

A REVIEW ARTICLE ON AGNI KARMA

Dr. Vikas Chitmulwar*¹, Dr. Pradeep Patil² and Dr. Sneha Tiwari³¹Associate Professor, Swasthvirita Shalinitai Megha Ayurved College Bhilewada Bhandara.²Associate Professor, Agad Tantra Shri. K.R. Pandav Ayurved College Nagpur.³Associate Professor, Kaychikitsa Shri. K.R. Pandav Ayurved College Nagpur.

*Corresponding Author: Dr. Vikas Chitmulwar

Associate Professor, Swasthvirita Shalinitai Megha Ayurved College Bhilewada Bhandara.

Article Received on 23/12/2024

Article Revised on 13/01/2025

Article Published on 02/02/2025

“Agnikarma” is one of the most important procedures in Shalya Chikitsa (surgical treatments). It comprises two words i.e. Agni and Karma. The derivation and description are as follows- The word Agni has derived from the Dhatu “Angati Vyapnoti” and formed as “Agi Vyaptou Angati Vyapnoti Iti Agni”:

Niruktti: The word Agni has two kinds of Niruktties, depending on whether it is Swarupa or Swabhava. According to Swarupa- which spreads to various parts or organs, it is called Agni. According to Swabhava- which moves in the upward direction is called Agni. We can club this statement and define it as something that spreads by moving upward, which is called Agni.

CONCEPT OF KARMA

This act is called Karma. Through which the action takes place is also called Karma. AGNIKARMA (Procedure of Branding by Fire/Thermal Cauterization) The two words Agni and Karma combined form a unique term or procedure i.e. Agnikarma which means “the action / Karma takes place by upward spreading nature of Agni”. When Samyak Dagdha Vrana is produced by Agni with the help of various Dravyas it is called Agnikarma.

Types

Dalhana, the commentator of „Sushruta Samhita“, has given the following description regarding the Agnikarma.^[1]

“Agni Krita Karma”-the Karma/action done/carried out by Agni. Here Agni is used directly i.e.-direct manner of application of Agni 2. „Agni“ Sambandhi Karma“- the Karma or action related to Agni. The Agni-related things/media are used i.e. indirect manner of application of „Agni“ So the identical character in both the statements is the presence of Agni, whether it is used directly or indirectly through media.

Effects- Hence, we can assess the effect of Agnikarma as follows-

1. Sthanika Karma-local action.
2. Saarvadaihika Karma- the action takes place all over the body.
3. Vishishta Karmas- special kind of actions

Classification of Agnikarma

1. According to Dhatu: Twak Dagdha & Mamsa Dagdha, Agnikarma is not contraindicated for blood vessels, ligaments, joints, and bones.
2. According to Dravya: Snigdha -is done by Madhu and Ghrita and it is indicated for Sira, Snayu, Asthi, and Sandhi Vikaras. Ruksha -Louha, Pippali etc. -indicated for Twak Dagdha and Mamsa Dagdha.

According to Area

Local (Sthanika) - Sandhivikara, Granthi etc.
Distant part - Antravridhi, Apachi.

According to disease

Agnikarma is to be done after surgical excision e.g.; Kadara. Nadivrana, Bhagandara. Agnikarma is to be done in Krimidanta after the filling of Guda.

According to Dahana Vishesha

Valaya, Bindu, Vilekha, Pratisarana, Swastika, Ardachandrakara and Ashtapada

1. Items useful for Twak Dagdha are:

- a. Pippali(Piper login)
- b. Ajashakrut (feces of goat)
- c. Godanta (Moon stone)
- d. Shara (arrow-like device)
- e. Shalaka (rod of metal)
- f. Suryakanta and Varti (mentioned by Vagbhata)

Items useful for Mamsa Dagdha are

Jambaustha (device resembling like Jambu) and other metallic instruments Madhu (honey), Guda (jaggary), and Sneha (oil/ghee) (Vagbhata)

Items useful for Sira, Snayu, Asthi, and Sandhi are:-

- Madhu(honey), Guda (jaggary), and Sneha (oil/ghee)
- Jambaustha mentioned by Vagbhata

Dahana Upakaranas – Dahana Upakaranas are the instruments used to produce therapeutic burns (Samyaka Dagdha) during Agnikarma.

They are classified as follows according to various Acharyas

Dahana Upakarana	Sushruta [45]	Charaka [46]	A.S [47]	A.H [48]
Pippali A.H [48] } - } } - -	+	-	+	-
Aja Shakrit	+	-	+	-
Godanta	+	-	+	+
Share	+	+	+	+
Shalaka	+	-	+	+
Jambaustha	+	-	+	+
Dhatu	+	-	-	-
Madhu	+	+	+	+
Madhuchhishta	+	+	+	+
Guda	+	-	+	+
Vasa	+	-	+	+
Ghrita	+	+	+	+
Tailam	+	+	+	+
Yastimadhu	+	-	-	-
Suryakanta		--	+	-

Dahana Shalaka

^[49] The Loha Shalaka becomes cool soon after making it red hot and once heated only once Samyak Dagdha Vrana can be made. Ideally once heated a Shalaka should be able to produce 20-30 Samyak dagdha Vrana. So Loha Shalaka was found useless. When Tamra Shalaka was used Atidagdha Vrana develops. This might be due to the quick transfer of heat due to Tamra (copper). So it is also not ideal. While using Rajata Shalaka, the transfer of heat was found very quickly & Vrana was made very fast. So it is also not ideal. Pancha Dhatu Shalaka was found as ideal since 20-30 Samyak Dagdha Vrana could be made satisfactorily.

Dahana Vishesha^[50]

Dahana Vishesha implies the type of shape produced in the skin after Agnikarma. Acharya Sushruta has mentioned four types of Dahana Visheshas:

- Valaya – Figure of Circle
- Bindu– Figure of dot shape
- Vilekha – Figure of parallel line
- Pratisarana – Figure after rubbing

Acharya Vagbhata has mentioned extra three varieties of Dahana Visheshas.

- 1) Ardhachandrakara- Semilunar shape
- 2) Swastika - four tailed mark
- 3) Ashtapada -eight-tailed mark

Clinical features of Agni Dagdha

- Plusta Dagdha (Scorched burn): - This is the discoloration of skin and contraction on the part (losing its normal color). Vagbhata has named it Tuchha Dagdha and given one additional symptom e.g. more burning sensation without vesicle.
- Durdagdha (Blistered burn)-This is characterized by the formation of a blister, severe pricking pain, burning sensation, and redness which takes a long time to subside.
- Samyak Dagdha (Superficial burn) -These are the Samanya Lakshana (common symptoms) produced in any type of Dhatu. This is characterized by
- Anavagadha Vranata (Wound which is not deep)
- Talaphala Varnata (color of the palm fruit)
- Susamsthita Vrana (Without elevation or depression)

Vagbhata has mentioned the production of sound and watery secretion after proper stoppage of bleeding. The color will look like Pakwa Talaphala or Kapota Varna.

BURNS- REVIEW OF MODERN LITERATURE^[61]

A burn is a wound in which there is coagulative necrosis of the tissue. According to the depth of the necrosis, burns are classified into 3 degrees.

For

First-degree burns the simply hyperemia of the skin with slight edema of the epidermis. Superficial layers of the epidermis are destructed which are soon replaced from the basal layers so that no scarring will be there.

Second-degrees the entire thickness of the epidermis is destroyed. Blebs or vesicles are formed between the epidermis and dermis.

Third-degree destruction of the epidermis and dermis with irreversible destruction of the dermal appendages. Another classification to describe the severity of the burn.

Partial thickness burn- here superficial layers of the skin i.e. whole of the epidermis and superficial part of the dermis become destroyed so that spontaneous regeneration of the epithelium is expected. Here sensation of the skin remains.

Full-thickness burn- here whole thickness of the skin is destroyed. Spontaneous regeneration is impossible with the development of scar tissue and contractures. The sensation is lost here since sensory nerves are destroyed.

REFERENCES

1. Sushruta, Dajhana, Sutra Sthana, Agnikarma Vidhi Adhyaya, 12/1-2 edited by Vaidya Jadavji Trivikramji, Chaukhambha Surtbharti prakashan reprint 2009, Varanasi, 50.
2. Rig.10/118/2, Rig.10/118/7, Rig.10/162/1-4, e-book
3. Yaju.23/10/1, ebook
4. Samaveda Agneya Khandam 1/46/2, 1/77, e-book
5. Atha.6/106/3, Atha.1/18/1, Atha.1/27/92, 5/23/13, ebook
6. Ibidem, Sushuta Samhita, Sutra Sthana, Agnikarmavidhi Adhyaya, 12/9-10, 52.
7. Ibidem, Su.Su, Yantravidhi Adhyaya, 7/14, 34 and Shastravidhi Adhyaya.
8. /16 8Ibidem, Sushuta Samhita, Chikitsa Sthana, Vatavyadhi chikitsa, 4/8, 420.
9. Ibidem, Sushuta Samhita, Chikitsa Sthana, Arsha chikitsa, 6/3, 430.
10. Ibidem, Sushuta Samhita, Chikitsa Sthana, Ashmari chikitsa, 7/35, 437.
11. Ibidem, Sushuta Samhita, Chikitsa Sthana, Bhagandara chikitsa, 8/27,29, 440.
12. Ibidem, Sushuta Samhita, Chikitsa Sthana, Grandhyapachyarbuda Chikitsa, 18/14,17, pp471, Ibidem, (27),18/24, 472, ibidem(27) 18/39,43, 474.
13. Ibidem, Sushruta (1), Chikitsa Sthana, Vridhyupadamsha Chikitsa 19/21-23, 50-51, 53-54, 476 14 Ibidem, Sushuta Samhita, Chikitsa Sthana, Kshudra Roga Chikitsa, 20/10, 478.
14. Ibidem, Sushuta Samhita, Chikitsa Sthana, Mukharoga chikitsa, 22/9,23, 482.
15. Ibidem, Sushruta Samhita, Kalpa Sthana, Sarpadashtavisha Chikitsa, 5/5, 574.
16. Ibidem, Sushruta Samhita, Kalpa Sthana, Mushika Kalpa, 7/33, 583 and 7/50, 585.
17. Ibidem, Sushruta Samhita, Uttara tantra, Bhedya Roga Pratishedha,14/5, 621.
18. Ibidem, Sushruta Samhita, Sutra Sthana, Agraupaharaniya Adhyaya, 5/6, 19.
19. Ibidem, 21,7/15, 34.
20. Ibidem, Sushruta Samhita, Sutra Sthana, Sashthra Avacharaniya Adhyaya, 8/15, 41.
21. Ibidem, Sushruta Samhita, Chikitsa Sthana, Dwivraniya, 1/8, 397.
22. Agnivesha, Charaka, Dridhabala, Charaka Samhita, Sutra Sthana, Tisreshaniya Adhyaya, 11/55 edited by Acharya Jadavji Trivikramji, Chaukhambha Prakashan reprint 2009, Varanasi, 78.
23. Ibidem, Charaka Samhita, Sutrasthana 28 /26.