

ROLE OF AGNIKARMA THERAPY IN VARIOUS DISEASES

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ABSTRACT

Ayurveda, an ancient Indian medicinal system, has very clearly defined its own goals and objectives. Our ancient acharya develops many forms of remedies, such as medicinal, surgical, and other types of treatments, in order to maintain good health and cure ill conditions. Ayurveda mentions Agnikarma therapy as one of the finest parasurgical procedures. It's used to treat chronic conditions like sciatica and arthritis, and it's considered to be more effective than other non-surgical treatments. It works by causing a burn on the tissue surface utilising various compounds known as Dahan Upakarna. These materials have varying heat transfer and heat retention capacities. For cauterising various bodily parts such as skin, muscle, and blood

vessels, ancient surgeons suggested diverse materials such as Pippali (Piper longum), Kshoudra (Honey), Guda (Jaggery), and so on. According to Acharya's theory, proper material should be chosen for each medical state. Agnikarma's mechanism of action is not well understood. It has a multifaceted effect in the organism. Because of its tikshna, ushna, and vikasi qualities to remove strotorodha, it is usually utilised in diseases caused by vata and kapha. Agnikarma performed properly by a trained surgeon will yield outstanding outcomes, however badly conducted Agnikarma will result in a variety of difficulties. The purpose of this paper is to examine the principle of Agnikarma in the treatment of various diseases.

KEYWORDS: Agnikarma, Dahan Upakarna.

INTRODUCTION

Agnikarma is an ancient paramedical practise inherited from the Indian system of medicine and the Ayurveda book of Sushruta Samhita written by Acharya Sushruta. He has also invented and described additional ways of disease management, such as Bhaishaj karma, Ksharakarma, Shashtra karma, and Raktamokshana. Agnikarma is a technique that has been devised to relieve a variety of muscle and joint aches. So Arsha, Arbuda, Bhagandar, Sira-Snayu-Asthi-Sandhigata vata vikara, Gridhrasi, and so on have been stated in the context of Agnikarma in the context of sickness. In a developing country like India, the incidence rate of this disease is high, and it is the most common cause of sickness among working people. Pain is the most common system among all of these ailments that interfere with the patient's normal routine. It is a well-known fact that Agnikarma can successfully reduce this pain.

The ailment that is treated with Agnikarma does not return, and there is no risk of putrefication or bleeding. It also has a balancing impact on vitiated vata and kapha dosha. Following a series of cautious treatments, Modern medicine's treatment of choice in the management of many chronic conditions is surgery, which frequently results in problems such as organ damage, recurrence, and so on.

AIM AND OBJECTIVE

- To study the role of Agnikarma therapy in the treatment of various diseases.
- To provide light on the ancient Ayurvedic theories of Agnikarma vidhi as they are found in various Samhita.
- To investigate the possible mechanisms of action of Agnikarma therapy in various diseases.

MATERIAL

Literature was gathered from many ancient samhitas, websites, and ayurvedic magazines, among other sources.

METHOD

Shalyatantra is an eminent branch of Ayurveda that includes major therapies such as Shalyakarma, Ksharkarma, Agnikarma Raktamokshan, and others. However, Agnikarma is superior to all of them and has proven to be a boon in cases where local involvement of the vata and kapha doshas is observed in the disease.

The words Agni and karma imply "fire" and "process," respectively. Agnikarma, in a nutshell, is a fire-based practise. Agnikarma vidhi and its preventative, therapeutic, and hemostatic characteristics have been written about by all ancient acharyas. Traditional principles are used in cutting-edge current technologies like as cauterization, radiation, and diathermy, among others. Clinically, Agnikarma is the most common non-surgical treatment for chronic disorders that are difficult to treat due to the antagonistic nature of the dosha involved in the ailment, such as samprapti caused by vata and kapha.

Agnikarma

When to act

It can be done at any time of year, with the exception of autumn and summer, when there is an increase in pitta owing to the excessively hot climate.

However, according to Acharya Dalhan, in an emergency, even in any season, precautions such as wrapping the spot with moist cloths, eating cold foods, and smearing cold pastes over the body must be taken so that pitta vitiation can be countered by the cold application.

Contraindicated Patient

1. Fearful person
2. Old aged, debilitated
3. Children - Due to their mental weakness, all of the foregoing are exempted.
4. Pitta Prakruti (In person with dominant Pitta traits of the body)
5. A foreign body that has not been removed and is a potential source of infection
6. People who are contraindicated for swedan are also contraindicated for Agnikarma since it produces further pitta vitiation.

Dahan Upkarna

Dahan upkarna is the name given to the instruments or substances employed in the Agnikarma method. Different instruments are devised by our Acharya depending on the part where cauterization is to be performed and the material's ability to retain and transmit heat energy. Different Acharya have differing viewpoints on the instrument to be utilised.

तत्र पिप्ल्याशकृद्रोदन्तशरशलाकास्त्वग्गतानां जाम्बवौष्ठेतर्लौहा मांसगतानां, क्षौद्रगुडस्नेहाः सिरस्नायुसंध्यस्थितगतानां || iiiiiII(Su. Su. 12/4)

- Substance which can retain less heat and can transmit lesser amount of heat energy are indicated for skin (twak dagdha) like pipper longun, goat's...cow's tooth, wooden arrow and shalaka.
- Substance which can retain more heat energy and can transmit it to further deeper layer are used for muscle, tendon and ligaments e.g. Jambavoshta shalaka and metals are used for transmitting heat energy to the level of muscle and Honey, jaggery or other viscous material like oil, fat etc. are used to transmit the heat energy to ligament and tendon.

Procedure

The exact location of Agnikarma should be marked initially. Then it should be cleaned, and the cauterization should be performed at the expected place according to the condition and up to the optimum sign of cauterization (Samyak dagdha lakshana). Burns that are not too deep, have the colour of ripe palms (brownish black), are easily healed, and cause only slight discomfort are signs of good cauterization. After that, apply a honey and ghee mixture or a cool viscous material.

Types of Agnikarma

Our acharya has detailed many sorts of Agnikarma depending on various categories.

a) Shape of burn

1. Valaya - Encircling the afflicted portion's root
2. Bindu - Dots formed with the Shalaka's tip
3. Vilekha - A shalaka-drawn straight curved or horizontal line
4. Pratisaran - Rubbing with the shalaka side.
- According to Acharya Vagbhata, it can also be of
5. Ardhchandra (semilunar)
6. Swastika (swastik sign shaped)
7. Ashtapada (direction eight direction)

b) Site of burn

Agnikarma can be done at the site of the disease i.e. sthanika e.g. kadara or at a different sites i.e. sthnanantariya e.g. gridhrasi.

c) Involvement in burn

When the burn extends beyond the skin, it is defined clinically as *twak dagdha* (skin burn), *mansa dagdha* (muscle burn), *sira snayu dagdha* (tendon and vessel burn), and *asthi – sandhi dagdha* (burn of bone and joints).

d) Material used for burn

According to the nature of material used for Agnikarma, it can be done with viscous liquid (*snigdha dravya* e.g. ghee) or with dry substance (*raksha dravya* e.g. pippali).

e) Extent of burn

According to the extent of burn, Agnikarma can be either.

- 1) *Plushtam* - insufficient burn (1 degree burn)
- 2) *Durdagdha* - Insufficient burn (2 degree burn)
- 3) *Samyak dagdha* - properly burn
- 4) *Atidagdha* - Excessively burn

DISCUSSION

Agnikarma is most usually performed in the *Sira-snayu-asthi-sandhigat vikara* (tendinitis, muscle discomfort, bone or joint pain) where pain is the only issue. Agni has the *ushna*, *tikshna*, and *Aashukari* gunas, which are antithetical to the *vata* and *kapha* doshas. From hot *shalaka*, physical heat is transferred to *twaka dhatu*. This healing heat works in three ways.

1. It cleanses *srotovarodha*, pacifies vitiated *vata* and *kaphadosha*, and maintains their equilibrium due to *ushna*, *tikshna*, and *sukshama* guna.
2. It improves the *Rasa Rakta samvahan* (Blood circulation) to the affected area, such as in diseases like *Aarsha*, *Aarbuda* and *Gridhrasi*. The increased blood flow to the affected area flushes out the pain-producing compounds, providing comfort to the sufferer.
3. Third, therapy raises the *dhatvagni*, causing normal *Dhatu* metabolism, which digests the *aamadoshas* from the damaged region and promotes proper nutrition from *Purva dhatu*. As a result, *Rasadi sapta dhatu* grows stronger and more nutrient-dense. Heat travels to deeper tissues, such as the *mamsa dhatu*, where it neutralises the *sheeta* guna of the *vata* and *kapha* doshas, bringing the vitiated dosha back into balance.

Agnikarma possesses the quality of *sira sankochana* by which it aids in *Raktasthambhana*.

CONCLUSION

Because of the vata dosha, pain can occur everywhere on the body. Agnikarma is conducted to release the sangha of vayu, which is one of the cites of vayu. Because it is an Ushna chikitsa, it pacifies vata and hence relieves pain quickly.

Agnikarma is the most important parasurgical procedure. Agni's treatment prevents recurrence of disease and is useful in the treatment of chronic illness.

Agnikarma is a simple, inexpensive, safe, and effective treatment for a variety of ailments. Agnikarma is more efficient than other non-surgical therapies at relieving pain and stiffness, which are common symptoms of many disorders. Agnikarma is concerned with the effects of thermal energy on the human body. It has a wide range of applications in chronic conditions as well as emergency management.

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