

IMPORTANCE OF VIDDHAKARMA AND AGNIKARMA IN AYURVEDA

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ABSTRACT

Ayurveda is a science for life and represents its unique concepts and principles. Ayurveda has 8 branches of treatment. Shalya (surgery) is one of them. Acharya sushruta who is the father of surgery described several treatment procedures to treat disease as well as para-surgical procedures. Agnikarma is a unique para-surgical procedure that has a tremendous ability to treat several diseases. In Agnikarma, therapeutic heat burns are done on desired sites with the help of specific heating tools. The disease never reoccurs after treatment with Agnikarma. In modern science, it can be correlated with therapeutic burn or cauterization. This article is an attempt to enlighten various aspects of agnikarma and its use in the present context.

KEYWORDS: Agnikarma, Therapeutic burn, Dagdha, Surgery.

INTRODUCTION

While treating patients using viddhakarma and agnikarma, usually there are patients with pain in joints. A person having pain is always restless. Which is routine observation in practice. The patient always demand quick methods to relieve pain. Thus, comes idea of viddhakarma and agnikarma in Ayurveda. Because there is not quick expected result of ayurvedic medicine including shoolprashamana gan. Shushruta has mentioned various procedures to treat the disease like Ashtavidha shastrakarma, kshar karma, Raktamokshana along with medicine. Agnikarma procedure is a unique line of treatment among them. Agnikarma is the procedure where agni is applied directly or indirectly with the help of different materials to treat the disease. In agnikarma what is more important is to be a samyak Dagdha Vrana should be at the end of the procedure. In modern science, Agnikarma can be correlated with therapeutic heat burns with intention done by cautery.

MATERIAL AND METHOD

Viddhakarma

It is explained in siravyadh vidhi adhayay. Here viddha means to puncture. In siravyadh vidhi adhyay, there is explanation of raktamokshana. We do raktamokshana on explained site. There is no any blood vessels to do raktamokshana at many points in urdva jatrugat vikaar. So, many practitioner do raktamokshana at jugular vein or on hand. As in nasa vicar we must do raktamokshana at nasaagre. There is no point in doing at different places.

This problem is solved by Acharya Dalhan. Expected or very less blood letting is expected in such cases.

Upakarana: for ENT diseases, we use needle of size 26 no and ½ length. A it is exact of vrihi pramana.

Agnikarma

Agnikarma explained according to places of disease. The Agnikarma we do is with suvarna shalaka (gold stick). With conduction method. Also we use loha shalaka, raupaya shalaka, pippali, haridra (Turmeric), bhallataka as explained in sushruta samhita. If there is no relief of pain or disease with kaychikitsa, use of agnikarma is apunarbhava.

Suvarna shalaka: made from 14 carat gold, 7cm long and 2 mm thick. We can use 18 carat gold shalaka also.

In all vedya vyadhi after viddhakarma we get results as told in raktamokshana by removing dosha. And agnikarma works by removing stambh guna and causing vasodilation thus helping in various diseases.

- 1. Jivhaa vikar, Dant vikaar:** At the base of tongue for disease of tongue and teeth. Viddha should be done by raising tongue at its base. On vein situated on both sides of frenulum.^[1,2]
- 2. Talu Vikar:** For disease of palate and teeth, viddha should be carried out on the palate and gums by opening mouth. This viddha helps in tooth ache, lichen planus, submucosal fibrosis etc.

3. **Nasa rog:** in nasagat vyadhi, viddhakarma at tip of nose. This helps in DNS, Nasavarodha, nasal obstruction, allergic rhinitis. If there is rakt pittadushti then it gives instant changes in symptom.^[3]
4. **Karn vikaar:** viddhakarma in karna badhirya, karn shul, karnvikar carried out at a point one angul above vidhur marma at margin of hair follicle called as keshante. In children we treated more than 25 patient of hearing loss who were advised chochlear implant. It works in sensorineural hearing loss in great output. Viddhakarma period is too long in hearing loss, but karn shul patient gives instant results. Specially ASOM pain.
5. **Shirorog:** Viddhakarma in shirorog ia at Nasasamipasathe. On the lateral side of nose this viddhakarma is also useful in refractive erros, Akshipaak (conjunctivitis), adhimantha (glaucoma).^[4]
6. **Conjunctivitis:** Akshipaak of inflammatory and non inflammatory types should be treated by viddhakarama at Apand upanasika lalat Pradesh.^[5]
7. **Abhishyanad and Adhimanth:** All types of Abhishyanad and Adhimanth viddhakarma at the upanasika lalaty and apang sandhi. We see more patients of both in our practice specially ophthalmic. With correct viddhakarama we can see reduction in IOP 2-3 mm of HG. In this diseases there is importance of accuracy. "Abhyasat prapyate drushti karm siddhi prakashini" told in vagbhat samhita. As we do viddha according to mandala and patal. When there is changes in drushti then we must consider involvement of shrungatak marama and shankh marma. shrungatak marama is the place where four strotas are united i.e netra vaha, nasavaha, shabdavaha, jivhaa.
8. **Vedhya:** Sirotpaat, siraharsh, Akshipaak, Puyalas, Anytowaat, vaatviparyay, Abhisyanad, Adhimanth. These are diseases mentioned as vedhya vyadhi. In all vedhya vyaadhi raktamokshan i.e viddharakarma chikitsa is main chikitsa. As we know basti is half treatment in kayachikitsa, such as viddhkarma is half treatment in shalya shalakya vyadhi.

As mentioned earlier raktamokshan i.e viddhakarma is point-sthan specific chikitsa, we must do viddhakarma at the specific points mentioned, and agnikarma is done at maximum point of pain and tenderness.

But in some vyadhi like anantawaat- Trigeminal neuralgia, kaach, Timir etc. there is only reference of raktamokshan but not specific place for it. So with the help of modern science anatomy and ayurved netra sharir, we started viddhakarma according to mandal-pratham Dwitiya, trutiya etc. and we are getting excellent results in shalakyatantra diseases.

MATERIALS USED FOR AGNIKARMA

Pippali, Godanta, Ajashakrut, Shalaka, Jambavastha, Madhu, Vasa, Madhuchista guda, yashtimadhu, suchi, Taila, Varti, Suryakanta.^[6]

Indications of Agnikarma

Abhishyanda, Arbuda, Alaji, Ardhavbhedaka, Shiroroga, Pakshmakopa, Puyalasa, Medoj oshtharoga, Krimidanta, Adhidanta, Dantanadi, Adhidanta, Shitadanta, Jalarbuda, Nadivrana, Upadvansha, Visarpa, Vilambika, Unmada, yakrut and plihodar, Visarpa, arsha, Bhagandar, Kadar, Mashaka, Tilkalaka.^[7]

CONTRAINDICATION OF AGNIKARMA

Bhinnakoshth, Daurbalya, Bala, Multiple vrana, Chardi sthula, Ajirna, Trishna, Garbhini prameha, Timira, Kshata, Gudabhramamsha, Udararoga, Kroddha, Agnikarma should not be done in the vrana of marma, snayu, netra.^[8]

CLASSIFICATION OF AGNIKARMA

1. According to dahanvishesha^[9]

Bindu- dot like. Use in shola, vessel block
Valaya- Oval shaped. Use in antravriddhi, kurchashul.
Pratisarana- Bhagandar, Nadivrana, Valmik
Vilekha-Apachi

Acharya vagbhata has mentioned 3 extra dahanvishesha as follows- Ardachandra (crescent shaped), swastika (like swastika yantra) and ashtapada (containing 8 limbs in specific directions).^[10]

2. According to site mansa, sira, twaka, snayu

3. According to dravya

a. Snigdha agnikarma: Ghrita, taila, madhu etc. are used for sira, sandhi, snayu, asthi types of agnikarma.

b. Ruksha agnikarma: Pippali, godanta are used for mamsa and twak dagdha.

4. According to site

a. Sthanika: kadara, vicharchika, arsha

b. Sarvadehika: Gridhrasi, Apachi.

5. According to Dravya

a. Snigdha Agnikarma: Ghrita, Taila, Madhu etc. are used for snayu, sandhi, sira, asthi types of agnikarma.

b. Ruksha Agnikarma: Pippali, Godanta, Shalaka are used for twak and mamsa Dagdha.

6. According to Dhatu

Sushruta gives the meaning Twak dagdha, mamsa dagdha, asthidagdha, sira-snayu dagdha.

FEATURES OF PROPER AGNIKARMA

1. Twaka dagdha- Crackling sound, bad odor, and contraction of the skin.

2. Mamsa dagdha- kapotvarnata ashy color, dark grey, mild swelling, mild pain, dry contracted wound etc.

3. Snayu- Black colouration, the elevation of the site, cessation of discharge etc.^[11]

CONCLUSION

Viddha is a sterile procedure of puncturing or piercing selected points with special hollow viddha needles. The immune system response this treatment by releasing endorphin that helps to reduce pain. Viddha treatment shows significant results in pain relieving of musculoskeletal disorders. It is helpful to reduce the intensity of pain. Agnikarma is a therapeutic burn procedure that has wide application in various diseases. It can be used in chronic as well as emergency treatment. It is practiced as cauterization or diathermy in modern. Agnikarma has a wide number of applications in various diseases with a number of theories which is needed to be explored. Thus both agnikarma and viddhakarma are useful in pain as well as disease management.

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