

**A REVIEW ON AGNIKARMA****Dr.Nagapooja N S<sup>1</sup>, Dr.Manjunatha Bhat<sup>2</sup>**<sup>1</sup>PG Scholar,<sup>2</sup>HOD, Department of PG Studies in ShalyaTantra, Alva's Ayurveda Medical College, Moodbidri.DOI: <https://doi.org/10.47071/pijar.2020.v05i05.005>**ABSTRACT**

Agnikarma is one of the important Anushastra Karma, a parasurgical procedure where therapeutic burning with special tools i.e use of Dahanopakaranas for Agnikarma at specific site for specific diseases. Acharya Susrutha "Father of Surgery" has explained in detail about Agnikarma and has given special consideration in the field of Shalyatantra. Agnikarma is considered as superior than Ksharakarma, because of its wonderful properties, such as Apunarbhava- the diseases treated with Agnikarma will not reoccur again and diseases which are incurable with Bheshaja, Shastra, Kshara, are curable by Agnikarma<sup>1</sup>. It acts as Vedanahara in many of the disease conditions by acting on Kapha and VataDoshas. It is one of the minimal invasive technique, which is well practised clinically. In modern era diathermy, cauterization, radiation therapy, laser therapy, photo therapy etc. can be considered under the concept of Agnikarma. Moxibustion is one such procedure similar to Agnikarma practised in traditional medicine system of China, Tibet, Japan, Korea and other countries.

**KEY WORDS:** Agnikarma, Dahanopakarana, Anushastra, Parasurgical procedure, Cauterization.

**INTRODUCTION:** Agnikarma is a boon in the field of Ayurveda for treating many of the disease conditions, specially where there is involvement of Vata and Kapha. Puranas consider Agni as a God Agnideva. Agni is one among the Panchamahabhootas, Agnikarma refers

to procedure done with the Agni i.e heat. Agnikarma which is mentioned as Anushastra<sup>2</sup> as well as Upayantra<sup>3</sup>, is one of the most effective and commonly used parasurgical procedure, it is indicated in many of the disease conditions like Granti, Arsha, Arbudha, Bhagandara, Apachi,

Charmakeela, Tilakalaka, Antravruddhi, extra growth in MamsaPradesha associated with numbness, disease conditions associated with severe pain in Twak, Mamsa, Sira, Snayu, Sandhi, Asthi, Nadi, and in ShonithaAtipravrutti. Agnikarma is the ultimate procedure for achieving the haemostasis among the 4 Rakthasthambhana Upayas<sup>4</sup>. Different kinds of Dahanoparanas have been mentioned for the different diseases depending upon the Dhatus. Acharya Susruta had elaborately explained Agnikarma, with its effective results it got popularity in the field of Shalyatantra.

The word Agnikarma is made out of 2 words 'Agni' and 'Karma'.

### **VYUTHPATTI OF THE WORD AGNI**

– The word Agni is derived from masculine gender (PullingavachiShabdha).

The word Agni is derived from the Dhatu

- 'Agativyapnoti'<sup>5</sup> meaning which spreads very quickly to everywhere.
- 'Agigato'<sup>6</sup> which has the movement always in upward direction.

### **NIRUKTHI**

#### **AGNI**

The word Agni is having 2 different Nirukti based on its Swaroopa and Swabhava

According to Swaroopa - which spreads to various parts or organs is called Agni

According to Swabhava - which moves in upward direction is called Agni.

Agni is one which spreads and always moves in upward direction.

### **AGNIKARMA**

➤ AgninaKritvaYat Karma, Agne Sambandhi VaYat Karma, Tatagnikarma.<sup>7</sup>

➤ 'Agnaukarma Home AgnihotradauAgnikarmaTatahKrutvetiS mruti, Agnikaryadayo Anyatra.<sup>8</sup>

The word Agnikarma has been used in different context with different meanings.

During Vedas and Puranas 'Agnikarna' refers to use of Agni in Homa, Yagas like AgnihotraHoma.

In Ayurveda Agnikarma stands for the Karmas which are done by using Agni and Karmas which are related Agni.

### **SYNONYMS OF AGNIKARMA**

Dahanakarma  
Agnichikithsa  
Agnikriya  
Dagdhakarma  
Vanhidagdha

### DAHANOPAKARANAS<sup>9</sup>

Acharya Susrutha has mentioned various Dahanopakaranas for Agnikarma for different Dhatus.

- Pippali
- Ajashakruth
- Godantha
- Shara
- Shalaka

All these are used for Agnikarma for TwakPradesha

- Jambavausta
- Etarathalouha

These 2 are used for Agnikarma at MamsaPradesha

- Kshoudra
- Guda
- Sneha

These are used for Agnikarma at Sira, Snayu, Sandhi and AsthiPradesha.

All these different materials have been mentioned with a scientific reason, based on heat withholding (Latent heat), heat penetrating and heat dissipation property. Shalaka which is commonly used for Agnikarma, even though it turns soon into red hot on heating, heat dissipation rate is very high, so the heat will not be able to penetrate into deeper Dhatus. May be, because of this property it is indicated for

Agnikarma of TwakPradesha as it is superficial Dhatu. Kshoudra, Guda, Sneha have high heat withholding property as heat dissipation rate is slow, so during Agnikarma when they are heated and applied, the heat penetrates into deeper Dhatus like Sira, Snayu, Sandhi and AsthiPradesha.

### DAHANA VISHESHA<sup>10</sup>

DahanaVishesha means the shape in which burns are to be done. Acharya Dalhana explains same as PranidhanaAkaraVishesha.

Acharya Susrutha has explained 4 types

#### ➤ **Valaya**

'Vyadhi Mule ValayamivaValayam'- Agnikarma done encircling the root of the Vyadhi

#### ➤ **Bindu**

'ShalakagraNirmitoBindurivaBindu'- Agnikarma done by the tip of Shalaka resembling dots at the site of Vyadhi.

#### ➤ **Vilekha**

'TiryakRujuVakraVividhaLekhaVilekha' - Agnikarma done in the shapes resembling straight / curved / horizontal lines with the Shalaka at the Vyadhi site.

#### ➤ **Prathisarana**

'TaptaShalakaPrabrithibhirAvagharshan amPratisaaranam'- Agnikarma done by rubbing the sides of Shalaka.

Acharya Vagbhata added 3 more types of DahanaVishesha

- Ardachakra - Agnikarma in semi lunar shape
- Swasthika - Agnikarma in four tailed shape
- Astapada - Agnikarma in eight tailed shape

### CLASSIFICATION OF AGNIKARMA

#### 1. According to Dravya

**a. Snigdha Agnikarma**- Agnikarma done by using Grutha, Taila, Madhu

**b. Ruksha Agnikarma** - Agnikarma done by using Pippali, Shalaka, Godanta etc

**2. According to Akruithi** - Same as DahanaVishesha

#### 3. According to Pradesha of Roga

**a. Sthanika**- Agnikarma done at the disease site like in Kadara

**b. Stanantariya**- Agnikarma done in Gridhrasi, Apachi etc.

#### 4. According to Dagdha Dhatu<sup>11</sup>

TwakDagdha, MamsaDhagdha, SiraSnayu Sandhi AsthiDagdha.

#### AGNIKARMA KALA<sup>12</sup>

Agnikarma can be done in all the climates other than Sharat and Grishma. In these 2 climates the

environmental state causes an aggravation in the burning sensation and other associated clinical features which arises after Agnikarma.

In Sharath Kala there is Prakopa of Pitta which has already undergone Sanchaya in Varsha. In Grishma Kala the sun becomes very strong and Ushnatha increases in the environment as a result there is decrease in the Sleshmatha.

Acharya Susruta in spite of contraindication tells that Agnikarma can be done irrespective of the Ruthu in case of emergency condition and in case of AgnikarmaSadhyaVyadhis with necessary precautions such as Sheetaachadana, SheetaVeeryaBhojana and Pradeha.

#### AGNIKARMA ARHA<sup>13</sup>

- In case of Shiroroga, Adhimantha – Agnikarma should be done at Bru, lalata, ShankaPradesha.
- In case of Varthmaroga – Agnikarma at Vartharomakoopa after covering the eye with moist cloth.
- Agnikarma should be done in case of intense pain at Twak, Mamsa, Sira, Snayu, Sandhi, Asthi, Vata causing severe pain in the Vrana with Uchhrita, Katina, Suptamamsa.

- Diseases like Granthi, Arbhuda, Bhaghandara, Apachi, Shleepada, Charmakeela, Tilakaalaka, Antravruddhi.
- In conditions like Siras are cut, Nadi with discharge and in ShonithaAtipravrutti.

### **AGNIKARMA ANARHA<sup>14</sup>**

- In case of Pitta Prakruti, AnthaShonitha, Binna Kosta, AnudruthaShalya, Bala, Durbala, Vruddha, Bheeru, Aneka Vranapeedita.
- Those who are contraindicated for Swedana like Pandu, Meha, Raktapitta, Trusha are contraindicated for Agnikarma.
- Agnikarma is contraindicated in the PittajaVikaras, Pitta Prakruthi, and during Sharath and GreeshmaRuthu. As Agnikarma further increases the Pitta and Raktha, may lead to therapeutic complications like formation blisters, severe burning sensation, pain, thirst, fainting.

### **AGNIKARMA VIDHI**

#### **POORVA KARMA**

- Assessment of the patient to determine whether fit for Agnikarma.
- Bala of Rogi, Vyadhi and Ruthu should be assessed before Agnikarma
- Acharya Susrutha has mentioned about administration of Picchila Anna

to patient before Agnikarma, Acharya Dalhana has mentioned that PicchilaAnna has Sheeta, Mridhu, PicchilaGunas and SheetaVeerya so acts as Pittaghna.

- Patients with Moodagarba, Ashmari, Bhagandara, Udarā, Arsha and Mukharoga should be Abhuktha while being subjected to Agnikarma<sup>17</sup>.
- Necessary equipments for Agnikarma should be kept ready.

### **PRADHANA KARMA**

- The patient has to made to lie comfortably in desired position.
- The Upakarana used for Agnikarma is to be exposed to Nirdhuma Agni by igniting woods of plant like Khadira and Badara.
- When the instrument turns to Bhasuravarna-red hot, it is placed at the desired site for desired period of time.

### **PASCHAT KARMA**

The site of Agnikarma should be anointed with mixture of Madhu and Grutha, Acharya Dalhana explains that anointment is meant for Prasadana of vitiated Raktha and Pitta after Agnikarma. This lepa is considered as Pitta Prathyanika and Avishoshi.

### **AGNIKARMA ASSESSMENT**

### **SAMYAK DAGDHA LAKSHANA<sup>15</sup>**

It presents with Anavagaada Dagda (superficially burnt), Taalavarnam (colour of ripened Taala fruit), Susamsthitam (evenly burnt) and following Twagadi Dathu Dagdha Lakshana.

### **TwakDagdhaLakshana**

-ShabdaPraturbhava (production of sound), TwakSankocha (contracture of skin), Dourgandhata (bad odour).

### **MamsaDagdhaLakshana**

-KapotaVarnata (colour of pigeon like ash gray colour), AlpaShwayathu (mild swelling), AlpaVedana (mild pain), ShushkaSankuchitaVranata (dry contracted wound).

### **SiraSnayuDagdhaLakshana**

-Krishna (black discolouration), UnnataVranata (elevated), SravaSannirodha (cessation of discharge).

### **Sandhi AsthiDagdhaLakshana**

-Rooksha (dry), Arunata (reddish), KarkashSthiraVranata (rough and hard firm wound).

## **PRAMADA DAGDA**

### **1.) PLUSTADAGDHA LAKSHANA**

It comes under HeenaDagdha, presents with Vivarnatha (pale discolouration of the skin) and

PlushyatheAtimatram (severe burning sensation).

### **2.) DURDAGDHA LAKSHANA**

It also comes under HeenaDagdha, presents with Spota (blisters), Chosha (sucking kind of pain), Daha (burning sensation), Raga (Reddish discolouration), Paka (Inflammation), and Vedana (pain) which takes more duration to subside.

Even though PlustaDagdha and Durdagdha comes under HeenaDagdha both are explained separately, as the modality of treatment is different for both.

### **63.) ATIDAGDHA LAKSHANA**

It presents with Mamsavalambana (hanging of burnt tissue), Gatravishlesha (parts becomes loose), SiraSnayu Sandhi, AsthiVyapadam (damage to the blood vessels, ligaments, joints, and bones), severe complications such as Jwara (fever), Daaha (burning sensation), Pipasa (thirst), Moorcha (fainting), delayed healing of Vrana and Vivarnata will seen even after healing of Vrana.

## **DISCUSSION**

Agnikarma a parasurgical procedure, it is one of the most effective treatment principle explained in Ayurveda for the management of painful disorders.

Agnikarma directly acts on Vata and Kapha, the Doshas which are responsible for causing pain. It is also explained that, the disorders which can't be treated by Bhesaja, Shastra, Ksharakarma can be treated by Agnikarma. For example Arbhudha, which can be correlated to malignant tumours where the reoccurrence rate is very high. Here Acharyas have mentioned Shastrakarma for excision, also Agnikarma and Ksharakarma for its management. As Apunarbhava is the quality of Agnikarma, the chances of reoccurrence are very less when the excised site is treated by Agnikarma. Ksharakarma which is having properties like Ksharana, Lekhana, Chedana and Bhedana will cure the disease at the root level. In present surgical practice almost same principle is carried out, surgical excision followed by chemotherapy and radiotherapy. Among 4 Rakthastambanopayas 'DahahSankochayetSira' is mentioned, means Agnikarma is told for the bleeding veins. In the present modern surgical practice also Electrocautery or Diathermy is used for controlling the bleeding vessels during surgery

### **DIATHERMY (ELECTROCAUTERY)**

Electrocautery refers to a process in which direct or alternate current is passes through a resistant metal wire electrode, for generating heat. The heated electrode is then applied to living tissue to achieve haemostasis or for varying degree of tissue destruction. It is of 2 type Unipolar and Bipolar (Safe) cautery. Based on type of action 3 types, coagulation cautery, cutting cautery and blended current (combination of both).

### **MODE OF ACTION**

Physical heat from AgnikarmaUpakarana→Ushna, Teekshna, Ashukari, SookshmaGuna of Agni transfer to TwakadiDhatu→ Removes Srothorodha→Enhances Rasa, Raktha circulation →Dhathvagni increases →Amapachana→VataKaphaDosha attains Niramatva→Sira, Snayu, Sandhi, Asthi becomes stable → Relief of Symptoms.

### **RELATION TO HEAT AND PAIN - GATE CONTROL THEORY OF PAIN**

Heat stimulates the lateral spinothalamic tract → Stimulation of descending pain inhibitory fibres → Release endogenous opoid peptide → Binds with opoid receptors at

substantia gelatinosa→ Inhibits release of p-substance by pre sympathetic inhibition → Block the transmission of pain sensation.

## CONCLUSION

Agnikarma one among the Anushastra and Upayantra, considered as superior among all other treatment modalities. In the present days scope of Agnikarma as a parasurgical procedure is in its peak, as it gives instant relief from pain, simple, safe, cost effective, day care procedure, less drug therapy and more over it has effective results - minimum scar with maximum results. Acharya Susrutha has given much importance and clearly explained about Agnikarma because of wonderful therapeutic results.

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**Corresponding author:**

**Dr.Nagapooja N S**

PG Scholar, Department of PG Studies in ShalyaTantra, Alva's Ayurveda Medical College, Moodbidri

**E-mail:** [pooja24495@gmail.com](mailto:pooja24495@gmail.com)

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