhagni leads to various diseases and every dhatu (tissue) has its own Agni and when it becomes low, it leads to manifestation of diseases. Agnikarma helps to causes increase in Dhatavagni, which pacifies the aggravated doshas and hence cure the condition.^[20]

CONCLUSION

Agnikarma procedures are very simple and cost effective and can be performed at OPD (out- patient department) level or these are day care procedures and there is no need to hospital stay and there is no need of any anaesthetic or analgesic agent during the procedure. In pain management it is very effective and safe. Agnikarma therapy has no adverse effects and no reoccurrence of diseases. Only need of the time is to have more scientific studies and researches on this therapy.^[20]

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