Journal of Ayurveda and Integrated Medical Sciences

www.jaims.in

An International Journal for Researches in Ayurveda and Allied Sciences

Maharshi Charaka Ayurveda

Indexed
Conceptual study on Agnikarma in Ayurveda

Maheshkumar Bharat Raut
Assistant Professor, Department of Shalyatantra, Shri Sai Ayurved Hospital Medical College and Research Centre, Vairag, Dist. Solapur, Maharashtra, India.

ABSTRACT

Sushruta known as father of surgery has described various surgical procedures along with some parasurgical measures. ‘Agnikarma’ is one amongst these parasurgical procedures. Agnikarma has been given special place in surgery by Sushruta and it is believed that disease treated by Agnikarma never reoccurs. Agni is considered to be very high in therapy because the disease treated with it have no relapse and also those which are incurable by medicine, surgery and alkali application are cure by the fire therapy. Now a days it is used and it is termed as therapeutic burns or cauterization. This paper deals with details of various aspects of Agnikarma and its use in present context.

Key words: Agnikarma, Dagdha, Cauterization, Parasurgical measures.

INTRODUCTION

Shalyatantra is one of the eminent branches of Ayurveda based on six major methods of management such as Bhesajkarma, Kasharkarma, Agnikarma, Raktamokshan. Agnikarma is greater among them and boon for local Vataj and Kaphaj Vyadhi as disease treated by it do not recur and also gives instant relief to the patients. Sushruta indicated ‘Agnikarma’ in various disorders of skin, muscles, vessels, ligaments, joints and bones. The approach of Agnikarma has been mentioned in the context diseases like Arsha, Arbuda, Bhagandar, Sira, Snayu, Asthi, Sandhidgata Vata Vikar and Gridhrasi.

Address for correspondence:
Dr. Maheshkumar Bharat Raut
Assistant Professor, Department of Shalyatantra, Shri Sai Ayurved Hospital Medical College and Research Centre, Vairag, Dist. Solapur, Maharashtra, India.
E-mail: amritabaidya91@gmail.com
Submission Date: 10/03/2023 Accepted Date: 16/04/2023

MATERIALS AND METHODS

Dahanopakarna (Equipment’s required for burning)[2]

<table>
<thead>
<tr>
<th>SN</th>
<th>Dahanopakarana</th>
<th>Site of burning according to disease[3]</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Pippali, Goats excreta, cow teeth, Arrow head and metal</td>
<td>Disease of skin (Twakadagdha)</td>
</tr>
<tr>
<td>2.</td>
<td>Jumbavostha rods of metals</td>
<td>Disease of muscles (Mamsadagdha)</td>
</tr>
<tr>
<td>3.</td>
<td>Honey jaggery and fats</td>
<td>Disease present in veins, ligaments, bones and joints (Sira, Snayu, Asthi, Sandhidagdha)</td>
</tr>
</tbody>
</table>

Classification of Agnikarma

Agnikarma can be classified based on

1. Type of Akruti
2. Sthana/part to be cauterized
3. Based on Dravya used
4. Based on disease site
5. Based on Nature of disease

1. Based on Type of Akruti

According to Acharya Sushruta
Valaya
Bindu
Vilekha
Pratisarana

According to Acharya Vagbhat
Valaya Ardha Chandra
Bindu Swastik
Vilekha Ashtapad

Pratisarana

2. Based on Sthana
1. Twak Dagdha (on skin)
2. Mamsa Dagdha (on muscle)

Acharya Sushruta explains that Agnikarma in Sira, Snayu, Sandhi Asthi Dhatu is also not prohibited.

3. Based On Dravya Used

- Snigdha Agni Karma - Madhu, Ghrita & Tail which is used in Sira, Snayu, Sandhi, Asthi.
- Ruksha Agni Karma - Pippali, Shara, Shalaka, Godanta which is used in Twak & Mamsa Dhatu.

4. Based to the Disease Site

- Sthanik in condition like Kadara and Arshas
- Sthanantariya (distal to the site of disease) in condition like Pleehodara and Antra Vruddhi.

5. Based On Disease

- In disease like Kadara, Arshas etc. where Agnikarma is done after Chedana Karma.
- In disease like fistula, sinus etc. Agnikarma done after Bhedana Karma
- In Krimidanta condition, Agnikarma after filling the cavity with Guda (jaggery), Madhuchista (beeswax) etc.

Features of proper Agnikarma

- Twak Dagdha - Production of crackling sound, bad odour and contraction of skin are signs of proper Agnikarma.

- Mamsa Dagdha - Colour like that of pigeon i.e., ashy, dark grey, mild swelling, mild pain, and dry contracted wound are the signs of proper Mamsa Dagdha.

- Sira Snayu Dagdha - Black colorations, elevation of site, stoppage of discharge are the signs of proper Sira Snayu Dagdha.

- Sandhi Asthi Dagdha - Dryness, dark red colouration, 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 season 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 vitiating pitta. Agnikarma is contraindicated in Grishma Ritu as it is the hot season which will again cause Pitta aggravation. But in emergency, Agnikarma can be done in any season.

Indications of Agnikarma

- Cystic lesion, Tumor, Sinus lymphadenopathy, fistula, hemorrhoids, filarial, hernia, skin tag, joint disorder.
- Agnikarma indicated to stop bleeding from cut vessels.
- In chronic wound having some hard elevated tissue.

Contraindications of Agnikarma

- Agnikarma can be done in all season of the year except in Sharad (Autumn) & Grishma (Summer).
- All types of Pittaja and Raktaja disorders, patient with concealed bleeding, retain foreign body, Intestinal perforation, children, weak person, old age person, patient with multiple wounds, who are not fit for Swedana Karma are rendered unfit for this procedure.
- Should not be done in Vrana of Snayu, Marma, Netra, Kushta, and Vrana with Visha and Shalya.
Person who are contraindicated for *Kshara Karma*.\[13\]

**Procedure of Agnikarma**

**Purvakarma**
- Before performing out the *Pradhan Karma* the procedures and preparations carried out is called *Purva Karma*.
- After having carefully analyzed the seat of the disease and examining the individual for the strength, the locations of the *Marma*, disease and season should resort to *Agnikarma*.\[14\]
- In all diseases and in all seasons, the patient should be fed on a diet which is *Picchila* before *Agnikarma*; while the patient should be on empty stomach before the therapy, in case of *Asmari* (renal stone), *Mudhagarbha* (malpresentation of fetus), *Arsa* (haemorrhoids), *Bhagandara* (fistula in ano), *Udara* (ascites), *Mukha Roga* (diseases of oral cavity).\[15\]

**Pradhankarma**
*Agnikarma* should be initiated with *Swasthikvachan* towards the patient. The patient kept in suitable position by keeping head in the east direction and held by expert assistants to avoid movement. Then the surgeon should make the different shapes of *Agnikarma* viz. *Valaya*, *Ardhachandra*, *Swastika* etc. as per need by heated *Shalaka* in a smoke free fire of *Khadira* or *Badara*. Once the *Pradhan Karma* is carried out, it is important to assess the *Samyak Dagdha Lakshana* i.e., signs and symptoms of proper cautery.\[16\]

**Samyak Dagdha Lakshaan**[17]
- *Anaawagadhavranata* (wound which is not deep)
- *Talaphalavarnata* (colour resembling fruit of tal tree)
- *Susamsitavrana* (without elevation or depression)

**Paschat Karma**
- Application of *Madhu* (honey) and *Ghrita* (ghee) after *Agnikarma* procedure.

- Use paste of *Tugakshiri*, *Plaksha*, *Chandana*, *Amrita* & *Gairika* with *Ghrit*.
- Paste of flesh of some animals like horse, pig etc.
- If person doesn’t get relief from above medicine then surgeon should follow the line of treatment like *Pitta Vidradhi*.\[18\]
- *Madhuchisth Ghrita* prepared by processing of wax in *Ghrit* with *Yashanadhru*, *Lodhra*, *Raal*, *Sarjaras*, *Manjistha*, *Raktachandana*, *Murv*.\[19\]

**DISCUSSION AND CONCLUSION**

*Agnikarma* will do instant relief of chronic pain, tissue cutting, coagulation, blending, and fulguration or wound healing. The *Agnikarma* 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 of its applications in *Ayurveda*.

**REFERENCES**

4. Anant Ram Sharma, edited with ‘susrutavimarsin’ Hindi commentary. (1st ed). Susrutasamhita, maharshiusrutra,
Maheshkumar Bharat Raut. Conceptual study on Agnikarma in Ayurveda

ISSN: 2456-3110

Sutrasthana; Ch.12. verse no.11. varanasi: Chaukhambaprapkshan, 2010; pg no. 87.


10. Anant Ram Sharma, edited with ‘susrutavimarsin’ Hindi commentary. (1st ed). Susrutasamhita, maharshisusruta, sutra-sthan; Ch.12. verse no.5. varanasi: Chaukhambaprapkshan, 2010; pg no. 85.


How to cite this article: Maheshkumar Bharat Raut. Conceptual study on Agnikarma in Ayurveda. J Ayurveda Integ Med Sci 2023;05:150-153. http://dx.doi.org/10.21760/jaims.8.5.24

Source of Support: Nil, Conflict of Interest: None declared.

Copyright © 2023 The Author(s); Published by Maharshi Charaka Ayurveda Organization, Vijayapur (Regd). This is an open-access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc-sa/4.0), which permits unrestricted use, distribution, and perform the work and make derivative works based on it only for non-commercial purposes, provided the original work is properly cited.