

## THERAPEUTIC EFFECT OF AGNIKARMA IN SHALYA TANTRA VYADHIS

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### ABSTRACT

*Agnikarma* is one of the important treatment modalities mentioned by *Sushrutha*. It is one of the *upayantra* and *anushastra* and is superior to *bheshaja*, *shashtra* and *kshara*. Diseases which are treated by *agnikarma* do not reoccur. *Sushrutha* mentions different *agnikarma dravyas* based on the part of the body where *agnikarma* must be performed. The lakshanans of proper *agnikarma* and harmful effects of improper procedure and its management has been mentioned by *Sushrutha*. *Agnikarma* has been mentioned as line of treatment in many *Shalya tantra vyadhis* which has significant effect with least complication and reoccurrence.

**KEYWORDS:** *Agnikarma, Anushastra, Shalya tantra vyadhis.*

### INTRODUCTION

*Agnikarma* is one among the para surgical method mentioned as *anushastra* and *upayantra*. *Agnikarma* involves procedure where heat is transferred to the affected area using different metals called *Shalaka yantra* and other materials having deep penetrating properties. *Agnikarma* can be compared to Cauterization or Therapeutic burns in modern science. The term *agni* refers to *gati*, meaning movements / transformation / spreading. *Agni* in our body controls the digestive process and is responsible for *Prana* / life.<sup>[1]</sup>

Importance of *Agnikarma* - *Sushrutha* mentions *Agnikarma* is superior to *Kshara karma*. Those diseases which cannot be managed by medicine, surgery or *Kshara* can be treated by *Agnikarma* with no chance of reoccurrence.<sup>[2]</sup> *Sushrutha* mentions *Agnikarma* as the important method of bringing haemostasis when all other procedures of *raktastambanaupayas* fail.

### *Dahanaupakarana*<sup>[3]</sup>

<b>Dahanaupakarana</b>	<b>Site of application</b>
<i>Pippali, Godanta, AjashakrutShara, Shalaka</i>	<i>Twak</i>
<i>Jamboushta, Shalaka</i>	<i>Mamsa</i>
<i>Madhu, Guda, Taila</i>	<i>Sira, Snayu, Sandhi</i>

### Classification of *Agnikarma*

- 1) Based on *Staana* - *Twak dagda, Mamsa dagda*<sup>[4]</sup>
- 2) Based on *Akruthi* - *Bindu* (dot), *Valaya* (circular), *Vilekha* (transverse / vertical), *Pratisarana* (scraping).<sup>[5]</sup>
- Vagbhata mentions 3 more types - *Ardachandrakara* (semicircular) *Swastikakara, Astapada* (figure of 8)
- 3) According to the structures involved - *Twak, Mamsa, Sira, Snayu, Sandhi and Asthi*<sup>[6]</sup>
- 4) According to the *dravyas* – *Snigdha Agnikarma* using *Madhu, Grutha, Taila. Ruksha Agnikarma* using *Ajashakrut, Godanta, Pippali*.<sup>[7]</sup>
- 5) *Agnikarma* based the structures involved in diseases.
  - 1) *Anga glani, Adhimantha, Charmakeela - Twak dagdha*<sup>[8]</sup>
  - 2) *Arshas, Bhagandhara, Granthi, Nadivrana, Dushtavrana - Mamsa dagdha*<sup>[9]</sup>
  - 3) *Shishtavartma, Asruksrava, Asamyakvyadha – Sira, Snayu, Astha and Sandhi*<sup>[10]</sup>
  - 6) *Agnikarma* is advised in severe painful conditions caused due to *Vata dosha* in *Twak, Mamsa, Sira, Snayu* which has significant effect.<sup>[11]</sup>

Contraindications of *Agnikarma* - *Pitta prakruti, Antashonitha, Binnakoshta, Anudrutha shalya, Daurbalya, Bala, Vruddha*, persons unfit for *Swedana karma*.<sup>[12]</sup>

*Agnikarma* is contraindicated in *Sharat ruthu* and *Ushna kala*. *Agnikarma* is to be done in these seasons counter measures should be adopted.

Method of *Agnikarma* is done in 3 stages

- 1) Pre operative stage - Patients who are fit for the procedure is made to consume *sheeta* and *picchila aahara*.<sup>[13]</sup>

- 2) Operative stage - Materials for *Agnikarma* are selected based on the area subjected for the procedure. The material is heated to red hot and placed over the site
- 3) Postoperative stage – The site of *Agnikarma* is smeared with paste of *Madhu* and *Grutha* to reduce burning sensation and promote healing.<sup>[14]</sup>  
*Samyak Agni dagdha Lakshanas.*<sup>[15]</sup>

*Twak dagdha – Shabdha pradurbhava, twak sankocha and durgandata.*

*Mamsa dagdha – Kapota varna, Alpa svayatu, Alpa Vedanta, Sushka, Sankuchita sira*

*Sanyu dagdha – Krishna varna, Unnata vrana, Srava sannirodha.*

*Asti & Sandhi – Ruksha vranata, Karkasha stira Vranata.*

### **THERAPEUTIC EFFECT OF AGNIKARMA IN SHALYATANTRA VYADHIS**

- 1) *Agnikarma* in *Arshas(Haemorhoids)* - *Agnikarma* is indicated in *Arshas* which are *karkasha*(rough), *Stira*(firm), *Pruthu*(broad) *Katina*(hard). These types of *Arshas* are caused because of chronic fissure and are compared to Sentinel pile. *Agnikarma* causes excision of the mass, and the *Ushmata* of the *Agni* is also conveyed to the fissure which helps in healing of the fissure preventing re occurrence.<sup>[16]</sup>
- 2) *Agnikarma* in *Bhagandhara* (Fistula-in-ano) – The fistula-in-ano is incised after probing and *Agnikarma* is done for the open tract which helps in reducing the discharge further promoting healing.<sup>[17]</sup>
- 3) *Agnikarma* in *Kadara* (Corn) - The lesion is excised completely and *Agnikarma* is done which arrests bleeding and cauterizes the area preventing re-occurrence.<sup>[18]</sup>
- 4) *Agnikarma* in *Charmakeela* (Warts) - Excision causes necrosis at the base of the lesion depriving blood supply which prevents reoccurrence.<sup>[19]</sup>
- 5) *Agnikarma* in *Chippa* and *Kunaka* (Nail bed infections) - The pus is drained from the suppurated site and *Agnikarma* is done which prevents infection.<sup>[20]</sup>
- 6) *Agnikarma* in *Ashmari Vrana* - After the extraction of the *Ashmari* from the urinary bladder, *raktasrava* is controlled by *Agnikarma* as a *rakta stambanaupaya*.<sup>[21]</sup>
- 7) *Agnikarma* in *Kaphaja Arbuda* - The remenants of *Arbuda* after excision should be cauterised by *Agnikarma* which prevents regrowth and enhances healing.<sup>[22]</sup>
- 8) *Agnikarma* in *Sadyo vrana* - In case of *Chinna vrana* where the part of the body is excised by trauma *Agnikarma* is done by using hot oil which controls bleeding from the injured site by constricting the blood vessels.<sup>[23]</sup>

- 9) *Agnikarma* as a haemostatic measure - *Agnikarma* is one among the *raktastambana upaya*. When *Sandana*, *skandana*, *Panchana* measures fail to control bleeding *Agnikarma* is to be done which arrests bleeding. Application of *Agni* causes *Sira sanchoka* at the site of bleeding which prevents further haemorrhage. In the present days the same concept of cauterisation is used by using Electric Cautery to control haemorrhage during surgery.<sup>[24]</sup>
- 10) In painful conditions *Agnikarma* causes relaxation of the muscles. The heat transformed from the skin to the muscles in turn enhances the local blood flow by vasodilatation causing relaxation of the muscle which relieves pain.

### MODE OF ACTION OF AGNIKARMA

*Agnikarma* is indicated mainly in *vata* and *kapha* disorders. Due to *Usha*, *Teekshna*, *Sukshma*, *Ashukari guna* of *Agni* which are opposite to the gunas of *vata* and *kapha*, the *dosha Dushti* is pacified thus reducing the symptoms of the diseases. *Agnikarma* when performed along with *shastra karma* helps in necrosis of the tissues, promotes healing and prevents reoccurrence.

### DISCUSSION

*Agnikarma* is considered superior to *bheshaja*, *kshara*, *shastra karma*. *Agnikarma* is indicated in *vata* and *kapha Pradana vyadhis*. Action of *Agnikarma* is by its *ushna*, *teekshna*, *sukshma guna* which relieves *srotoavarodha*, pacifies *vata* and *kapha* thus reducing the symptoms of the diseases. *Agnikarma* done in *Arbuda*, *Nadivrana*, *Bhagandhara*, *Dusta vrana* destroys unhealthy tissues which enhances healing. *Agnikarma* is the important method of bringing haemostasis in bleeding conditions. In modern science the same concept of *Agnikarma* is used as a monopolar, Bipolar Electric Cautery for cauterization. *Sushrutha* mentions different *dravyas* for *Agnikarma* based on the temperature regulation purpose when applied on body surface.

### CONCLUSION

*Agnikarma* indicated mainly in *Vata Kaphaja* disorders due to *Ushna*, *Sukshma* and *Asukari gunas*. This action relieves *Vedana* and *Gurutva* further removes *srotoavarodha* effectively. *Agnikarma* is an important measure for haemostasis and is employed in emergency conditions. Acharya *Sushrutha* mentions that when *Bheshaja*, *kshara* and *shastra chikitsa* fails to cure diseases then *Agnikarma* can be used to treat the disease successfully.

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