

Review Article

A review on Agnikarma

Sampada R. Korde ^{1*}, Sachin S. Khot ², Chhaya V. Patil ³¹ P. G. Scholar, Associate Professor ², Professor & HOD ³, Department of Rachana Sharir
Yashwant Ayurvedic College, P. G. T and R. C., Kodoli, Kolhapur, Maharashtra, India.* Corresponding Author: Dr. Sampada R. Korde, E-mail: drsampadakorde@gmail.com
Article Received on: 27/04/2018 Accepted on: 20/06/2018

ABSTRACT:

The father of surgery or the shalya specialist of Ayurveda, Acharaya Sushrut has described various modalities relating to surgical as well as para surgical procedures. Agnikarma is one of them. Agnikarma was an asset of Ayurvedic surgeons which has been used widely in the clinical practice since time immemorial. The profound influence and utility of Agnikarma become clear from the extensive descriptions about this Para surgical procedure in various Ayurvedic texts belonging to both Samhita and Samgraha period. It is mainly indicated in RujaPradhana, Vata and Kaphajvyadhis. Sthan of various points is mentioned which varies according to diseases. Different materials for shalaka are mentioned based on the heat conducting capacity of the material and the use varies according to the condition of the patient and disease.

KEY WORDS: Agnikarma, Kaphajvyadhis, shalaka

INTRODUCTION:

Ayurveda has given the world the science of health. Out of the thousands of treatments, it mentions in all its texts, one such small but very effective treatment mentioned is the therapy of fire i.e. agnikarma. As the name suggests the bhautikagni is used to treat the various ailments and diseases present in the human beings. It is one of the para surgical procedure mentioned in Ayurveda. Acharya sushruta, who is considered to be the father of surgery and the preacher of shalya tantra has emphasised more on this procedure. We find many references especially in Sushruta on the use of agnikarma. While the information about knowledge of anaesthesia or instant pain management in earlier times is not fully known but one of the therapies practised was certainly agnikarma. The properties of agni itself are tikshna, ushna, laghu and fast spreading which gives the therapy a fast-acting mode. The term Agnikarma has evolved from two words viz. Agni + Karma = Agnikarma. The action or the therapy involving the use of Agni can thus be termed as agnikarma.

Different shapes of agnikarma :

Agni karma should be performed in four different shapes

Valaya: round shaped

Bindu: dot like

Vilekha : linear cauterization

Pratisarana: irregular cauterization

According to Vagbhatta three more types of cauterization are performed

ArdhaChandra :

Swastika:

Astapada :

Appropriate season for agnikarma:

Except in grishma and sharad, agnikarma can be performed in all seasons. In spite of these contraindications, Suśrutacarya adds that Agnikarma can be done irrespective of the Ritu in emergencies, and AgnikarmāsādhyaVyadhi with necessary precautions such as Sitacadana, ŚitavīryaBhojana and Pradeha with ŚitavīryaDravya.

Instruments used

For tvakgatvyadhis - Pippali, Aja shakrut, Godant, Shara, Shalaka,

For mamsagatvyadhis - Jambavasuth, Loha and other metals

For Sira, Snayu, Asthi, Sandhigat - Honey, Jaggery, Sneha

According to Dravya

Snigdha Agnikarma: Madhu, Ghruta, Taila etc are used in this type of Agnikarma.

RūkṣaAgnikarma: Pippali, Salaka, Godanta etc are used in this type of Agnikarma.

Indication of agnikarma :

In siraroga, netraroga, dagdha should be done on eyebrow and temporal area,

Vartmagatavyadhidagdha should be done in lomakupa of vartma, covered by wet cloth so that heat could not damage the cornea and conjunctiva.

Diseases of twacha, mamsa, sira, snayu, sandhi & asthi with severe pain due to vitiation of vaat.

Chronic ulcer with mamsaankuragranti,

Arshabhadgara, arbuda, apachi, sleepada, charmakeela, tilakalaka, antravidhi, joint diseases, bleeding vessels and sinuses are treated with agni karma

Samyak Dagdha laxanas according to the sthan

Twakdagdha - characterised with specific sound of burning skin, foul smell, twaksankoch

MamsaDagdha - characterised by kapot varna of skin, mild swelling, mild pain, contraction of the wound.

Sira snayudagdha- characterised by blackish coloured wound and stopping of oozing

Sandhi asthidagdha - rukshata, arunata, karkashata and sthirata at the burn site

Dagdha (burn) conditions

Agni dagdha (conditions) are categorized as per the magnitude of dagdha, such as

Plustadagdha

Durdagdha

Samyakdagdha

Atidagdha

AGNIKARMA ANARHA

Sushrutacharya has clearly mentioned the individuals and associated conditions in which Agnikarma has to be avoided. These contraindications include:

Pitta prakruti

Anthashonita

Bhinnakoṣṭha

Anudhritaśalya

Durbala

Bala

Vrudha

Bhīru

DISCUSSION:

Agnikarma has been discussed as one among the anushastra. Almost all the texts of Ayurveda have described various methods and different types of agnikarma and its uses in various diseases as a Pradhan karma or even as a paschaat karma to avoid complications. Agnikarma shows instant results and is best indicated in vyadhis dominant in vaat and vaatkapha Pradhanata. Because of its great therapeutic values, it is considered to be superior to beshaj, Shastra and kshar karma. Thus it is the best, scientific, instant and long term result giving therapy Ayurveda has given to the world.

CONCLUSION

Agnikarma therapy is result oriented to local Vataja and Kaphaja disorder and it is the ultimate measure for haemostasis. Because of its great therapeutic value, it is considered superior to Kshara. It works on doshadhatu level, CVS, CNS, muscular system, tissue regeneration and sweat glands. It is a potent and minimally invasive parasurgical procedure which has wide application in chronic conditions as well as in emergency management.

REFERENCES:

1. Susruta, Susrutasamhita, Sutrasthana, Agnikarma vidhiadhyaya 12/5 Dalhanan Acharya; Vaidya Jadvji Trikamji Acharya and Narayana Ram Acharya edition 2nd Varanasi, Chaukhamba Sanskrit sansthan.

2. Vagbhata's, AstangaHridayam, Sutrasthana, Ksharaagnikarmavidhi 30/10 Prof.K R Srikantha Murthy, Chaukhamba Krishnadas Acadamy.
3. Vagbhata. Astangahridaya with Sarvangasudara commentary of Arundatta and Ayurvedarasayana commentary of Hemadri. ChaukhambaSurbharati Prakashan, Varanasi. Edition: Reprint 2010.
4. www.spine-health.com>conditions>motion
5. Sushruta. YadavajiTrikamji. Sushruta Samhita with Nibandhasagraha commentary of Dalhanacharya. Chaukhambha Surbharati Prakashan, Varanasi. Edition: Reprint 2008.

Cite this article as:

Sampada R. Korde; Sachin S. Khot, Chhaya V. Patil, A review on Agnikarma, ADJIM 2018; 3(2), p. 20-22.