

DEWUM PILISSUM

(BURNS AND SCALDS)



Dedication

This Assignment paper is respectfully dedicated to my traditional practitioner Dr. Ruwan Senaka who have given me the guidance and discipline to tackle this task of traditional Medicine Quarter with great success and ඒ and my parents and teacher.



Acknowledgement

I wish to express my sincere gratitude to Dr. RuwanRajasekara, (BAMS) traditional practitioner Burns and Dr. S. D. L. Rajasekara, DAMS, Traditioanl practitioner Burns, Lecturer of IIM, Rajagiriya, were providing me an opportunity to do my assignment on 'Treatment for extensive burns through traditional medicine'.

At Last I wish to avail myself of this opportunity to express a sense of gratitude to my family members and colleagues for their manual support, strength, and help for everything.

Introduction

Traditional medicine (TM) refers to the knowledge, skills and practices based on the theories, beliefs and experiences indigenous to different cultures, used in the maintenance of health and in the prevention, diagnosis, improvement or treatment of physical and mental illness.

Every country has its own medicinal system known as traditional or indigenous medicine this plays a major role in their primary health care of the country. Sri Lanka has a rich traditional medicinal system practiced from the time of king Rawana. This empirical indigenous system of medicine practiced by different traditions (Guru Kula). Out of these expertise, Kadum bindum, Sarpavisha, Unmada, Akshi roga, Gedivan plika, Vidum pillissum, Devum pillissum, Mandam vedakama, etc became very much popular among people of the Island.

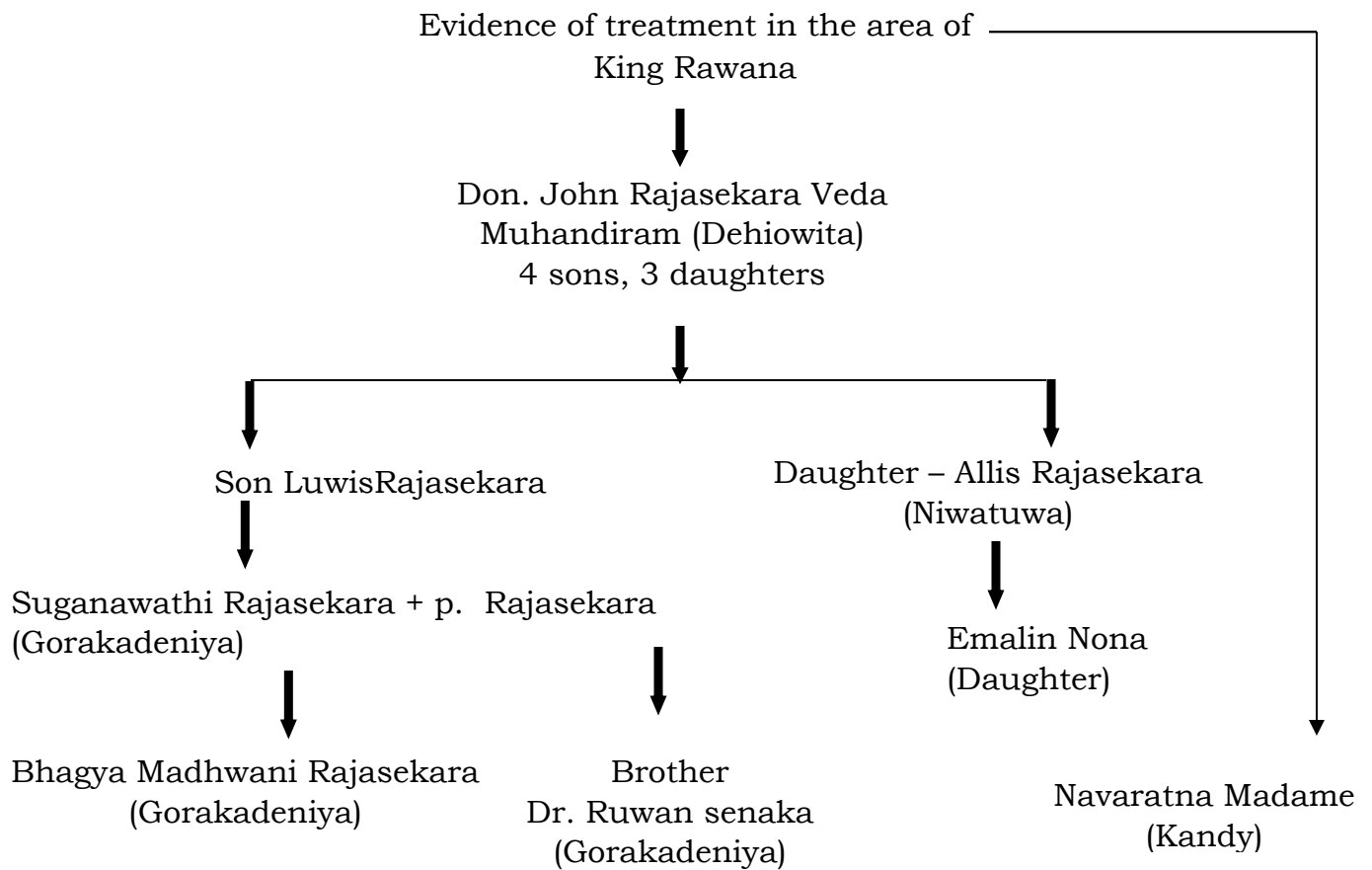
Indigenous system is very rich in unique medical preparations, prescriptions, pharmaceutical products, techniques of diagnosis, therapeutic techniques etc. the purpose of incorporation of the subject of Deshiya Chikitsa is to protect, preserve, nature, develop and propagate the indigenous system in Sri Lanka. Thereby it is aimed at getting maximum benefit out of the people of the island.

The ancient history reveals that there were famous traditional physicians in Sri Lanka have the Knowledge of the human body, and its vital areas, which was an important aspect of science during ancient Vedic times; this knowledge was applied simultaneously in the fields of war, medicine, and surgery. 🙏

Even now the traditional physicians have done an excellent service to the medical field from generation to generation. Likewise Dr:Ruwan senaka is treating Dewum Pilissum successfully with his brother Dr.Padmasiri Rajasekara

Nowadays proper treatment for burns and scalds is very essential. So I selected Dr.Ruwan senaka as my physician in my traditional quarter of internship.

TRADITIONAL HISTORY OF DR. P. RAJASEKARA



Rajasekara Ayurvedic Private Hospital

A large, colorful sign for Rajasekara Ayurvedic Private Hospital. The sign is divided into sections with red, blue, and white backgrounds. It contains text in Sinhala and English, including the hospital's name, services offered, and contact information. The sign is set against a background of green foliage.

රාජසේකර ආයුර්වේද
(ප්‍රාදේශීය) රෝහල

වෛද්‍යාචාර්‍ය පද්මසිරි රාජසේකර
(වෛද්‍ය ශිෂ්‍යවර්ග පන්ති)

සර්වාංග උ.ප.අ. 14452 | දැවුම් පිළිස්සුම් විශේෂ උ.ප.අ. 6918

දැවුම් පිළිස්සුම්, ජීනස්, කැබුම් බිදුම්, වාත, අක්ෂි, ළමා රෝග
අනුල සර්වාංග රෝග සඳහා ප්‍රතිකාර කරනු ලැබේ

 ගෞරව්‍යදෙණිය, ගම්පහ

077 40 84 993 | 077 54 90 585
077 43 31 285 | 033 39 61 355
033 22 79 634



It is situated in Gorakadenia ,Udathunthiripitiya

service daily from morning 9am to night 9pm for the Dewum Pilisum Hospital. This Hospital has a male ward and female ward, OPD and separate pharmacies for manufacturing and dispensing medicine.

The Rajasekara Ayurvedic Hospital is not only is giving traditional treatment for Burn and Scald, But also its service towards treating other diseases, which includes :

Skin disease

Asthma & Sinusitis

Fracture and Dislocation

Arthritis

Leucoderma

Snake bite

Psychological diseases.



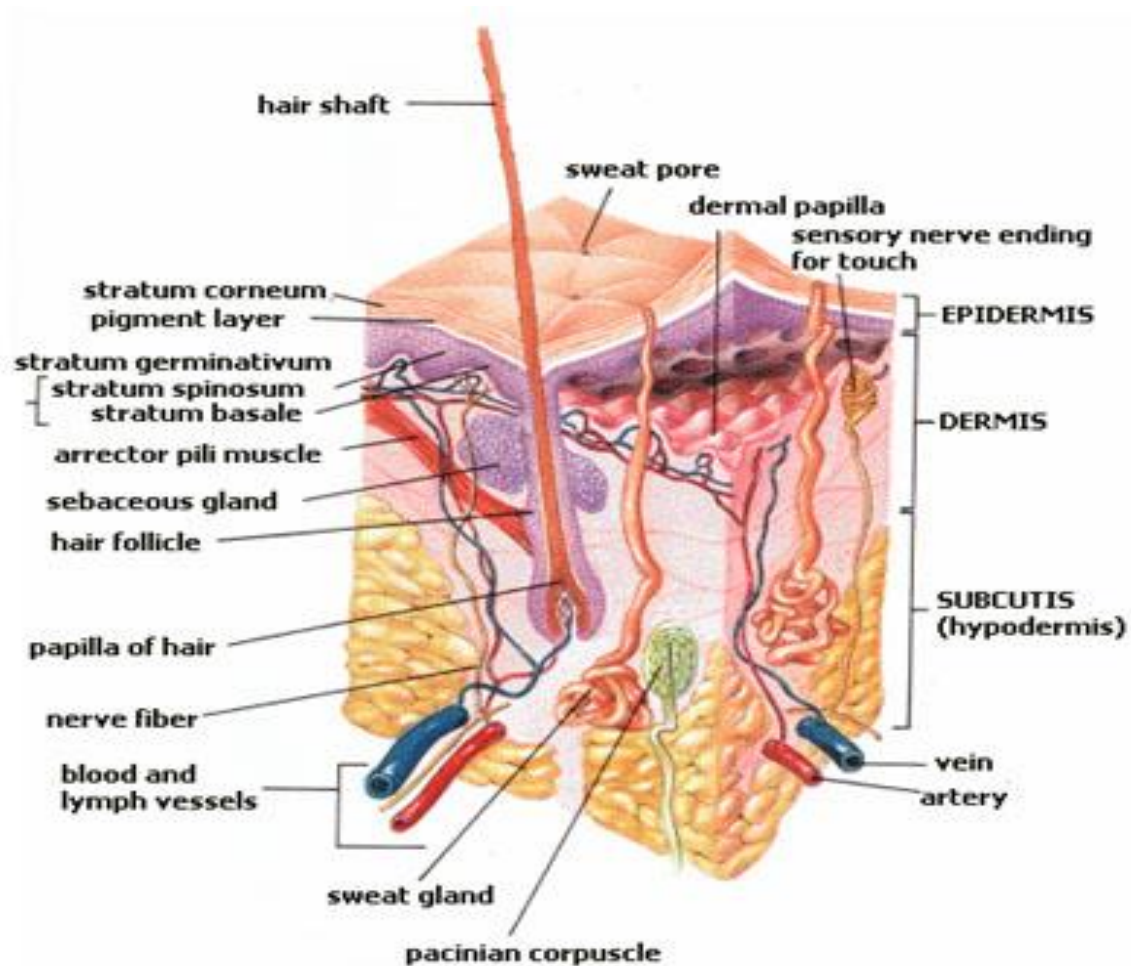
Western concept of burns

Skin → composed of three layers:

Epidermis

Dermis

Hypodermis



The skin, the largest organ of the body, consists of two layers-the epidermis and dermis. The depth or degree of burn depends on which layers of skin are damaged or destroyed.

The epidermis is the outer layer that forms the protective covering. The thicker or inner layer of the dermis contains blood vessels, hair follicles, nerve endings, sweat and sebaceous glands.

When the dermis is destroyed, so are the nerve endings that allow a person to feel pain, temperature, and tactile sensation.

The most important function of the skin is to act as a barrier against infection. The skin prevents loss of body fluids, thus preventing dehydration.

The skin also regulates the body temperature by controlling the amount of evaporation of fluids from the sweat glands. The skin serves a cosmetic effect by giving the body shape.

When the skin is burned, these functions are impaired or lost completely.

The severity of the skin injury depends upon the size of the injury, depth of the wound, part of the body injured, age of the patient, and past medical history.

Because of the importance of the skin, it becomes clear that injury can be traumatic and life threatening.

Recovery from burn injury involves four major aspects:

- burn wound management,
- physical therapy,
- nutrition,
- emotional support.

DEFINITION

A burn is a wound in which there is coagulative necrosis of the tissue caused by heat.

Burns never occur at temperatures less than 44°C.

Injuries to tissues caused by:

- friction
- heat
- electricity
- radiation
- chemicals

Friction burns

- rubbing of the skin
- outer layer
- anti-inflammatory creams



Thermal burns

- flames
- hot liquids
- hot objects
- gases

Electrical burns

- accidental electrical contact
- depend on:
 - strength of electrical current
 - duration of contact
- **common causes : workplace injuries**
- **rare causes: lightning**



Radiation burns

- UV light
- X-rays



- sunlamps
- radiation therapy

Chemical burns

- strong acids
- strong bases
- detergents
- solvents

Classification

- Superficial
- Superficial partial-thickness
- Deep partial-thickness
- Full-thickness



SUPERFICIAL

- ❖ Very painful, dry, red burns which blanch with pressure.
- ❖ They usually take 3 to 7 days to heal without scarring.
- ❖ Also known as first-degree burns.
- ❖ The most common type of first-degree burn is sunburn.
- ❖ First-degree burns are limited to the epidermis, or upper layers of skin.

SUPERFICIAL PARCIAL- THICKNESS

- ❖ Very painful burns sensitive to temperature change and air exposure.
- ❖ More commonly referred to as second-degree burns.

- ❖ Typically, they blister and are moist, red, weeping burns which blanch with pressure.
- ❖ They heal in 7 to 21 days.
- ❖ Scarring is usually confined to changes in skin pigment.

DEEP PARTIAL- THICKNESS

- ❖ Blistering or easily unroofed burns which are wet or waxy dry, and are painful to pressure.
- ❖ Their color may range from patchy, cheesy white to red, and they do not blanch with pressure.
- ❖ They take over 21 days to heal and scarring may be severe.
- ❖ It is sometimes difficult to differentiate these burns from full-thickness burns.

FULL – THICKNESS

- ❖ Burns which cause the skin to be waxy white to a charred black and tend to be painless.
- ❖ Healing is very slow.
- ❖ May require skin grafting.
- ❖ Severe scarring usually occurs.

PATHOPHYSIOLOGY

- The immediate effect of a burn is the destruction of the protective skin area.
- This leads to serious disruption of homeostasis as a result of increased capillary permeability, diffusion of vascular components into the extravascular tissue, imbalance of electrolytes & diminished blood volume.
- During the 48 hours immediately following the injury the patient must be monitored closely for signs of burn shock.
- The insult begins with destruction of the epidermis, the outer most layer of the skin, eliminating the body's barrier to water evaporation and allowing fluid loss.

- The greatest loss of fluid, electrolytes, and protein, however, is caused by volume shifts from the intravascular to the extravascular compartment secondary to an increase in capillary permeability.

Heat effects and the release of vasoactive substances from the injured area add to this increase in permeability also known as capillary leaking.

- The resulting fluid shifts are directly proportional to the depth and extent of the burn.
- It is important to keep in mind that all burns are not alike. The first determination in caring for the burned patient is to determine the severity of the burn.
- Treatment/fluid therapy is going to be directly related to severity.

BURN SEVERITY

Severity is based on:-

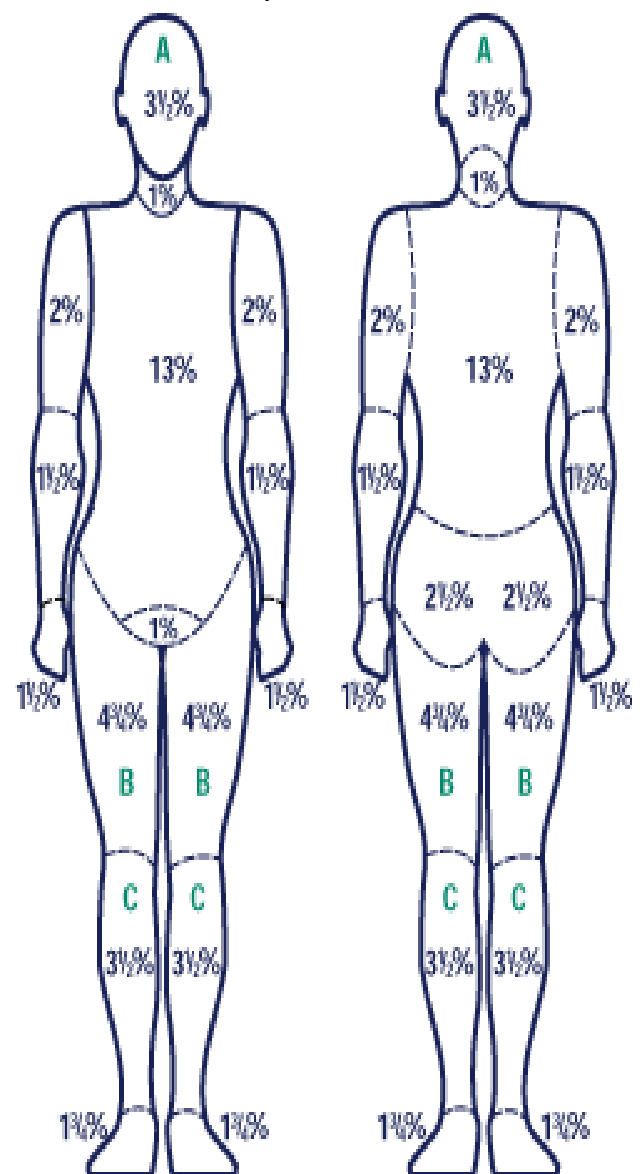
- Size of the burn.
- Depth of the burn.
- Individual's age & past medical history.
- Part of the body that has been burned.
- The size of the burn is expressed as a percentage of total body area.

RULE OF NINES

- Here the body is divided into portions totaling 100%.

Advantage of using Rule of Nines:-

- Fairly rapid, easy.



- No charts required.

Disadvantage:-

- It is fairly inaccurate, especially when dealing with children because it doesn't allow for body proportion differences.

- Head & Neck = 9%
- Each upper extremity (Arms) = 9%
- Each lower extremity (Legs) = 18%
- Anterior trunk = 18%
- Posterior trunk = 18%
- Genitalia (perineum) = 1%

DEPTH OF A BURN

- Will be dependent on the temp. & the duration of contact.
- Expressed in terms of 1st, 2nd or 3rd degree which is the older method & is presently known as Full thickness or partial thickness.

Age of the Patient

- Patients less than 2 yrs. old or those over 60 yrs. Old tend to have a higher mortality rate.
- Infants tend to have a very poor antibody response & fluid requirements can be very tricky with them.
- Older patients may have illnesses that are either present or latent.
- Once a burn injury is sustained the illnesses are exacerbated and complicate the situation.

Parts of the body

- Burns of the head, neck, & chest can lead to a higher incidence of respiratory problems.
- Assess for signs of respiratory distress such as coughing or bronchospasm.
- Burns of the neck are prone to contractures. These patients are usually not given a pillow or made to lie flat with a towel roll under the neck.
- Burns of the perineum are very susceptible to infection.

Complications of Burns

Common Complications: -

- Septicemia (can occur at any time during convalescence)
- Renal Failure
- Pneumonia
- Heart disease
- Metabolic Complications
- Diabetes (Stress Diabetes)
- Curling's Ulcer (A stress ulcer specific to burns)
- Adrenocortical insufficiency

First Aid Measures

- Maintain a patient airway.
- Stop any bleeding.
- Treat shock.
- Not all go into burned shock but do anticipate it.
- Assess Respiratory Function. If congested, have the patient cough to clear respiratory passages.

Nutrition

- Requires a tremendous amount of calories.
- Are placed on a high cal, high protein, high carbo and fat diet with vitamin supplements.
- With severe full thickness wounds there is an extremely high rate of metabolism because the body is trying to heal a wound it is literally incapable of doing.
- It is important to keep them in nitrogen balance.
- Foods & drinks containing Vit. C are good because Vitamin C aids in collagen formation

SKIN

Skin is a sheath of a sense organ. The sense of touch , pain , temperature, pressure are felt by it .It is a **MATRUJ AVYAVA** i.e. derived from mother or having maternal organ .It gives external covering to the whole body.

The **SEVEN** layer of the skin gets their nutrition from **MAMSA DHATU** (muscle tissue). It is known as **an UPADHATU** (secondary tissue product) of the **RAKTHA DHATU** (blood) because it only mimics the **DHATUS** in whole body. It does not do POSHAN KARMA i.e. do not give nutrition to other DHATUS.

As skin is **an UPADHATU** of the **RAKTHA DHATU** it is a mirror that reflect the qualities of **the RAKTHA DHATU and RASA DHATU** (body's plasma tissue). Hence it is a common saying that **“glowing the result of good quality RASA and RAKTHA”**

CHARACTERISTIC OF A PERSON WITH IDEAL SKIN (TWAR SAR / RAS SAR)

- Peoples with ideal skin have soft, oily, thin, smooth, & lustrous skin.
- They have soft, thin, scanty, oily, black & deep rooted hair.
- Eye brows & eyelashes are black & smooth.
- They have good eye sight.
- In their eyes, pupils, cornea & sclera are very well differentiated.
- These person do not suffer from skin diseases & their wound heal quickly.

TYPE OF SKIN LAYER

Ayurveda describes seven distinct layers of the skin, each with its own structure and function. Each layer provides support to the layers above it. The skin as a whole is able to perform its overall functions effectively when all the layers are healthy and balanced.

AVABHASINI

This is the outermost layer. It is the source of complexion and reflects the quality of the **RASA DHATU** (nutrient fluid, the first of the seven tissues of the body). It also indicates whether the physiology as a whole is balanced or imbalanced, and whether there is inner health or disorder. The **AVABHASINI** layer also reflects the aura of the individual- if there is inner bliss, it shows on this layer. It does not have its own color: it reflects the colors of the inner layers. Internal and external re-hydration and regular massage supports the health and appearance of the **AVABHASINI** layer of the skin.

LOHITA

This layer supports the outermost layer. It indicates the quality of **RAKTA DHADU** (blood). If there is **AMA** (impurities) in the blood, it impacts the aura of the outer layer and accentuates sensitivity to the sun. The color of this layer resembles molten iron.

SHWETA

This is a white layer, and it provides balance to skin colour, lightening the darker colours of the inner layers.

TAMRA

This layer nurtures the upper layers of the skin. It supports the immune system. This is the layer that helps the skin perform its function of being a "barrier. Skin infections reflect an imbalance in this layer. It is copper-coloured.

VEDINI

This fifth layer sensually links the skin to the rest of the body. It is the center for transformation of sensation-feeling of pain, for example.

ROHINI

This layer supports healing and regeneration. Imbalance in this layer retards healing and the disappearance of scars over time. A balanced diet, rich in nutritional value, supports the **ROHINI** layer .**MAMSA DHARA**.

This innermost layer is the platform for the skin's stability and firmness. When this layer is in balance, the skin looks young and supple. A skin product that has a **VAYASTHAPANA** effect nourishes this layer to help retard the aging process.

WHAT IS DEVUM PILISSUM

Burn is due to the heat of any media, either dry or wet. The liquids at high temperature burn the skin etc , rapidly as they penetrate along the minute pores , hence burn caused by liquid media are more painful.

TYPES OF BURN

DEVEEMA:

- There will be discoloration and excessive shrinking of skin.
- Here the burn is not very deep, having colour of palm fruit.

PICHCHEEMA:

- There will be, formation of blisters, excessive sucking pain, burning sensation, redness, inflammation and it takes long time to subside.
- There is hanging of muscles, disorganization of the affected part, severe distraction of vessels, nerves, bones and joints is seen associated with fever, burning, thirst and unconsciousness.
- It takes a long time to heal.

PATHOGENESIS OF BURN

Due to heat of burn there will be vitiation of **RAKTHA DATHU** and **PITTA DOSHA** both being similar in potency cause:

- ✓ Severe pain
- ✓ Burning sensation
- ✓ Blister formation along with fever and thirst.

PITTA DOSHA

Pitta dhosa is the biological energy that is manifested from the **Fire** and **Water** elements. As the governor of “fire”, Pitta is considered the transformational factor in the body, whether it is turning food into nutrients and energy or transforming thoughts into feeling and emotions.

Pitta’s main functions include:

- Digestion
- Metabolism
- Maintaining the body temperature coloration
- visual perception
- cognition, reasoning, & understanding

- Processing through all of our daily perceptions.

Pitta is a much needed force in the body, but when this fire becomes too hot things can quickly go disarray. . Pitta describes the functions of the fire and water elements. It has the qualities of being hot, sharp, penetrating, oily, light, spreading, and liquid. Pitta is our internal “lava” that digests and breaks things down, transforming one thing into something else.

A Pitta imbalance may show up in the body in many different ways. Here are some common disorders that typically stem from a heightened state of Pitta in the system.

Here are 6 symptoms that indicate a pitta imbalance:

1. **Heartburn, acid indigestion, nausea, or ulcers.** Pitta dosha is present in the acids of the stomach and small intestine. When these acids are high, it can lead to heartburn, acid indigestion, or nausea. If these acids are chronically high, they can actually break down the mucous lining of the stomach, which can lead to an ulcer. The best way to calm down pitta in the upper GI tract is by avoiding overly hot, spicy, acidic, or fermented foods. You can also use a blend of cooling digestive herbs, such as those found in Banyan Botanical's [Pitta Digest](#) formula
2. **.Inflammation, infection, redness, or bleeding.** Any inflammatory conditions are an indication that pitta is high, because pitta is the only dosha that is hot. Inflammation can occur in the skin, muscles, joints, or organs, and usually produce symptoms of redness, bleeding, or sharp/hot pain. Treatment would vary depending on where the inflammation is occurring in the body, and what is causing it, which can be anything from food allergies to chronic stress.
3. **Skin rashes or conditions such as acne, psoriasis, or eczema.** Pitta is spreading and liquid, so one of the primary ways it spreads is through the

blood. When pitta is high in the blood, it tries to leave the body through the skin, which can lead to various skin conditions. In Ayurveda, one of the ways to remove excess pitta in the blood is through *rakta moksha*, or bloodletting. It works because the loss of blood stimulates the liver to produce new red blood cells. *Rakta moksha* should follow a thorough cleansing of the liver, and traditionally it is done through the use of leaches applied to the site of the skin condition. Of course we can't legally or safely use leaches in the US, but donating blood is another way you can practice bloodletting and stimulate your liver to produce new RBCs. There's a specific process to this therapy, and many contraindications, so if you are wanting to try this be sure to seek out the guidance of an experienced Ayurvedic Practitioner. Or you could opt for a more gentle approach, such as this [blood-purifying herbal formula](#).

4. **Fever.** This is sort of an obvious one—when our temperature is high, Pitta is involved, because it's the only dosha that's hot. In the beginning of a fever, it's usually good to let the fever burn away the toxins that are causing the infection (even encouraging the fever with some ginger tea). However if a fever is prolonged, we want to reduce it through the use of bitter substances, which cool the body while eliminating toxins.
5. **Diarrhea.** The main seat of pitta in the GI tract is the small intestine. When there is too much pitta (digestive enzymes) being secreted in the small intestine, our stool tends to be loose. Perhaps you've experienced this as a result of eating a spicy meal that caused you to go immediately to the bathroom. Again the best way to calm this type of pitta down is to avoid hot, spicy, fermented, or fried foods, and to take cooling herbs with meals.
6. **Anemia.** This is an interesting one. The liver, which is a main seat of pitta dosha, is responsible for the production of red blood cells. So if there is a problem with red blood cell production, as is the case with anemia, it's understood to be a pitta-related disorder. Treatment would vary depending on the type of anemia, but often [cleansing the liver](#) will be beneficial in order to remove stagnation and optimize liver function.

RAKTA DATHU

Rakta dhatu is more than blood. It is the carrier of the fire that invigorates the body and mind. As such, when **rakta dhatu** is healthy, a person feels energized with a healthy passion for life.

When **rakta dhatu** is in excess:

- Heat in the body increases
- The tissues of the body experience inflammation
- The mind experiences greater intensity and sharper focus.

When **rakta dhatu** is deficient:

- The heat in the body decreases
- The tissues of the body become cold and stiff
- While the mind loses its sharpness and focus.

The rakta dhatu, being made up primarily of the element fire, has similar qualities. It is hot, light, dry, hard, unstable, rough, flowing, clear, subtle and sharp. These qualities are very similar to pitta dosha which is made up of mostly fire and a little water. Thus, the health of rakta dhatu plays an important role in determining the health of pitta dosha. In the formation of the dhatus, pitta dosha is the mala (waste product) produced by the formation of rakta dhatu. Rakta dhatu also has a special relationship to the liver. The liver is the site of origin of the raktavaha srota - the channel through which the unstable form of rasa (posya rasa dhatu) must pass prior to the formation of rakta. When the rakta dhatu is overheated, so too is the posya rasa dhatu. As a result, the liver and spleen become overheated and possibly enlarged. This is what occurs during hepatitis.

When rakta dhatu is depleted, the qualities of pitta dosha and fire diminish. A person feels cold, the skin loses its luster becoming pale or dusty gray, and coldness causes the body to hold on to heat by becoming constipated and by reducing urination and sweat. In the mind, depletion of the rakta dhatu leads to

dullness, and difficulty processing and understanding new information. This often leads to confusion and misunderstandings.

When the rakta dhatu is in excess, the qualities of pitta dosha and fire increase. A person feels warmer. As heat builds up in the body, the body tries to release the heat. This occurs in several ways. One way is through the skin. Vasodilatation brings blood to the surface in order to cool it off. This makes the skin appear redder. At first, the skin takes on a nice luster but if the heat continues to build, rashes develop. Vasodilatation may also be seen in the eyes which also become reddened. The body tries to release the excess heat along with the malas of the body. The frequency of bowel movements increases and the stools may become loose. The frequency of urination also increases. The most noticeable sign of the body trying to reduce excess heat, however, is often experienced as an increase in sweat. If the excess heat can not be adequately removed, it will result in burning sensations within the mucous membranes and eventually inflammation and fever. As the heat spreads, any tissue or organ can be affected.

It is vitiation of the pitta dosha that causes the rakta dhatu to increase. This is often a confusing concept as pitta dosha, being light, depletes the rest of the dhatus. Pitta dosha, however, increases the rakta dhatu due to their similar natures. The fire of pitta increases the fire of the rakta dhatu. An increase in the rakta dhatu results in feeling warmer and more intense. Lifestyle factors that increase the rakta dhatu are those that increase pitta dosha such as intellectual study, focus and exercise as well as a diet that is too hot and spicy. While pitta dosha vitiation usually increases the rakta dhatu when it goes on for too long or becomes too intense, it will eventually burn out the dhatu. This results in a decrease in the dhatu. The body becomes unable to hold onto the heat – feels cold and becomes easily fatigued. Most practitioners equate this with a vata imbalance. However, it is the result of burn out.

MARMA

Another way to determining the severity of burns in **TRADITIONAL MEDICINE**.

Under the umbrella of Ayurvedic treatments falls Marma Therapy, also called Marmani Chikitsa, which involves the stimulation of sensitive points to promote healing in the physical, mental, and energetic planes by affecting the flow of prana. Marma points can be found all over the body from the hands and feet to the trunk and head, and when manipulated via massage, pranic healing, oil and herb application, heat, or pressure, can “alter both the organic functions and structural conditions of the body”.

RELATIONSHIP BETWEEN MARMA AND TREATMENT OF BURNS

The word 'marma' is of Sanskrit origins and it means 'hidden', or 'secret'

Marma points are an important element of Traditional healing power. Marma points located throughout the body. They serve as energy control points in the body where the life force - prana enters, can be treated, controlled, directed or manipulated in various ways, this is perhaps the key to their importance. Marma points are much more than connection points of tissue and fluids of the physical body. They are intersections of the vital life force that is coming into the physical body from the world of energy. Many physicists are now exploring the rational of considering consciousness as the creator of life, consciousness as the fundamental energy that manifests into life!

There are 107 main Marma points in human body which are grouped into five. Damage to these points may become fatal.

1. Sadhya pranahara Marma – Death occurs instantly or within two weeks time
2. Kaalanthara Marma – Death occurs within a month time
3. Vaishalyagni Marma - Death occurs soon as the injurious agent or damaged tissue is removed
4. Vaikalyakara Marma- Severe pain with disfigurement occurs
5. Rujakara Marma – Severe persistent pain

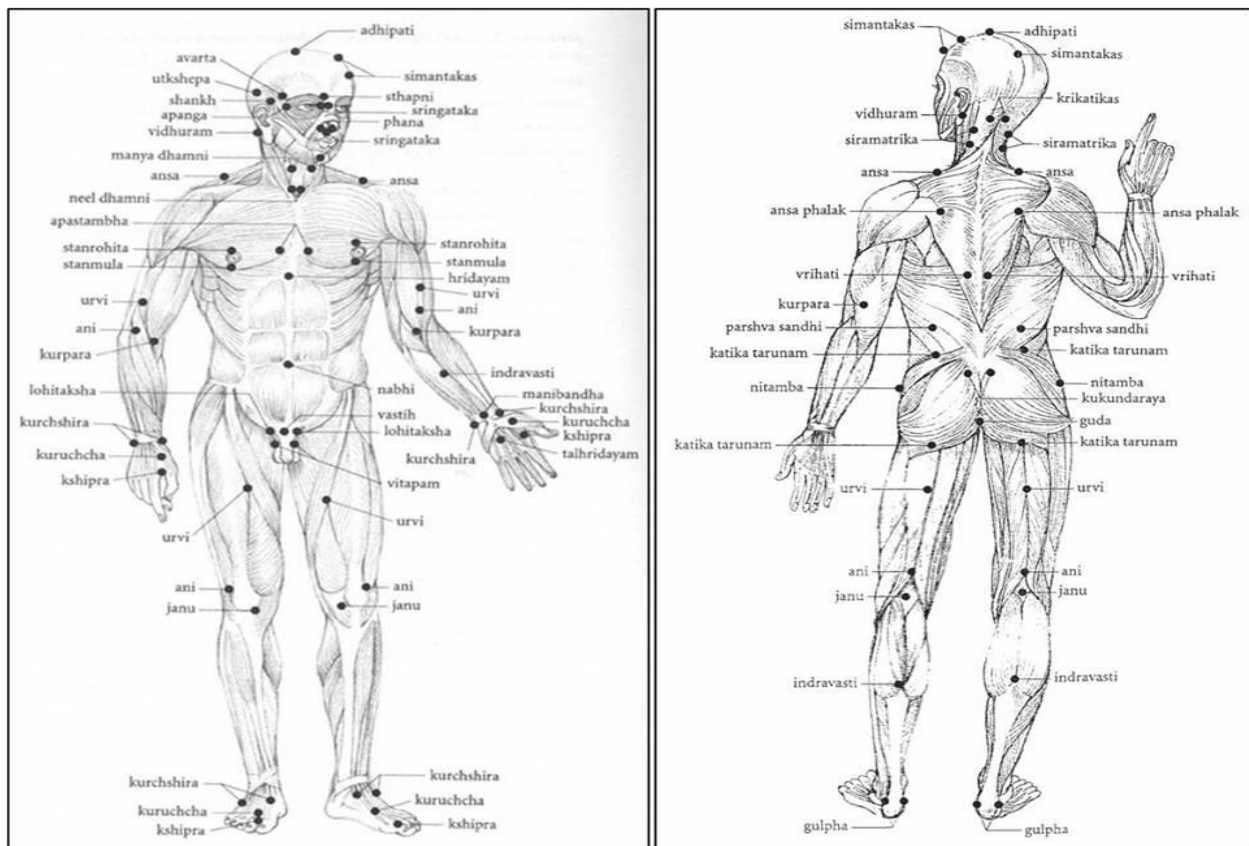
ANATOMICAL LOCATION OF MARMA

1. Above shoulder – 37
2. Anterior Abdomen & Chest – 12
3. Back – 14
4. Upper & lower limb – 2 (11+ 11)

PATTERN OF DISTRIBUTION IN SYSTEMS

1. Muscles – 11
2. Vessels – 41
3. Nerves – 27
4. Bones – 08
5. Joints – 20

About Marma Points



Sadya Pranahara: Immediately causing death

The marma of this type are Shringataka (four points), Adhipati (one point), Shankha (two points), Kanthasira/ matrika (eight points), Guda (one point), Hridaya (one point), Basti (one point), Kshipra (four points), and Nabhi (one point). According to Sushruta, Sadya Pranahara points have the qualities of fire, and this is why they quickly cause death.

Some classical physicians said that Sadya Pranahara points are those containing all five tissue types (Mamsa, Sira, Snayu, Asthi, and Sandhi). Sushruta disagrees and says that all five tissue types are present in the below four types of marma.

Kalantara Pranahara: Causing death after some time

Kalantara Pranahara have the qualities of water and fire, thus with their hot/fiery qualities kill debilitated people quickly, and with their cold/watery qualities kill others after some time. Sushruta designates the following marma as Kalantara Pranahara: Stanamula (two points), Stanarohita (two points), Apalapa (two points), Apastamba (two points), Simanta (five points), Tala (four points), Indrabasti (four points), Katika Taruna (two points), Brihati (two points), and Nitamba (two points)

Visalya Pranahara: Fatal if pierced

Visalya Pranahara points have the quality of air, thus are fatal if the air residing in the marma is disturbed. If pierced, the air will remain undisturbed if the foreign object is not removed, but upon removal of the foreign object air will be allowed to escape from the marma and thus cause death. Marma of this type are Utkshepa (two points) and Sthapani (one point).

Vaikalyakara: Disability causing

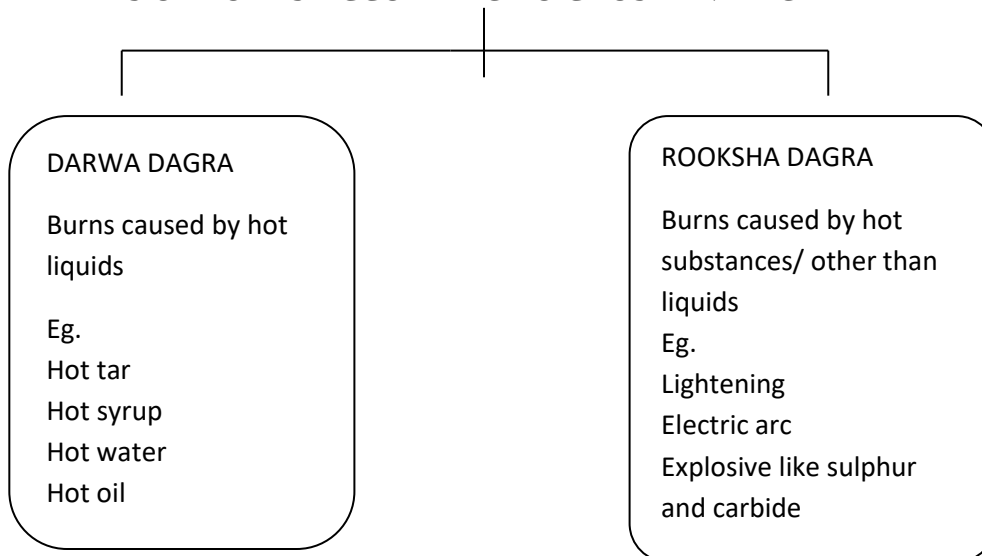
Sushruta describes Vaikalyakara marma as “possessing qualities of the moon/water” and explains that the corresponding stable and cold qualities help with the sustenance of life when these points are injured. Thus, only disability is caused. Points of Vaikalyakara nature are Lohitaksha (four points), Ani (four points), Janu (two points), Urvi (four points), Kurcha (four points), Vitapa (two points), Kupara (two points), Kukundara (two points), Kakshadhara (two points), Vidhura (two points), Krikatika (two points), Amsa (two points), Amsaphalaka (two

points), Apanga (two points), Nila (two points), Manya (two points), Phana (two points), and Avarta (two points).

Rujakara: Pain causing

The final categorization of marma point is Rujakara, which designates points composed of the qualities of fire and air, which produce pain. These marma are Gulpha (two points), Manibandha (two points), and Kurcha Sira (four points).

TYPES OF BURNS ACCORDING TO CAUSATIVE AGENT



TYPES OF BURNS ACCORDING TO AFFECTED BODY AREA

1. D'wa dagda- damage to first layer of skin.
2. Mansha dagda- damage to muscle layer.
3. Shira dagda- damage to blood vessels.
4. Sandhi dagda- damage to fat layer.

5. Marma dagda – damage to vital points
6. Indriya dagda- damage to sensory organs

UPHADRAVA OF DEWUM PILISUM

1. Burning pain
2. Excess vomiting
3. Hiccups
4. Urine incontinence
5. Phlegm in chest
6. Pitta kopa
7. Akkaaram
8. Tetanus
9. Syncope
10. Vikara dedaveema
11. Diya pipaasaya
12. Jalamala Adassiya



TRADITIONAL TREATMENT METHOD FOR BURNS



