

THERAPEUTICS ASPECTS OF AGNI KARMA IN AYURVEDA

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ABSTRACT

Shalya Tantra is one of the important branches of Ayurveda in which Surgical and Parasurgical techniques has described for management of various diseases. Sushruta known as the father of surgery. 'Agni Karma' is one amongst these parasurgical procedures. Agnikarma is an important therapeutic measure in Ayurvedic system of medicine, which has got worldwide popularity because of its simple administration and efficacy in variety of disorders. In Agni Karma therapeutic burning with special tools are done on specific sites. It is unique form of therapy performed with the help of Agni which has been described to be the superior then Ksharkarma, as the disease treated by it do not relapse and moreover those incurable by medicines (Bheshaja), operations (Shastra) and caustics (Kshara) yield to it. Agni Karma has been given special place in surgery by Sushruta and it is believed that disease treated by Agni Karma never reoccurs.

KEYWORDS: Ayurveda, Agni Karma, Shalya Tantra, Parasurgical procedure.

INTRODUCTION

Ancient surgical science was known as Shalya-Tantra. Shalya Tantra is one of the important branches of Ayurveda in which surgical and parasurgical techniques has described for management of various diseases. It embraced all processes aiming at the removal of factors responsible for producing pain or misery to the body or mind. Agni Karma is second important Anushastra Karma which is described by all the Acharyas. Anushastra Karma means surgical procedure performed by non surgical items or instruments in absence of surgical instruments. There are so many tools for Agni Karma like Pippali, goat stool pellets, teeth of different animals, Shalaka (probes) and Snehapadartha (ghee, tail, guda, honey). Valaya, Bindu, Vilekha and Pratisarana are types of Dahana (Agni Karma). Agni Karma can be utilised – As preventive measure, as curative measure, as postoperative procedure, and as haemostatic measure. Agni Karma does not allow the diseases to reoccur, once they are treated by it.

Definition of Agni Karma

The Agni Karma word made up with combination of two words - Agni and Karma (i.e. fire and procedure). "When Samyaka Dagdha Vrana produced by Agni with the help of various Dravyas called as Agni Karma". In short we can said as a procedure done by Agni for treating a disease. The procedure which is performed with the help of Agni for treating the disease is called as Agni Karma.

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 .

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, Anushstra.

3. Ashtang Samgraha

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

4. In Ashtang Hridaya

A detailed description of Agni Karma is described in 30th chapter of Sutra Sthana of Ashtang Hridaya.

5. In Harita Samhita

Acharya Harita has mentioned Agni Karmaas one of the eight important types of treatment. Beside this, he has also indicated Agni Karma in various diseases.

Classification of Agni Karma

Agni Karma, it can be classified on various basis as below

1. ACCORDING TO TYPE OF DRAVYA:

Agni Karma can be classified into two groups

- 1. Snigdha Agni Karma:-** Agni Karma done by Madhu, Ghrita, Taila etc.
- 2. Ruksha Agni Karma:-** Agni Karma done by Pippali, Shalaka, Ajasakrida etc.

2. ACCORDING TO SITE

- Sthanika (local): Kadara, Arsha, Vicharchika.
- Sthanantariya (systemic): Apachi, Gridhrasi.

3. ACCORDING TO THE DISEASE

There are so many types of Agni Karma 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.

4. ACCORDING TO AKRUTI

In regard to Akruiti, Acharya Sushruta have mentioned four types of Agni Karma.

- Valaya (Circular shape)
- Bindu (Dot like shape)
- Vilekha (Making of different shapes by heated Shalaka)
- Pratisarana (Rubbing at indicated site by heated Shalaka and there is no specific shape)

Acharya Vagbhata has added more three types.

A list of Dahnopakarana has been given here as available in texts

NAME OF DAHNOPAKARANA USED FOR AGNI KARMA				
PIPALI	LOHA	SUCHI	VARTI	TAMRA
AAJA SHAKRIDA	JAMBAVASTHA	SNEHA	MAJJA	RAJATA
GODANTA	KSHAUDRA	GHRITA	YASHTIMADHU	KANSHYA
SHARA	MADHUCHHISTA	TAILA	SURYAKANTA	
SHALAKA	JAGGERY	VASA	HEMA	

Acharya Sushruta has indicated the materials by name according to the site of Agni Karma:

- Twakadagha - Pippali, Ajasakrida, Godanta, Shara, Shalaka.
- Mamsadagha – Jambhavsta Shalakla and Other Metals.
- Sira, Snayu, Sandhi and Asthidagha - Madhu, Jaggery and Sneha.

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

- Ardha Chandra (Crescent shape)
- Astapada (It is specific shape containing eight limbs in different directions)
- Swastika (It is specific shape of Swastika Yantra)

5. ACCORDING TO DHATUS

According to Acharya Sushruta and Vagbhata the Agni Karma should be done as per involvement of the Dhatus such as -

- Twakadagha
- Sira and Snayudagha
- Mamsadagha
- Asthi Sandhidagha

Probable Mode of Action

According to Ayurveda

1. EFFECT ON DOSHA

Agni Karma is considered as best therapy for Vata and Kapha Dosha because Agni possesses Ushna, Sukshma, Tikshna Guna Aashukari Guna which are opposite to Vata and Kapha. It removes Srotovarodha and increase the Rasa Rakta Samvahana to the affected site.

2. EFFECT ON DHATU

Therapeutic heat transferred by Agni Karma increase the Dhatwagni, so metabolism at Dhatu level increases which helps to digest the Ama Dosha.

Dahnopakarana used for agni karma

In classics, there are different Dahnopakarana, have been described during the descriptions of disease cured by Agni Karma. Dahnopakarana means accessories like drugs, articles and substances used for Agni Karma. Each of them is having their own peculiarity in Dahnopakarana.

Procedure of agni karma**Purva karma****Pre-operative assessment**

Agni Karma is contraindicated in the person who have Pitta predominant Prakriti (constitution) or diseases of Paitika Dosha.

Diet: Patient is advised to take Pichchhila and Snigdha light diet before treatment.

Inform consent: It is advisable to take written inform consent of the patient before going to Agni Karma.

Proper instrumentation (Agropaharaniyani)

Arrange all required Agropaharaniyani described by Acharya. Prepare suitable decoction for Prakshalana of the local part of patient. Madhu, Grita, Yashtimadhu Churna, small pieces of Kumari Patra, Plota (gauze piece), Pichu (cotton), required Dahanopkaran are kept ready for use.

Pradhana Karma

Aasana for Agni Karma: It should be according to wound site

Painting and Drapping: The patient has been advised to take position according to wound site. Then the diseased area is isolated and paint (Prakshalana) with suitable Kashaya. Dagdhkarma: After carefully considering the symptoms of the disease, the vital spots and the strength of the patient, the physician should perform Agni Karma. On the diseased skin of the patient, the Samyak Dagdha Vrana is done by suitable Dahanopkaran. After making Samyak Dagdha Vrana immediately apply cooling agent like Kumari gel, Ghrita to subside burning pain. Here, we can do dusting of Yashtimadhu Churna and Samyak Dagdha Vrana is covered with Plota (gauze piece) and proper Patta Bandhana (bandaging) is applied.

Pashchat Karma

After Agni Karma, it should be observed for any complications. If there may sepsis in the wound, treat the patient accordingly.

Indication of Agnikarma

1. Shiroroga 2. Vataja Vratma Roga 3. Pakshmakopa 4. Adhimantha 5. Lagana 6. Medoj Osthara 7. Krimidanta 8. Adhidanta 9. Arsha 10. Bhagandara 11. Chipa 12. Kunakha 13. Kadara 14. Valmika 15. Jatumani 16. Tilakalaka 17. Charmakila 18. Visa Chikitsa 19. Mushakavisha 20. Gridhrasi 21. Vatajashula 22. Galaganda 23. Apachi 24. Granthi 25. Antravridhi 26. Shlipada 27. Nadivrana 28. Rakta Atipravritti.

Contraindications of Agnikarma

1. Pitta Prakriti 2. Bhinna Kostha 3. Daurbalya 4. Vriddha 5. Antah Shonita 6. Anuddhrata Shalya 7. Bala 8. Bhiru 9. Multiple Vrana 10. Balaka 11. Who is contraindicated for Swedana (sudation) therapy.

According to Charaka, Agni Karma should not be done in the Vrana of Snayu, Marma, Netra, Kustha and Vrana with Visha and Shalya (Ch. Chi. 25/105).

CONCLUSION

Agni Karma and its uses are described in Ayurveda much earlier than its utility was discovered by surgeons of rest medicine branches. The technique and equipments have become advance but the basic principles are still the same. Agni Karma works on the law of pain management. It works on Doshadhatu level, CVS, CNS, muscular system, tissue regeneration and sweat glands. After Agni Karma there is no chance of reoccurrence of

disease. This is one attempt to describe all detail information of Agni Karma in this Research article.

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