



REVIEW OF AGNIKARMA ACCORDING TO CLASSIC OF SUSHRUTA SAMHITA

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Abstract: *Sushrutasamhita* is of universal importance. So it is important to simplify and reveal every topic of *sushruta samhita*. *Agnikarma* is one of them. *Agnikarma* is the application of heat, directly or indirectly to the affected part by using different materials.

It is one of '*dahan karma*'.

According to *sushruta* it is superior than '*ksharkarma*'. As if disease are treated with *agnikarma*, there will be less chances of recurrence and it will surely cure the disease which are incurable by drugs and surgery.

It includes instrument used in *agnikarma*, signs of *agnikarma* at various level, specific site of *agnikarma* at various disease.

Keywords:

- *Agnikarma*
- *Dahanopkrama*
- *Dagdha vrana*
- *Samyak dagdha vran*

Introduction:

Agnikarma is done by using fire.

So it shows property such as *tikshna*, *ushna*, *sookshma*, *vyavayi*, *vikasi*. So this disease is used in disease caused by *vata* and *kapha*.

Agnikarma can be done in any season, except *sharad* and *grishma* as there is increase in *pitta*. But in emergency condition it can be done, by taking precautions like *rutuviprit aahar*, *vihara*, etc.

Agnikarma is done in skin disease, extreme pain in skin, muscle, vein, ligament, joint and bone due to *vayu*. It is also suggested in hypergranulated neurogenic ulcers, sinuses, tumour, hemorrhoids, fistula in ano, warts, moles, trauma to joints and vein.

Agnikarma should be avoided in internal hemorrhage, multiple wounds, in rupture with internal organs, person with dominant *pitta*. Person's who are contraindicated for *swedana* are also contraindicated for *Agnikarma*.

Agnikarma is done with different instruments which depends on parts where *Agni karma* is done. I.e depends on disease and ability of material to hold and transmit the heat.

Substance which retain and transmit less heat are indicated for skin. Eg. Piper longum, goat's, cow's tooth, wooden arrow, *shalaka*.

Substance which retain and transmit more heat energy are used for muscles, tendons and ligaments. Eg. *Jambhavoshta*.

Metals like gold, silver, copper, iron, etc are used for transmitting heat energy at level of muscles.

Honey, jaggery, oil, fat, etc used for ligaments, tendons, blood vessels.^[1]

Instruments for Agnikarma according to sushruta^[2]

Instruments	Application of instruments
<i>Pippali</i>	Skin
<i>Aja shakrit</i>	Skin
<i>Godanta</i>	Skin
<i>Shara</i>	Skin
<i>Shalaka</i>	Skin
<i>Jamavoshtha</i>	Muscle
<i>Dhatu</i>	Muscle
<i>Madhu</i>	Ligament, tendon, blood vessel
<i>Bee wax</i>	Ligament, tendon, blood vessel
<i>Guda</i>	Ligament, tendon, blood vessel
<i>Sneha</i>	Ligament, tendon, blood vessel

Signs of Agnikarma at various levels

- *Twak dagdha-shabd pradurbhav, durgandha, twak sankoch.*
- *Mamsa dagdga- kapot varna, alpa svaythu, vedna, shushkasamkuchita vranatha.*
- *Sira snayu dagdha-krishnonnatha vranatha, srava sannirodhasch.*
- *Sandhiasthi dagdha- karkashvranath, asthira vranatha* ^[8,9,11]

Specific site of Agnikarma according to disease ^[7]

Disease	Site
<i>Arshas</i> -hemorrhoids	Site of arshas
<i>Antravrudhi</i> - inguinal hernia	Inguinal region
<i>Nadivrana</i> - sinus	Track
<i>Plehaudara</i> - splenomegaly	Dakshin bahu sira at manibandha
<i>Kadara</i> - corn	Spot
<i>Warts</i>	Spot
<i>Bhagandhara</i> - fistula in ano	Fistula track
<i>Shonitha</i> ati <i>pravruthi</i> - bleeding	Entire area
<i>Dushthavrana</i> - chronic non healing ulcer	<i>Agnikarma</i> done by filing the wound
<i>Shiroroga</i> - head disease, <i>adhimantha</i> - glaucoma, <i>anga shaidilya</i> - weakness of body	<i>Bhru, lalaad, shankha</i>
<i>Varthmarogaeshu</i> - disease of eyelid	<i>Varthma- roma- koopa</i>
<i>Snayu, asthi, sandhi</i>	Most tender spot
<i>Gridhrasi</i> - sciatica	Achilles tendon

(*aacharyas* have been mentioned specific site only for few conditions, rest has to be performed by logic of physician)

Dahan- 4 types ^[6]

- *valaya* (encircling root of diseased portion)
- *Bindu* (dots with shalaka)
- *Vilekha* (straight curve or horizontal line)
- *Pratisarana* (rubbing with the side)

Agnikarma procedure should be done at expected site as per condition, upto *samyak dagdha* lakshana. Without any complications.

When it shows *samya dagdha lakshana* it should be followed by application of mixture of *madhu* and *ghrita*.

Depending on the nature of material used, the burn may be ^[10]

- *Plushtam* (insufficient burn / 1° burn)
- *Durdagdha* (insufficient burn / 2° burn)
- *Samyakdagdha* (proper burnt)
- *Atidagdha* (excessively burnt)

Samyak dagdha lakshan includes burn which are not very deep, brownish black colour, easily healing, mild pain. Its also associated with respective symptoms explained in various levels of burns.

Conclusion:

So the aim of these artical was to simplify and reveal the latent significance of the *agnikarma*. By above review we can understand *agnikarma* aaccording to sushruta .and it's importance as disease treated by *Agni* will not recur again and is useful in treating chronic diseases.

It deals with the action of thermal energy in the human body.Its also practised in modern surgical procedures in the form of cauterization, laser, radiation, etc.*Agni* removes blockage of *srothorodha* and *ashukari* property results in instantaneous relief. As pain is caused by *vata*. Skin is one of sthan of *vata*. *Agnikarma* is used to release the obstruction of *vayu*, thus it relieves pain. Its important to perform *agnikarma* according to condition, without complications.

Rrefrance:

1. Sushruta samhita, sutrasthan, Agnikarma vidhi adhyay 12/3
2. Sushruta samhita, sutrasthan Agnikarma vidhi adhyay 12/4
3. Sushruta samhita, sutrasthan, Agnikarma vidhi adhyay 12/5
4. Sushruta samhita, sutrasthan, agnikarma vidhi adhyay12/8
5. Sushruta samhita, sutrasthan, Agnikarma vidhi adhyay 12/10
6. Sushruta samhita sutrasthan, Agnikarma vidhi adhyay 12/11
7. Sushruta samhita, sutrasthan, Agnikarma vidhi adhyay 12/13
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