



AN OBSERVATIONAL STUDY ON AGNIKARMA – AN REVIEW ARTICLE

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ABSTRACT

One of the key subdisciplines of Ayurveda is Shalya Tantra, which contains descriptions of surgical and Parasurgical methods for treating a variety of illnesses. Sushruta is credited with founding surgery. One of these Parasurgical practises is "Agni Karma." A key therapeutic tool in the Ayurvedic medical system, Agnikarma has gained international recognition for its ease of use and effectiveness in treating a wide range of illnesses. In Agni Karma, particular locations are burned therapeutically using specialised equipment. It is a special type of therapy that is carried out with the aid of Agni and has been compared to Ksharkarma in that the diseases it treats do not recur, and moreover, those incurable by drugs (Bheshaja), surgery (Shastra), and caustics (Kshara) succumb to it. Sushruta gave Agni Karma a prominent place in surgery, and it is said that diseases cured by Agni Karma never recur.

Keywords - Agni Karma, Shalya Tantra, Parasurgical procedure etc.

INTRODUCTION

Shalya-Tantra was the name of an ancient surgical science. One of the key subdisciplines of Ayurveda is Shalya Tantra, which contains descriptions of surgical and parasurgical methods for treating a variety of illnesses. It included all procedures aimed at getting rid of things that cause pain or anguish in the body or psyche. The second most significant Anushastra Karma, as mentioned by all Acharyas, is Agni Karma. Anushastra Karma refers to a surgical operation carried out with non-surgical tools or equipment in the absence of surgical tools. There are several instruments for Agni Karma, including Pippali, goat dung pellets, animal teeth, Shalaka (probes), and Snehapadartha (ghee, tail, guda, honey). Types of Dahana include Valaya, Bindu, Vilekha, and Pratisarana (Agni Karma).¹

DEFINITION

The words "Agni Karma" is a mixture of two other terms (i.e. fire and procedure). "When Samyaka Dagdha Vrana, which Agni developed with the aid of a number of Dravyas, was known as Agni Karma." In a nutshell, we may refer to this as a method used by Agni to treat an illness. Agni Karma is the name of the process used to remedy a sickness with Agni's assistance.²

Historical View of Agni Karma

1. **In Charaka Samhita-** Acharya Charaka give detail description of Agni Karma is comes under 36 Upakramas of Vrana in the chapter of "Dwi Vraniya Chikitsa". Also Agni Karma used in different disease as follow – in Gulma Chikitsa; in Bhagandar - Chikitsa Taildagdha; in Plihodar; in Arsha Chikitsa; in Visarpa Chikitsa; in Ardit Chikitsa .³

2. **In Sushruta Samhita-** Sushruta mentioned the Agni Karma as supreme in all the para surgical procedures. A separate chapter in Sutra- Sthana with details about every aspect of Agni Karma, denotes its importance in the treatment, during those period. Sushruta has referred Agni in Agropaharaniya, as Upayantra, Anushtra.⁴

3. Ashtang Samgraha

Details Description of Agni Karma found in 40th chapter of Sutra Sthana of Ashtang Samgraha.⁵

4. **In Ashtang Hridaya-** A detailed description of Agni Karma is described in 30th chapter of Sutra Sthana of Ashtang Hridaya.⁶

5. **In Harita Samhita-** Acharya Harita has mentioned Agni Karma as one of the eight important types of treatment. Beside this, he has also indicated Agni Karma in various diseases.⁷

MATERIAL FOR AGNIKARMA

Collection of Data -The material of Agni karma collected from different authentic articles and authentic websites like Pubmed, Jaim etc.

Collection of Raw Drugs -Yashtimadhu, Taila, Pippali, AjaShakrut, Godanta, Shara, Shalaka, Jambavastha, Dhātu, Madhu, Madhuchista Guda, Vasa Ghruta, Suchi, Varti, and Suryakanta.

DHATU UPKRAMAS

- Beneficial in Twakdhatu's AgnikarmaChikitsa (skin). Godanta, Shara, Shalaka, Pippali, and Ajashakrut.
- Helpful in Mamsadhatu's AgnikarmaChikitsa. Other Loha, Jambaustha
- Effective in Sira, Snayu, Sandhi, and Asthidhatu AgnikarmaChikitsa. Sneha, Guda, and Madhu.

Groupings of Agnikarma

1) **Snigdha Agnikarma:** according to Dravya: Sira, Snayu, Sandhi, and Asthi types of Agnikarma employ Madhu, Ghruta, Taila, etc.

b) **Ruksha Agnikarma:** Twak and MamsaDagdha are made using Pippali, Shalaka, and Godanta.

2) In accordance with Site:

- **Local-** Kadara, Arsha, and Vicharchika.
- **Systemic-** Sthanantariya: Apachi, Gridhrasi

3) In Relation to Disease

- It should be performed following surgical excision for diseases like Arsha, Kadara, etc (Chhedan).
- It should be performed following a surgical incision for diseases like fistula, sinus, etc (Bhedana).
- It should be done after filling by the Guda in cases of diseases like Krimidanta.

4) As stated by Akriti

Sushruta defines Twak Dagdha, Mamsa Dagdha, Sira-snyu Dagdha, and Asthi Dagdha, according to Dhatu. However, in reality, several Chikitsaka—including Suvarna, Rajata, Loha, Tamra, Kansya, and Panchdhatu—are expressing their own views on Dhatu.⁸

AGNIKARMA PROCEDURE

PURVAKARMA An evaluation should be done before undergoing an agnikarma poper. Tools like pippali, shalaka, plota, pichu, grita, madu, and the source of Agni should be prepared for agnikarma. In conditions like obstructed labor, urolithiasis, fistula, other abdominal disorders, piles, and diseases of the oral cavity, the patient should be on an empty stomach. In all other situations, pichhila anna should be administered prior to the surgery.⁹

PRADHANA KARMA Mantra chanting should be done before to Agnikarma. Examine the location where the agnikarma is to be done in great detail. The region needs to be cleaned properly. Up till the appearance of Samyak Dagdha Lakshana, Agnikarma is done there.¹⁰

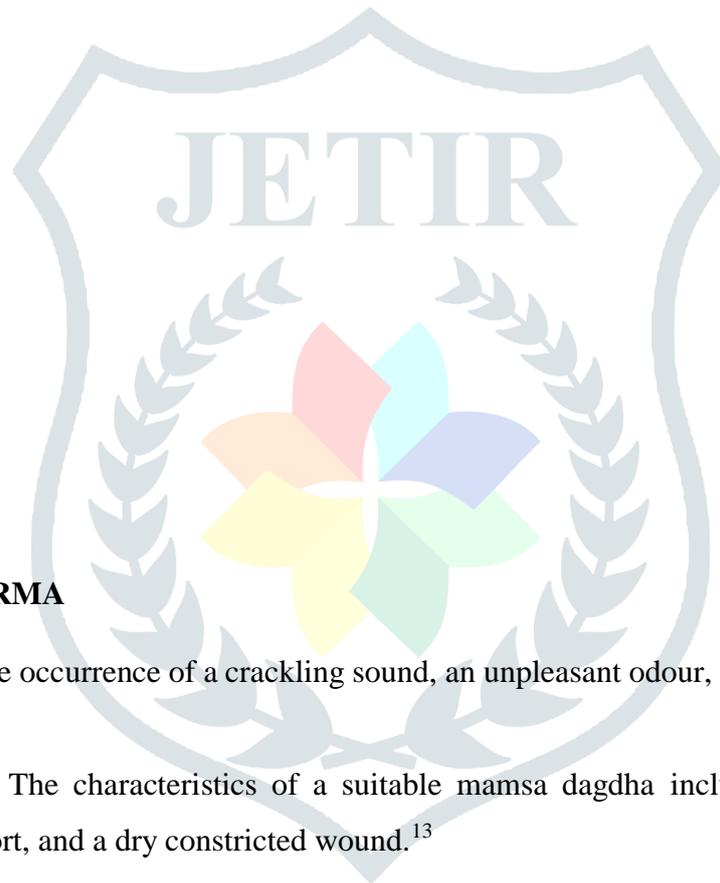
PASHCHAT KARMA

For the wound to heal properly, Grita and Madhu should be administered. A good diet should be consumed after Agnikarma.¹¹

INDICATION FOR AGNIKARMA

- Shiroroga
- Shlista Vratma
- Vishavratma
- Alaji
- Arbuda
- Puyalasa
- Abhişyanda
- Adhimantha
- Lagana Medoj Oshtharoga
- DantaNadi

- Krimidanta
- Adhidanta
- Shitadanta
- Dantavruddhi
- Jalarbuda
- Arsha
- Nasa Arsha
- Karnarsha,
- Lingarsha
- Yoniarsha
- Bhagandara
- Chipa Kunakha
- Ardhavabhedaka
- VratmaRoga
- Pakshmakopa
- Kadara
- Yakruta & Plihodara
- Shonita Atipravrutti
- Shira Sandhi Cheda
- Visarpa



FEATURE OF AGNIKARMA

- **TWAK DAGDHA** -The occurrence of a crackling sound, an unpleasant odour, and skin contraction indicate good Agnikarma.¹²
- **MAMSA DAGDHA** - The characteristics of a suitable mamsa dagdha include ashy, dark grey, minor swelling, mild discomfort, and a dry constricted wound.¹³
- **SIRA SNAYU DAGDHA** - The indications of a suitable sira snayu dagdha include black colorations, elevation of the spot, and cessation of discharge.¹⁴
- **SANDHI ASTHI DAGDHA** - Sandhi asthi dagdha is characterized by dryness, dark red hue, roughness, and part stability.¹⁵
- **AGNI KARMA KALA**- Acharya Sushruta asserts that Agni karma can be performed throughout the year with the exception of Sharad Ritu (fall) and Grishma Ritu (summer). This is due to the Pitta Prakopa that occurs during the Sharad season and the aggravation of Pitta caused by Agni Karma, which may result in Pitta Prakopa and the development of numerous diseases brought on by vitiated Pitta. Agnikarma is not advised in the Grishma Ritu since the warmer season would once more aggravate Pitta. However, Agni karma can be performed at any time in an emergency.¹⁶

CONTRADICTION

- Balaka
- Antah Shonita
- Multiple Vrana
- Anuddhrata Shalya
- Pitta Prakruti
- Bhinna Kostha
- Daurbalya, and Vruddha
- Pandu
- Atisara
- Kshaya
- Guda Bhrumsha
- Udararoga
- Nasa Sanga
- Chhardi
- Shoshita Oja Kshaya
- Vigagdha
- RaktaPitta
- Sthula
- Ajirna
- Kroddha
- Trushna



DISCUSSION

Agnikarma can perform tissue cutting, coagulation, blending, fulguration, or wound healing in an instant. The medical community is still unsure about the precise mode of action of Agnikarma. To describe these mechanisms, several hypotheses may be used, however they work differently depending on the situation. According to the pro-inflammatory idea, the presence of chronic inflammation at the site can be corrected by causing an acute inflammation that attracts additional lymphocytes, neutrophils, histamines, and prostaglandins to the area. Theoretically, when thermal energy is transmitted from an object to a tissue, the tissue's internal energy rises and the heat energy is passed to the cells. This is according to the thermodynamics theory as it applies to biological systems.¹⁷

The body's thermostatic center is quickly triggered to disperse this concentrated rise in body temperature. Vasodilatation therefore takes place, and blood flow rises. According to the Vant Hoff principle (https://en.m.wikipedia.org/wiki/Vant_Hoff_Equation), the body's basal metabolism increases by a certain proportion for every 10°C rise in body temperature. Increased body temperature causes muscles to relax, which

lessens muscular spasms, inflammation, and discomfort. Warm tissues allow muscles to relax more easily, which in turn lessens discomfort, inflammation, and spasm.¹⁸

CONCLUSION

Agni Karma and its applications are discussed in Ayurveda far earlier than surgeons of the rest medicinal schools did. Although the tools and method have advanced, the fundamental concepts remain the same. Agni Karma is concerned with the law of pain control. Doshadhatu level, CVS, CNS, muscular system, tissue regeneration, and sweat glands are all affected by its effects. There is no probability of a disease returning after Agni Karma. This research article's aim to describe every specific feature of Agni karma. It is a powerful and minimally invasive para surgical technique that finds extensive use in the therapy of chronic illnesses as well as emergencies. Applications of it, such as cauterization, laser, radiation, etc., are commonly used in contemporary surgical practice. It has several uses that can be supported by a variety of theories. To get a clear confirmation of its uses in Ayurveda, new vistas in this area of study need to be explored.

CONFLICT OF INTEREST –NIL

SOURCE OF SUPPORT –NONE

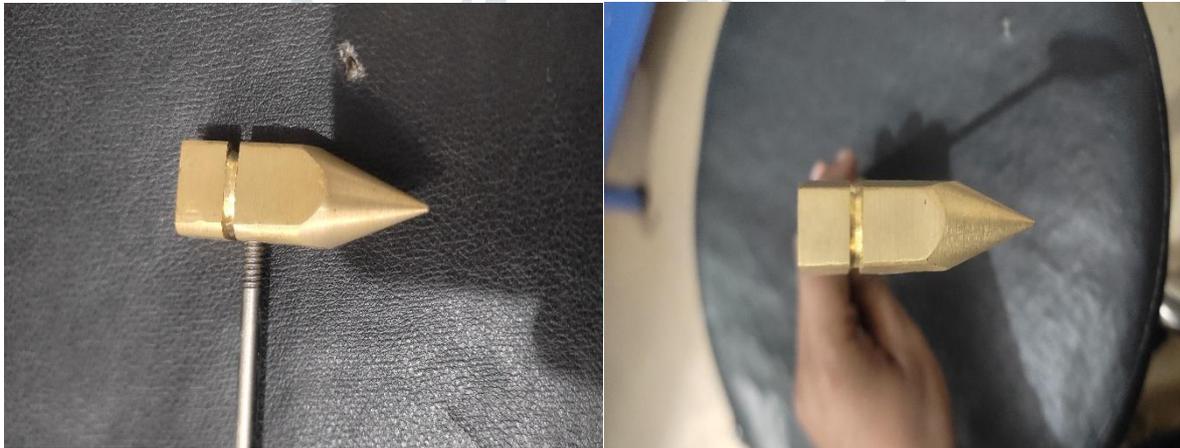


Fig 1 – The Picture of Shalaka for Agnikarma

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