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

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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 Anilaanalam 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 Vaishamya) 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 Anilaanalam radiates Ushnatva. This Anilaanalam 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. As Rakta resembles Pitta due to Ashraya-Ashrayeebhava², 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 Dhatwagni⁶.

**Dhatuposhanakrama**

![Figure 1: Dhatu Poshana Krama](image-url)

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.

When Viparyaya Tantra Yukti 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.

**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 Vriddhi, Kshaya condition (Anvaya-Vyathirekha). These Purva and Para Dhatu Vriddhi 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).

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