Agnikarma in Ayurved: An Overview

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ABSTRACT

Ayurveda is the everlasting supreme science of medicine because it deals with promotion of health and curing the diseases. The aim of Medical Science is to provide better health to every human being. To achieve this goal the pathy should be able to eliminate the disease and that to be without any side effects. Ayurveda have shaman and shodhan chikitsa. Variety of medical procedure mentioned in Ayurved samh it as like ksharkarma, lepanam etc. AgniKarma is one of the important procedures described in Ayurveda. In this fast lifestyle patients need instant result on all pain. AgniKarma is one of the fast procedure to reduced vedana (pain). Many samhitas have description of AgniKarma. From meaning to indication, contraindication, its superiority all information included in charak, sushruta, vagbhat, har it as amhita. Acharya Dalhana have given explanation regarding the shapes of AgniKarma in his commentary. This AgniKarma is original idea of modern cauterization procedure. This review article will help to all to gain best knowledge about AgniKarma.

Key Words: AgniKarma, Ayurveda, Review.

INTRODUCTION

Definition of AgniKarma:

The AgniKarma word made up with combination of two words - Agni and Karma (i.e. fire and procedure). In short we can said as a procedure done by Agni for treating a disease. (1)

History of AgniKarma:

• In charaka Samhita: Acharya Charaka give detail description of AgniKarma is comes under 36 Upakramas of Vrana in the chapter of “DwiVraniyaChikitsa”. (2) Also AgniKarma used in different disease as follow – in Gulnachikitsa; (3) in bhagandar-chikitsaas taildagdha; (4) in plihodar; (5) in arshachikitsa; (6) in visarpachikitsa; (7) in Arditchikitsa (8)

• In Sushruta Samhita: Sushruta mentioned the AgniKarma as supreme in all the para surgical procedures. A separate chapter in Sutra-Sthana with details about every aspect of AgniKarma, denotes its importance in the treatment, during those period. Sushruta has referred Agni in Agropaharaniya, (9) as Upayantra, (10) Anushtra (11)

• Ashtang Samgraha: Details Description of AgniKarma found in 40th chapter of Sutra Sthana of Ashtang Samgraha.

• In Ashtang Hridaya: A detailed description of AgniKarma is described in 30th chapter of Sutra Sthana of Ashtang Hridaya.

• In HaritaSamhita: Acharya Harita has mentioned AgniKarma as one of the eight important types of treatment. (12) Beside this, he has also indicated AgniKarma in various diseases.

MATERIALS & METHODS

For the present Review study detailed literary study is per formed. The detail content and references are analysed from available text. Principal texts referred are Charak, Sushruta, Vagbhatta and harit samhita. Also relevant references are taken from books, Thesis & Research articles.
**Dahnopakaranar used for Agnikarma:**
In classics, there are different Dahnopakaranar, have been described during the descriptions of disease cured by Agnikarma. Dahnopakaranar means accessories like drugs, articles and substances used for Agnikarma. Each of them is having their own peculiarity in Dahnopakaranar.

A list of Dahnopakaranar has been given here as available in texts:

<table>
<thead>
<tr>
<th>Name of Dahnopakaranar used for Agnikarma</th>
<th>Pipali</th>
<th>Lehva</th>
<th>Suvar</th>
<th>Vart</th>
<th>Tamra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aja Sakrida</td>
<td>Jambavastha</td>
<td>Sneha</td>
<td>Majja</td>
<td>Rajata</td>
<td></td>
</tr>
<tr>
<td>Godanta</td>
<td>Kshaudra</td>
<td>Ghrita</td>
<td>YastiMadhu</td>
<td>Kansya</td>
<td></td>
</tr>
<tr>
<td>Shara</td>
<td>Madhuchhihsta</td>
<td>Taila</td>
<td>Suvakanta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shalaka</td>
<td>Jaggery</td>
<td>Vasa</td>
<td>Hema</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Acharya Sushruta has indicated the materials by name according to thesite of Agnikarma: (13)
1. Twakadagdha - Pippali, Ajasakrida, Godanta, Shara, Shalaka.

According to Acharya Vagbhata for Twakadah, Godanta and Suryakanta should be used. Madhu, Sneha, Jambavastha and Jaggery should be employed for Agnikarma of Arsha, Bhagandara, Granthi, Nadivrana etc.

**Heating Time of Dahnopakaranar used for Agnikarma:** (14)

<table>
<thead>
<tr>
<th>Sr.no</th>
<th>Dahandrya</th>
<th>Instrument of heating</th>
<th>Period of heating</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Raupyaslashaka</td>
<td>High-pressure gas</td>
<td>10-15 second</td>
</tr>
<tr>
<td>2</td>
<td>Swarnashlashaka</td>
<td>High-pressure gas</td>
<td>10 second</td>
</tr>
<tr>
<td>3</td>
<td>Swarnasuchishlashaka</td>
<td>High-pressure gas</td>
<td>2-3 second</td>
</tr>
<tr>
<td>4</td>
<td>Tamrashlaka</td>
<td>High-pressure gas</td>
<td>6 second</td>
</tr>
<tr>
<td>5</td>
<td>Haridrakhnada</td>
<td>Candle</td>
<td>40 second</td>
</tr>
<tr>
<td>6</td>
<td>Lendipilpi</td>
<td>Candle</td>
<td>50 second</td>
</tr>
<tr>
<td>7</td>
<td>Gajapipli</td>
<td>Candle</td>
<td>60 second</td>
</tr>
<tr>
<td>8</td>
<td>Aja skhrut</td>
<td>Candle</td>
<td>55 second</td>
</tr>
</tbody>
</table>

**Classification of Agnikarma:**

There is no direct description available regarding classification of Agnikarma, it can be classified on various basis as below:

1. **According to type of Dravya:**

   Agnikarma can be classified into two groups
   a. SnigdhaAgnikarma:- Agnikarma done by Madhu, Ghrita, Taila etc.
   b. RukshaAgnikarma:- Agnikarma done by Pippali, Shalaka, Ajasakrida etc.

2. **According to the Disease:**

   There are so many types of Agnikarma eg.

   - In the disease like Arsha, Kandara etc. it should be done after surgical excision.
   - In Sinus, fistula in ano etc. it should be done after incision.
   - In Krimidanta it should be done after filing the cavity by Jaggery, Madhuchhista etc.

3. **According to Akriti:**

   In regard to Akriti, Acharya Sushruta have mentioned four types of Agnikarma. (15)
   I. Valaya(Circular shape)
   II. Bindu(Dot like shape)
   III. Vilekha (Making of different shapes by heated shalaka)
   IV. Pratisarana (Rubbing at indicated site by heated Shalaka and there is no specific shape)

Acharya Vagbhata has added more three types. (16)

I. ArdhaChandra (Crescent shape)
II. Astapada (It is specific shape containing eight limbs in different directions)
III. Swastika (It is specific shape of Swastika Yantra)

4. **According to Dhatu:** (17)

   According to Acharya Sushruta and Vagbhata the AgniKarma should be done as per involvement of the Dhatu such as -
   I. Twakadagdha
   II. Sira and Snayudagdha
   III. Mamsadagdha
   IV. AsthiSandhidagdha

**Sign AND Symptoms Produced After Agnikarma as Per Dhatu:** (18)

A) **TwakaDagdha:**

   When the Twaka is cauterised, burning is attended with a crackling sound, bad odour, and contraction of the skin.
B) MamsaDagdha :-
When Mamsa is cauterised, there occurs a pigeon like discoloration of the part, inflammation, mild pain, lesion get dried up and shrivelled.

C) SiraSnayuDagdha:-
When the Snayu and Siras are cauterised, there occurs black discoloration, swelling of the lesion and a cessation of discharge (including that of blood).

D) Sandhi and AsthiDagdha :-
When Asthi and the Sandhis are cauterised there occurs dryness, redness, hardness and fixity of the lesion.

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

- Acc.sushrut: (19) If there is excessive pain (Due to vataprapakopa) in twak (skin), mansa (muscles), sira (veins), snayu, sandhi (joints), asthi (bones); Grahnthi (lymphnodes), arsh (piles), bhagandara (fistula in ano), apache (lymphadenitis), shlipad (ileasis), chrmakil (warts), tilkalaka (pigmented moles), antravrudhi (inguinoscrotal hernia), excessive bleeding from sandhi (joints), siracheda (cutting of veins), nadivrana(sinus).


Contra-indications for Agnikarma:
- According to sushrut AgniKarma should not be done in the Pitta Prakriti, Bhinna Kostha, Durbalya, Vriddha, Antah Shonita, Anuddhrata Shalya, Bala, Bhira, A person afflicted with a large number of Vranas, A person who is forbidden for Swedana. (21)

- According to Charaka AgniKarma should not be done in the Vrana of Snayu, Marma, Netra, Kushtha and Vrana with Visha and Shalya. (22)

- According to Ashatagsangrha AgniKarma should not be done in the patient who take virechana, suffering from atisaar (diarrhoea), who has shalya in his body, who has boils on body, who is contraindicated for ksharkarma. (23)

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. (24)

Procedure of Agnikarma:
The detailed description of procedure of AgniKarma is available in AstangSamgraha

AgniKarma Methodology includes three steps:

1. PurvaKarma (Pre-procedure of AgniKarma)

Pre AgniKarma Diet: (25) 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, Fistula in ano, abdominal diseases, Piles and diseases of Oral Cavity.

Pre AgniKarma Assessment: (26) Before going to any surgical or para surgical procedure complete assessment should
be carried out regarding all the factors. So here too before going to AgniKarma a thorough examination of patient, shape of the lesion, related vital part of the body, the disease and the season etc. should be done.

2. **PradhanaKarma (Principal procedure of AgniKarma)** (27)

   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 thesurgeon should make the different shapes of AgniKarma viz.: Valaya, Ardchandra, 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. **Paschyat Karma (Post AgniKarma Management)** (28)

   After completion of AgniKarma Madhu and Ghrita apply on the part where AgniKarma has done for Ropana of Dagdha Varna.

**Mode of Action of Agnikarma:** (29)

<table>
<thead>
<tr>
<th>AgniKarma (ushanguna)</th>
<th>Utkleshnamdhatu</th>
<th>Activatesdhatwagni</th>
<th>Digest aama and achieve niramavastha</th>
<th>Pacifies vata and kafa</th>
</tr>
</thead>
</table>

**Effects of Agnikarma:**

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

**Superiority of Agnikarma:**

AgniKarma is superior to bheshaja, shastra & Ksharakarma as a disease burnt with Agni will never reoccur. Disease which cannot be cured with medicines, Kshara and Surgery, can be cured with Agni. (30)

There will be vaso-constriction due to heat and it will check the haemorrhage. (31)

**CONCLUSION & RESULT**

AgniKarma is pain management procedure described in Ayurved. From ancient period this procedure performed in different place with different name. Nowadays modern science used cautery like instruments which is nothing but modified AgniKarma only. This is superior treatment than all other procedure. After AgniKarma there is no chance of reoccurrence of disease. This is one attempt to describe all detail information of AgniKarma in this Research article.

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