

CONCEPTUAL STUDY OF AGNIKARMA IN NETRAROGAS

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ABSTRACT

Ayurveda is one of the most ancient medical sciences of the world. Nowadays globally large humanity is shifted towards natural way of life and they have lot of expectation from Ayurveda. *Shalakyatantra* is an illustrious branch of Ayurveda deals with the functioning and diseases related to sense organ. Also contains various treatment modalities for them. *Agnikarma* is one of the important procedure in Ayurveda. *Acharya Dalhana* has explained *Agnikarma* according to its shape. This review article will help to gain knowledge about *Agnikarma* in detail. *Acharyas* has described *Dahanoupakarne* (instruments used for *Agnikarma*), indications, contraindications, feature of perfect *Agnikarma*, procedure of *Agnikarma*, post procedure care in *Samhitas*. *Agnikarma* is formed by two words *Agni* and *karma*, which means action performed by *Agni*. *Agnikarma* cures the disease which are not treatable with medicine, surgery and *Ksharkarma*. *Agnikarma* is superior among the all parasurgical procedures as diseases treated by *Agnikarma* does not recur, it is beneficial for local *Vataj* and *Kaphaj Vyadhi*. *Agnikarma* can be correlated with thermal cauterization. **Aim and objectives:** To understand *Agnikarma*, its procedure and uses in *Netravayadhi*.

KEYWORDS: *Agnikarma*, *Shalakyatantra*.

INTRODUCTION

Disease which is not curable by *Bhesaja*, *Sastra*, *Ksarakarma* in that place *Agnikarma* plays major role to cure those disease. *Agnikarma* is one of the methods to control Haemorrhage when other procedure is failed and also *Agni* has prime role for sterilization. *Acharya Dalhana* has mentioned *Agnitapta sastra* to prevent the sepsis in surgical procedure. *Agnikarma* is also useful after *Sastrakarma* to avoid recurrence. *Agnikarma* also dose vaso-constriction due to heat and also control the haemorrhage.^[1]

Types of *Agnikarma*

Agnikarma can be classified on various basis:

1. According to type of *Dravya*
 - a) *Snigdha Agnikarma* : *Agnikarma* done by *Madhu*, *Ghrita*, *Taila*
 - b) *Ruksha Agnikarma*: *Agnikarma* done by *Pippali*, *Shalaka*, *Ajasakrida*
2. According to type of *Akriti*

In regard to *Akriti*, *Acharya Sushruta* have mentioned four types of *Agnikarma*^[2]

- a) *Valaya* (Circular shape)
- b) *Bindu* (Dot like shape)
- c) *Vilekha* (Making of different shapes by heated *shalaka*)
- d) *Pratisarana* (Rubbing at indicated site by heated

Shalaka and there is no specific shape)

Acharya Vagbhata has added more three types^[3]

- a) *Ardhachandra* (Crescent shape)
- b) *Astapada* (It is specific shape containing eight limbs in different directions)
- c) *Swastika* (It is specific shape of *Swastika Yantra*)

3. According to *Dhatus*^[4]

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

- a) *Twakadagdha*
- b) *Sira and Snayudagdha*
- c) *Mamsadagdha*
- d) *Asthisandhidagdha*

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

If there is excessive pain (Due to *vataprakopa*) in *twak* (skin), *mansa* (muscles), *sira* (veins), *snayu*, *sandhi* (joints), *asthi* (bones); *granthi* (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), *nadvirana* (sinus).^[5]

Contra-indications for Agnikarma: According to *Sushrut Agnikarma* should not be done in the *Pitta Prakriti*, *Bhinna Kostha*, *Durbalya*, *Vridhha*, *Antah Shonita*, *Anuddhrata Shalya*, *Bala*, *Bhiru*. A person afflicted with a large number of *Vranas*, A person who is forbidden for *Swedana*.^[6]

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 cautery, it may be used after taking appropriate counter measures against them.^[7]

Procedure of Agnikarma

The detailed description of procedure of *Agnikarma* is available in *Ashtang Samgraha*.

Methodology includes three steps

1. *Purvak arma* (Pre-procedure of *Agnikarma*)

Pre Agnikarma Diet^[8]: 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,

Agnikarma in eye disorders^[11]

Site	Diseases	Condition for <i>Agnikarma</i>
<i>Vartma roga</i> (lid pathology)	<i>Lagana</i>	In <i>Mahalagana</i> – after <i>bedana</i> line of treatment <i>Agnikarma</i> is indicated.
	<i>Shonitarshas</i>	After <i>Cedana</i>
	<i>Shushkarshas</i>	
	<i>Arbuda</i>	
		<i>Pakshmakopa</i>
	<i>Alaji</i>	With <i>Suchi agrabhaga</i>
<i>Dristigata roga</i>	<i>Kaphaja linganasha</i>	If pain is not subsiding after <i>Vyadhana karma</i>
<i>Sarvakshigata roga</i>	<i>Adhimantha</i>	If pain is not subsiding

Effects of *Agnikarma*

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

DISCUSSION

Vata Kapahaj Vyadhis^[12] are best managed by *Agnikarma* as *Vata* and *Kapha* possess *Sheeta Guna*, for this to neutralize the *Vata* and *Kapha Dosh* require opposite *Guna* treatment that is *Ushna Chikitsa*, *Ushna Guna* and *Agni* having *Anyonyasritabhava*, hence *Agnikarma* virtue of its *Ushna*, *Tikshna*, *Sukshma* and *Laghu* property breaks *Srotovarodha*, which produced by *Vata* and *Kapha Dosh*, thus *Nirama Kapha* and *Vata Dosh* are neutralized. it also acts like a *Dosha Dushya Vighatana Karaka* because *Ushna Guna* performs two functions. Firstly, by stimulating i.e. *Utkleshana* of *Dhatvagni* and due to this action *Sama Dhathu* (localized *Aama*) is digested and secondly *Ushna Guna* dilated the channels of *Srotas*. Due to this *Srotova- rodha* removed (clearing the respective *Srota-channel*), which was

fistula in ano, abdominal diseases, piles and diseases of oral Cavity.

2. *Pradhanakarma* (Principal procedure of *Agnikarma*)^[9]

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* that is *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 satisfies by courageous, consolations talks, give cold water for drink and sprinkle cold water, but procedure of *Agnikarma* should be done till production of complete cauterisation.

3. *Paschyatkarma* (Post *Agnikarma* Management)^[10]

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

formed by *Dosha Dushya Samurchana* in *Khavaigunya* at *Dhathu* (tissue).

CONCLUSION

Acharya Sushruta has advocated five *Upakarma* for the management of *Sira*, out of them *Agnikarma* is the best one. It is an ambulatory treatment modality and affordable to the common man. It deals with the action of thermal energy in the human body. It is a potent and minimally invasive para surgical procedure which has wide application in pain, recurrent occurrence and in unwanted growth conditions. Thus *Agnikarma* is very beneficial for *Vataj* and *Kaphaj Netra Vyadhi*.

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