



## KSHOUDRA AS DAHANOPAKARANA IN SNAYUGATA VATA ROGA

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### ABSTRACT:

The father of surgery, Acharya Susrutha has mentioned different Parasurgical methods and *agnikarma* (thermal cauterization is one among them). *Agnikarma* is an asset of *ayurveda* which has been used widely in the clinical practise since ancient times. *Agnikarma* has been considered as superior to other parasurgical procedures since diseases treated with *agnikarma* never reoccurs, as well as it gives instant pain relief. Acharya susruta has indicated *agnikarma* as a chief parasurgical procedure which is an effective treatment in conditions of severe pain in *twak*(skin), *mamsa*(muscle), *sira*(vessels), *snayu*(ligament/nerves), *sandhi*(joints), *asthi*(bones). Acharya has mentioned different materials for *agnikarma* like *pippali*, *ajasakruth*(goats faeces), *godanta*(cows teeth), *sara*(arrow), *salaka*, *jambavaushta*, *kshoudra*(honey), *guda*(jaggery), *sneha*(fats or oils) etc based on its specific heat retention and transmission capacity on specific tissues. In *sira*, *snayu*, *asthigata vikaras* acharya susruta has mentioned *snigdha dravyas* like *kshoudra*, *guda*, *sneha*. *Snayugata Vata* is described within the context of *Vatavyadhi*. As *agni* has *ushna*(hot), *Sukshma*(minute), *theekshna*(sharp), *aashukari* (fast in action) *guna* which are the opposites of *vata* and *kapha doshas*, *agnikarma* is thought to be the best therapy for *vata* and *kapha doshas* by eliminating the *srotorodha*(obstruction) and rectifying the *amavastha*. Eventhough *kshoudra* has mentioned for *agnikarma* it was not used widely, so this article explains the action of *kshoudra* as *dahanopakarana* in *snayugata roga*.

**Keywords** – *kshoudra*, *dahanopakarana*, *agnikarma*, *snayu*, parasurgical measures

## INTRODUCTION

*Agnikarma* is an asset of *ayurveda* which has been widely used in the clinical practise since ancient times. *Angina kurute yat karma, agne sambandhi va yat karma tadagnikarma*[1](ie. *Agnikarma* means the procedure done with *agni*). This procedure aims at the management of various diseases by inflicting burns on the tissue surface. Different classics have given a superior place to *agnikarma*. In diseases which are affecting *snayu*(nerves), *sandhi*(joints) and *asthi*(bones), treatment modalities such as *snehana*(oleation), *upanaha*(poultice), *bandana*(bandage), *mardana*(massage) and *agnikarma* are advocated by *acharyas*[2]. Among these, *agnikarma* seems to be more effective for instant pain management[3]. *Acharya* has mentioned different materials for *agnikarma* like *pippali, ajasakruth, godanta, sara, salaka, jambavaushta, madhu, guda, sneha* etc based on its specific heat retention and transmission capacity on specific tissues[4]. As *kshoudra* has more heat retention and transmission capacity it is used as *dahanopakarana* for ailments of deep tissues like *sira, snayu, asthi* etc. *Agnikarma* is considered superior than other parasurgical procedures as it has been explained that diseases once treated with *agnikarma* does not recur. It gives instant pain relief in emergency cases. So, it is a potent and minimally invasive parasurgical procedure which has wide application in chronic conditions as well as in emergency management.

According to *Acharya Sushruta*, there are 900 *snayus* in total: 600 in the *shakha*(extremities), 230 in the *koshta*(GIT), and 70 in the *Greeva*(neck). There are four types of *snayu* i.e., *pratanavati, vrutha, sushira, and Prithu snayu*[5]. The *pratanavati snayus* are found

in the *shakhas* and *sandhis*, so they can be considered ligaments. The *sushira snayus* are located in the *amashaya* (stomach) and *pakwashaya* (large intestine). The *prithu snayus* are observed in the *parswa* (side), *urapadesha* (chest), and *prishtha* (back)[5]. The *brihat snayu*, known as *kandara*, can be classified as a tendon.

*Snayugata Vata* is categorized under *Vatavyadhi*. Since no specific *Samprapti* is mentioned, the *Samprapti of Vatavyadhi* is considered applicable. The *Lakshanas of Snayugata Vata* include *shoola*(pain), and *stambha*(stiffness)[6]. There is no pain without *vata*, so the *shoola* is due to aggravated *vata dosha*.

Various forms of *dahanopakaranas* have been described in our classics. These are the substances used for *agnikarma*. *Dahanopakaranas* described by *susrutacharya* are *pippali, ajasakrit, godanta, sara, salaka, jambavaushta, other lohas*(metals), *kshoudra, guda and sneha*. In *ashtanga sangraha* in addition to above mentioned *dahanopakaranas sooryakantha, soochi, madhuchista* were added.[7] *Susruta* divided these *dahanopakaranas* according to the site they are used as those acts on *twak; mamsa* and *sira, snayu* and *asthi*. *Kshoudra* has been considered in the group of *dahanopakaranas* used for *agnikarma* in *sira, snayu* and *asthi*.

## KSHOUDRA

It is mentioned in *madhuvarga*. *Susruta* and *charaka* gave details on different types of honey. According to *susruta* there are 8 types of honey and according to *caraka* there are 4 types of honey. It has *Madhura rasa* and *kashaya anurasa* with *laghu*(light), *pichilla*(slimy), *yogavahi* and *rooksha*(dry) *guna, seeta*(cool) *veerya* and *katu*(hot) *vipaka*. It acts as *srotovishodhana*(clear channels), *hridaya*(cardiac tonic), *agnideepana*(increases digestive fire), *balya*(increases

strength), *prasadana*(lusture), *pithahara*, *chakshushya*( increases vision), *chedi*(cutting), *grahi*(constipative), *vata sleshma hara* and *medohara*[8]. It has *lekhana*, *Ropana*, *sandhana*, *prasadana* properties. It is indicated in conditions like *kasa*(cough), *athisara*(diarrhoea), *vrana* *Ropana*(wound healing), *asrapitha*(bleeding disorders), *kushta*(skin diseases), *krimi*(worm infestation), etc. according to Susruta it is having the property of *sookshma marganusaranam*.

The boiling point of *kshoudra* is between 110<sup>0</sup> – 150<sup>0</sup> C because of further heating *kshoudra* gets charred. On removing from the heat source, immediate heat dissipation is zero degree celsius and gradual heat dissipation at a rate of 2-3<sup>0</sup>C per minute, under normal atmospheric temperature. Specific heat of *taptha kshoudra* is in the 0.54 – 0.60 cal/g/ °C [9].

#### PROCEDURE

Explain the procedure to the patient and take the written consent. Advise the patient to take *snigdha pichilla ahara* before the procedure. In well prepared minor OT arrange all the materials like *kshoudra*, stove, borossil pipette etc required for the procedure. Place the patient in most comfortable position and mark the tender spots.

Then boil *kshoudra* into 110 OC and using borossil glass dropper and pour as drops on the pre marked sites. After waiting for 1 minute, wipe it off. After the procedure apply *Madhu* and *sarpi* (ghee) mixture over the site [10].

#### DISCUSSION

*Agnikarma's* actual mode of action is still a mystery to the medical community. As *agni* has *ushna*, *Sukshma*, *thikshna* and *asukari guna*, which are opposites of *Vata* and *Kapha dosha gunas*, it helps to pacify both. By the properties of *agni* it helps to rectify the

*amavastha*, eliminate the *srothorodha*, and the affected sites *rasa rakta samvahana* is increased.

The heating impact of *agnikarma* may activate the lateral spinothalamic tract and descending pain inhibitory fibres. It produces endogenous opioid peptide by binding with to the opioid receptors at the substantia gelatinosa Rolandi and thus inhibits the production of impulse and stops transmission of pain. So *agnikarma* can be used in emergency condition for pain relief.

*Kshoudra* has more heat retention and transmission capacity it is used as dahanopakarana for ailments of deep tissues. Snayu being a deep-seated tissue, *kshoudra* can be used as *dahanopakarana* as it helps to transmit heat deep into the tissues thus acts on the nerve fibres and helps in the pain management.

#### CONCLUSION

*Agnikarma* is a straightforward ambulatory parasurgical technique that is simple to learn and has broad application in the management of various diseases. *Agnikarma* offers the surgeon a multitude of possibilities because it is an O.P.D. base procedure that requires less post-operative care, less pain, less bleeding. *Agnikarma* is indicated in *atyugraruja*(severe pain). The *kshoudra* is indicated for *agnikarma* in *sira*, *snayu* and *asthi*.

The analgesic Impact of *Agnikarma*, as we all know, may be regarded in Ayurvedic terms as having an influence on the *Vata doshas*. Anywhere in the body, pain is brought on by an imbalance in the *Vata dosha*. *Agnikarma* is done to remove *Vayu's Sangha* (obstruction). As an *Ushna chikitsa*, it pacifies *Vata*, which instantly relieves the pain.

*Agnikarma* also stops the progression of a disease (*dosha dhushya vighatana karaka*). The *Ushna* property stimulates the tissue metabolism (*dathvagni*)

and the *Amapachana* eliminate the *Avarana* by burning the metabolic wastes. The *Sukshma guna* of *kshoudra* helps to penetrate the heat into deep tissues and thus acts on *snayu*. So *agnikarma* with *kshoudra* is considered best in *snayugata vata*.

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