ABSTRACT

“Ayurveda” the science of life is time tested science which does not require experimental evidences & its entire field to compare with present 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.

Present this term practiced as therapeutic burns or cauterization. This work deals with details of various aspects of Agnikarma and its use in day today clinical practice.

KEYWORDS: Agnikarma, Cauterization, Dagdha, Parasurgical Measures.

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 their individual specialties Shalya Tantra is one amongst those supreme branches. Acharya Sushruta is the pioneer of the field of surgery. Sushruta has mentioned different
methods of management of diseases, such as Bheshaja Karma, Kshara Karma, Agni karma, Shastra Karma 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. The word Agnikarma comprises Agni+Karma. The procedure in which Samyak Dagdha Vrana 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. The approach of Agni Karma has been mentioned in the context of diseases like Arsha, Arbuda, Bhagandara, Sira, Snayu, Asthi, Sandhi Gata Vata Vikaras and Gridhrasi. [1-3]

**Definition:** The most important procedure “Agnikarma” is one of the Shalya Chikitsa (surgical treatment). It comprises of two words i.e Agni and Karma. The derivation and description are as follows.

**AGNI:** word Agni is a masculine gender. The word Agni has been derived from the Dhatua. Nirukti The word Agni is having two kinds of Niruktis depending upon its Swarupa and Swabhava. According to Swarupa- which spreads to various parts or organs, is called Agni. According to Swabhava-which moves in upward direction, is called Agni.

**Synonyms:** Agni Asayasha, Shikhe, Shochishkesha, Shuchu, Sukra, Sushika, Sushma, Teja, Udarchi, Vahi, Vahni, Agira, Anala, Kapila, Pachana and Pavaka etc. [4]

**Vyupatti:** The Karma is derived from the Dhatu “Du Kriya Kri Karne” and formed as “Karma”.

**Nirukti:** Which acts that is called as Karma. Through which the action takes place is called Karma. The word Agnikarma consists of Agni + Karma i.e. Heat + Procedure. “When Samyaka DagdhaVrana produced by Agni with the help of various Dravyas called as Agnikarma”. [5]

**Materials Used For Agni Karma**
Pippali, Aja Shakrut, Godanta, Shara, Shalaka, Jambavastha, Dhatu, Madhu, Madhuchista Guda, Vasa Ghruta, Taila, Yashtimadhu, Suchi, Varti, Suryakanta.
These Dahana Upakarana are distributed in 3 categories\(^{6-7}\)

1. Useful in Agni Karma Chikitsa of Twak Dhatu (skin). Pippali, Ajashakrut, Godanta, Shara, Shala etc.
2. Useful in Agni Karma Chikitsa of Mamsa Dhatu. Jambaustha, Other Loha.

Classification of Agni Karma

1) According to Dravya
   a. **Snigdha Agni Karma**: Madhu, Ghrita, Taila etc. are used for Sira, Snayu, Sandhi, Asthi type of Agnikarma.
   b. **Ruksha Agni Karma**: Pippali, Shalaka, Godanta are used for Twak and Mamsa Dagdha.

2) According to Site
   a. **Sthanika (Local)**: Kadara, Arsha, Vicharchika.
   b. **Sthanantariya (Systemic)**: Apachi, Gridhrasi.

3) According to Disease
   a. In the diseases like Arsha, Kadara etc. It should be done after surgical excision (Chhedana).
   b. In the disease like fistula, sinus etc. It should be done after surgical incision (Bhedana).
   c. In the disease like Krimidanta, it should be done after filling by the Guda.

4) According to Akriti
   As described earlier in DahanaVishesha.

5) According to Dhatu
   Sushruta gives the meaning Twak Dagdha, MamsaDagdha, Sira-snayuDagdha and AsthiDagdha. But in practice, many Chikitsaka are giving their own opinions regarding Dhatu i.e. Suvarna, Rajata, Loha, Tamra, Kansya, Panchdhatu etc.

Agnikarma Vidhi\(^{8-9}\)

**Pre-operative Measures**

Before going for Agnikarma proper assessment should be made. Instruments required for Agnikarma like Pippali, Shalaka and Plota, Pichu, Ghrita, Madhu, source of Agni should be kept ready. Patient should be empty stomach in cases like obstructed labor, urolithiasis,
fistula, in different abdominal diseases, piles and diseases of oral cavity. Pichhila Anna should be given before the procedure in all other conditions.

**Operative**

Before performing Agni Karma chanting of mantras should be done. Minutely examine the site where Agni Karma has to be performed. Proper cleaning of the area should be done. Agni Karma is performed at the site until Samyak Dagdha Lakshana appears.

**Post Operative Measures**

Ghritha and Madhu should be applied over the wound for proper healing. After Agni Karma proper diet should be taken.

**Indication of Agni Karma**


**Contraindications of Agnikarma**


**Features of proper Agni Karma**

**Twak Dagdha**- Production of crackling sound, bad odor and contraction of skin are signs of proper Agni Karma.

**Mamsa Dagdha** - Color like that of pigeon i.e. ash colour, dark grey, mild swelling, mild pain, dry contracted wound are the signs of proper Mamsa Dagdha.
Sira Snayu Dagdha – Black colorations, elevation of site, stoppage of discharge are signs of proper Sira Snayu Dagdha.

Sandhi Asthi Dagdha - Dryness, dark red coloration, roughness and stability of part are the signs and symptoms of Sandhi Asthi Dagdha.

Agni Karma Kala- According to Acharya Sushruta, Agni Karma can be done in all seasons, except Sharad Ritu and Grishma Ritu. It is because in Sharad Ritu there is a Prakopa of Pitta and Agni Karma also aggravates Pitta which may lead to Pitta Prakopa, leading to production of various disorders due to vitiated Pitta. Agnikarma is contraindicated in Grishma Ritu as it is the hot season which will again cause Pitta aggravation. But in emergency, Agni karma can be done in any seasons.

DISCUSSION
Agni Karma will do instant relief of chronic pain, tissue cutting, coagulation, blending, and fulguration or wound healing. The actual mechanism of action of Agni Karma still remains unknown to the medical community. Some theories can be adopted to explain these mechanisms but their action varies according to the condition. The theory of pro-inflammation-according to which the induction of an acute inflammation will gather more amount of lymphocytes, neutrophils, histamines and prostaglandins to the site and rectifies the chronic inflammation present at the site. The theory of thermodynamics applied upon a biological system-suggests that when thermal energy is transferred from an instrument to a tissue its internal energy increases and the heat energy gets transferred to the cells. The thermostatic centre of the body immediately gets activated to distribute this localized rise in temperature throughout the body. As a result vasodilatation occurs and blood flow increases. According to Vant Hoff’s principle the basal metabolism of the body increases by certain percentage for every 10rise in body temperature (Van”t Hoff Equation). Rise in temperature induces relaxation of muscles & hence muscles spasm with inflammation and pain gets reduced. Muscles relaxes most readily when tissues are warm which in turn reduces the spasm, inflammation and pain.

CONCLUSION
The Agni Karma deals with the action of thermal energy in the human body. It is a potent and minimally invasive parasurgical procedure which has wide application in chronic conditions as well as in emergency management. Its applications are widely practiced in modern surgical
practice-viz. Cauterization, laser, radiation etc. It has a wide number of applications which may be substantiated with numerous theories. New vistas of research should be opened up in this topic for achieving a crystal clear validation and its application in Ayurveda.

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