



THE ROLE OF SIRAA VYADHANA IN TREATING BHASMAKA ROGA (ATYAGNI)

S.Kamalakar Puripanda^{1*}, Renuka.M², S M.Vaidya³

¹Final Year P.G Scholar, ²Second Year P.G Scholar, ³Associate Professor, Department of Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka, India.

ABSTRACT

Acharya Charaka in *Grahani Chikitsa Adhyaya* explained about *Siraa Vyadhana* in the management of *Atyagni*. *Atyagni* can be considered as one of the serious conditions as it leads to severe weakness thereby patient may succumb to death also. Strength of the patient, nature and Seriousness of the disease should be considered before performing *Siraa Vyadhana*. *Agni* is a key factor in transformation of consumed *Ahara Dravya* of *Vijatiya* origin to *Sajatiya* nature with the help of *Vata*, converts the *Ahara* into *Rasadi Dhatus* and *Malas*. In this disorder mainly *Vata* and *Agni* plays major role. Because of this *Anilaanam* the food is digested very quickly it leads to effect on *Dhatwagni* and *Uttharothara Dhatu Prakriya*. "Depletion of digestive fire" which is being developed after *Siraa Vyadhana*. Acharyas clearly explained about *Raktha*, *Pitta* and *Agni* relation in different concepts, if draw the *Raktha* from body directly it acts on *Raktha Dhatu* after that *Rasa Dhatu*, *Dhatwagni Mandhya* and *Mandhata* of *Agni*. So in *Atyagni* condition *Siraa Vyadhana* is one of the treatment modality. Intension of this paper is to highlight the concept and effect of *Siraa Vyadhana* in *Atyagni* (*Bhasmaka Roga*).

KEYWORDS: *Siraa Vyadhana, Atyagni, Bhasmaka Roga, Vata, Agni.*

INTRODUCTION

Tikshnagni (hyper function of *Jatharagni*) further influenced by vitiated *Dosha* (*Dosha Vaishamyā*) becomes extra intensive known as *Ataygni*. In absence of food material *Atyagni* burns out the various body tissues. This condition is known as *Bhasmaka Roga*. *Kapha* declines in *Amashaya*, *Pitta* in association with *Vata* undergoes *Prakopa* intensively. Such intensive *Anilaanam* radiates *Ushnatva*. This *Anilaanam* goes on digesting the food that is consumed repeatedly by the afflicted patient. In *Grahani Chikitsa Adhyaya* under the treatment of *Bhasmaka Roga* *Siraa Vyadhana* is indicated¹.

Pitta - Rakta

Pitta emerges as the refuse from *Rakta*². As *Rakta* resembles *Pitta* due to *Ashraya-Ashrayeebhava*³,

RaktaMokshana has been considered as a treatment modality for *Pittaja* diseases⁴.

Pitta - Agni

Agni in the body is represented by heat of the *Pitta*. *Agni* manifests its power through *Pitta dosha*. Diminished *Agni* leads to *Arochaka*, *Agnimandya* etc., at such conditions *Pitta Vardhaka Dravya* are indicated⁵.

Jatharagni - Dhatwagni

The *Dhatwagni* are nothing but small and scattered portions of *Jatharagni*. As is the *Jatharagni* so will be *Dhatwagni*⁶.

Dhatuposhanakrama

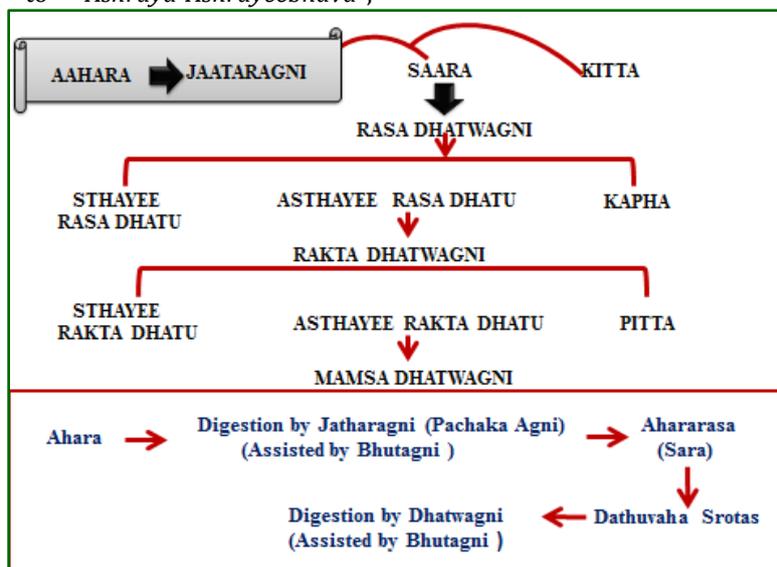


Figure 1: Dhatu Poshana Krama

Ahara consumed gets digested by *Jatharagni* (*Pachaka Agni* assisted by *Bhutagni*) and gets separated into *Ahara Rasa* (*Sara*) and *Mala* (*Kitta*). This is acted upon by *Dhatwagni* which is circulated in respective *Srotas* all over the body and nourishes the body

Probable Mode of Action of Siraa Vyadhana

Reason 1

If there is any disturbance in *Dhatwagni* or formation of *Dhatu*, it shows its effect on *Purva* and *Para Dhatu*. By *Siraa Vyadhana* procedure *Raktha Dhatu Kshaya* occurs in the body which further leads to *Raktha*

Dhatwagni Mandhyam. At the same time *Rasa dhatu* comes to rescue *Raktha Dhatu*, it leads to *Rasa Dhatu Kshaya*^{7,8}. When *Viparyaya Tantra Yukti*⁹ is applied for the relation of *Jatharagni* and *Dhatwagni* the point gets cleared. As *Jatharagni* influences *Dhatwagni* in turn *Dhatwagni* too influences *Jatharagni*. As is *Jatharagni* so will be *Dhatwagni* and vice versa i.e. as is *Dhatwagni* so will be *Jatharagni*. So the afflicted *Rasa Dhatwagni* further afflicts *Pachakapitta* (*Agni Mandya*) with positive and negative balance set (*Anvaya-Vyathirekha*) among them. The following chart clarifies this aspect.

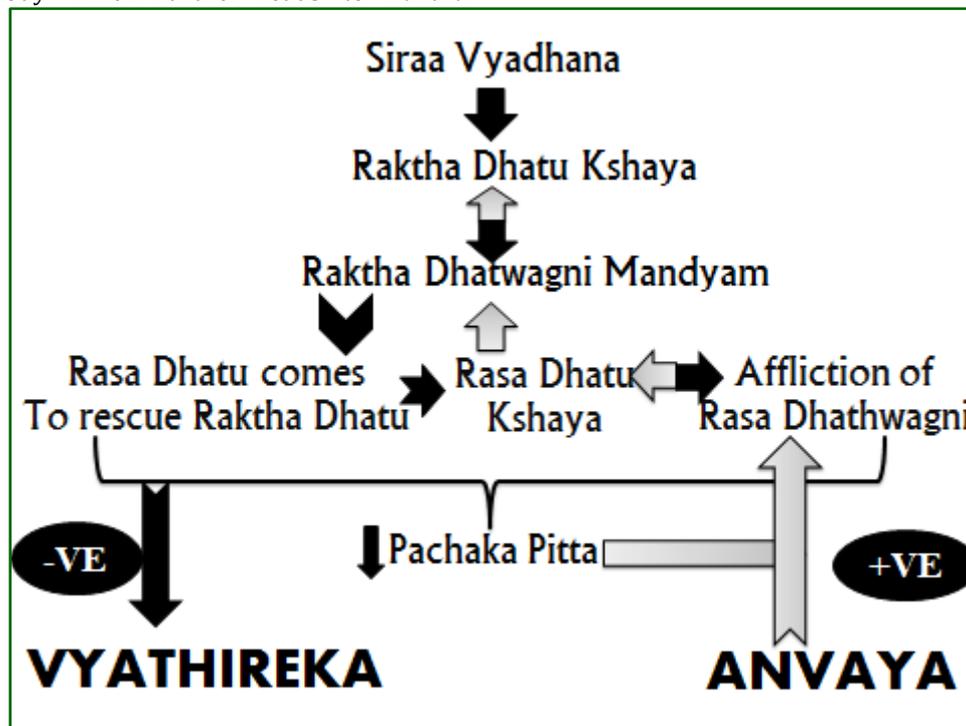


Figure 2: Siraa Vyadhana-Mandhata of Agni

Reason 2

Acharya *Susrutha* in *Sonitavarnaneeya Adhyaya* explained that “depletion of *Agni* is evident after *SiraaVyadhana*¹⁰”.

Reason 3

Charaka, *Sushruta* and *Vagbhata Acharya* have mentioned *Na Athi Ushna* and *Sheeta*, *Laghu*, *Deepaniya Ahara* about dietetic management after *Siraa Vyadhana*^{11,12,13}. If we retrospect the dietetic management it clearly gives us an idea about the condition of “depletion of digestive fire” (*Agnimandhya*) which is being developed after *Siraa Vyadhana*.

Reason 4

Atyagni can be considered as one of the serious condition, sometimes it leads to death because of severe weakness¹⁴. According to *Acharya Charaka* strength of the patient, nature and seriousness of the disease should be considered before performing *Siraa Vyadhana*¹⁵.

Rules for Siraa Vyadhana

According to *Bala* of the patient *Siraa Vyadhana* should be done. *Srava Pramana* is 13½ *Pala* (640ml)¹⁶. *Siraa Vyadhana* can be repeated after 15 days or one month¹⁷.

CONCLUSION

Atyagni can be considered as one of the serious conditions. Due to seriousness of disease and involvement of *Pachaka Pitta* (*Jatharagni-Dhatwagni*) *Siraa Vyadhana* is one of the treatment modality in *Atyagni* (*Bhasmaka Roga*). *Purva Dhatu* has got influence on *Para Dhatu* and vice-versa in *Vridhhi*, *Kshaya* condition (*Anvaya-Vyathireka*). These *Purva* and *Para Dhatu Vridhhi Kshaya* have got their influence at the level of *Pachakagni* as well as *Dhatwagni*. *Siraa Vyadhana* makes *Raktha Kshaya* which in turn influences *Pachakapitta* and makes it *Mandhagni* (*Viparyaya Tantra Yukthi*).

REFERENCES

1. Agnivesha, Charaka & Dridabala, Charaka Samhitaa Chikitsa Sthaana 15/225-6, Page 525, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Acharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2013.
2. Sushruta, Sushruta Samhitaa Sutra Sthaana 14/10, Page 60, with Nibandha samgraha commentary of Dalhana, edited by Vaidya Yadavaji Trikamji

- Aachaarya, Chaukhamba Surbharati Prakashana, Varanasi, reprint edition 2013.
3. Astanga Hridayam, Sutra Sthaana 11/26, Page 186, with Sarvanga sudara Commentary edited by Moreshwarkunte, Pandith Krishna sastry, Chaukhamba Samskrit Samsthan, Varanasi, reprint edition 1995.
 4. Agnivesha, Charaka & Dridabala, Charaka Samhitaa Sutra Sthaana 24/18, Page 125, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Ācharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2013.
 5. Agnivesha, Charaka & Dridabala, Charaka Samhitaa Sutra Sthaana 12/11, Page 80, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Ācharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2013.
 6. Astanga Hridayam, Sutra Sthaana 11/34, Page 188 with Sarvanga sudara Commentary edited by Moreshwarkunte, Pandith Krishnasastry, Chaukhamba Samskrit Samsthan, Varanasi, reprint edition 1995.
 7. Sushruta, Sushruta Samhitaa Sutra Sthaana 15/18, Page 81, with Nibandha samgraha commentary of Dalhana, edited by Vaidya Yadavaji Trikamji Aachaarya, Chaukhamba Surbharati Prakashana, Varanasi, reprint edition 2013.
 8. Astanga Hridayam, Sutra Sthaana 11/34-5, Page 188 with Sarvanga sudara Commentary edited by Moreshwarkunte, Pandith Krishnasastry, Chaukhamba Samskrit Samsthan, Varanasi, reprint edition 1995.
 9. Chary DL. Acharya's Ayurvedeeya Padartha Vigyana. Hassan: Manjuscreen & Offset Print shop; p.266
 10. Sushruta, Sushruta Samhitaa Sutra Sthaana 14/37, Page 66, with Nibandha samgraha commentary of Dalhana, edited by Vaidya Yadavaji Trikamji Aachaarya, Chaukhamba Surbharati Prakashana, Varanasi, reprint edition 2013.
 11. Sushruta, Sushruta Samhitaa Sutra Sthaana 14/38, Page 66, with Nibandha samgraha commentary of Dalhana, edited by Vaidya Yadavaji Trikamji Aachaarya, Chaukhamba Surbharati Prakashana, Varanasi, reprint edition 2013.
 12. Astanga Hridayam, Sutra Sthaana 27/52, Page 333, with Sarvanga sudara Commentary edited by Moreshwarkunte, Pandith Krishnasastry, Chaukhamba Samskrit Samsthan, Varanasi, reprint edition 1995.
 13. Agnivesha, Charaka & Dridabala, Charaka Samhitaa Sutra Sthaana 24/23, Page 125, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Ācharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2013.
 14. Agnivesha, Charaka & Dridabala, Charaka Samhitaa Chikitsa Sthaana 15/220, Page 525, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Ācharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2013.
 15. Agnivesha, Charaka & Dridabala, Charaka Samhitaa Sutra Sthaana 24/19, Page 125, with Aayurveda Deepikaa commentary of Chakrapani edited by Vaidya Yadavaji Trikamji Ācharya, Chaukhamba Surbharati Prakashana, Varanasi, Reprint edition 2013.
 16. Sushruta, Sushruta Samhitaa Shaareera Sthaana 8/16, Page 381, with Nibandha samgraha commentary of Dalhana, edited by Vaidya Yadavaji Trikamji Aachaarya, Chaukhamba Surbharati Prakashana, Varanasi, reprint edition 2013.
 17. Astanga Hridayam, Sutra Sthaana 27/45, Page 332, with Sarvanga sudara Commentary edited by Moreshwarkunte, Pandith Krishna sastry, Chaukhamba Samskrit Samsthan, Varanasi, reprint edition 1995.

Cite this article as:

S.Kamalakar Puripanda, Renuka.M, S M.Vaidya. The Role of Siraa Vyadhana in Treating Bhasmaka Roga (Atyagni). International Journal of Ayurveda and Pharma Research. 2016;4(6):58-60.

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr.Kamalakar Srinivas Puripanda

Final Year Post Graduate Scholar
Department of Samhita and
Siddhanta, Sri Dharmasthala
Manjunatheshwara College of
Ayurveda & Hospital,
Hassan, Karnataka, India

Email:

kamalvasupuripanda@gmail.com

Mobile: 09133612228