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STUDY OF SUSHRUTOKTA SIRAVYADHANA W.S.R. URDWA AND ADHOSHAKAGATA ROGAS

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ABSTRACT

The science of Ayurveda is well recognized system of medicine has unique technique for harmonious living. Ayurveda possess a glorious past with extraordinarily enriched documentation of medicinal literature. The science has been given holistic status through out the ages.

Knowledge of Rachana Shareera is mandatory for a student of any system of medicine. It is a vital subject in pre-clinical studies. The terms used by our ancient Acharyas in context of Rachana Shareera appears to be vague for a causal observer and leads to a lot of confusion among the student and teachers, as the concepts of Ayurveda Shareera evolved 3000 years ago. Because of generation gap concepts appear to be misinterpreted or not fully passed on to future generation. So we are in cross roads whether to accept the concepts as it is or not. At this junction it is our moral responsibility to take up such studies to understand the concepts clearly and to pass on knowledge to younger generation.

KEYWORDS : *Sira Shareera ,Adhoshakagata Vedhya Roga , Urdwashakagata Vedhya Roga .*

INTRODUCTION

An ancient work in the field of Rachana Shareera by Sushruta, Charaka are scientific studies. Charaka contributed medicinal anatomy, where Sushruta contributed surgical anatomy. When, 'Sira Shareera', 'Siravyadha Vidhi Shareera' of Sushruta Shareera Sthana are reviewed. Siravyadha is chief line of treatment in management of many diseases. But here the study is limited to only 'Urdhwa' and 'Adha' Shakhas. Because Sushruta has quoted different Siravyadhana Sthanas in different diseases. Then a question arises why Sushruta particularly mentioned that particular Sthana in particular diseases? At this junction, it has been thought that an attempt should be made to locate Siras of Siravyadhana Sthanas on the basis of anatomical, physiological and patho-physiological grounds. Because without proper interpretation any concept cannot be discarded or accepted.

In present literature, there is gap of knowledge incomplete information pertaining to Roganusara Siravyadha. To fulfill this gap present study in taken up to substantiate exact anatomical location of Vedhya Siras in Vyadhana Sthanas of Urdhwa and Adhah Shakhas in particular diseases conditions with special reference to phlebotomy in venous system .

So the study taken up here is " Study of Sushrutokta siravyadhana w.s.r. Urdhwa and Adhoshakagata ragas "

OBJECTIVES

- To provide literary information of "SIRA SHAREERA" and "SIRA VYADHA VIDHI SHAREERA", And to interpret Shakhagata Siravyadhana Sthanas, with their clinical applicability.

SIRA SHAREERA

SIRA PARIBHASHA

The blood vessels which does 'Sarana Karma' are called as Siras. [1,]

Cha.su.30/12

2.As per the Vedas, the Sira is defined as Hira channel that carries the impure blood and Dhamani carries pure blood [2] .

Su.sha.7/23

The blood vessels which possess Sarana Karma and circulating throughout body.

By means of Sarana Karma blood vessels carrying Rasadis from one place to another placed

The blood vessels which possess Sarana Karma and circulating throughout body [3.]

By means of Sarana Karma blood vessels carrying Rasadis from one place to another place. The blood vessels which possess Sarana Karma and circulating throughout body.

SIRA UTTPATTI

Nabhi is the place of origin for the Siras and from these they are distributed in all directions. All the Siras of the body are

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connected to Nabhi, and are distributed as a network through out the body. The Pranas are located at the site of Nabhi and are associated with it. The Siras are radiating from the Nabhi like spokes from the centre of a wheel [4].

SIRA SWAROOPA

Vatavaha Siras are light red in colour, carrying Vata; Pittavaha Siras are warm and blue in colour; Kaphavaha Siras are white and stable. Raktavaha Siras are red in colour neither very hot nor very cold moderately warm [5].

SIRA KARYA

1. VAATAVAHA SIRA

Vata, circulating in their Siras performs physical functions without any obstruction, promotes the intellect to work proper and prevents the mental deviations [6].

2. PITTAVAHA SIRA

Pitta, circulating in its own Siras, gives glow to the body, taste of food, maintains the digestive power and increases the immunity against diseases [7].

3. KAPHAVAHA SIRA

Kapha, circulating in its own Siras maintains the viscosity of various parts of the body, stability to the joints, increases the strength and immunity and performs its other normal functions [8].

4. RAKTAVAHA SIRA

Rakta circulating in its own Siras, nourishes all Dhatus gives colour to the body, receives tactile sensations and performs its other normal functions [9].

SIRA SANKHYA

Doshanusara

Out of seven hundred Siras, there are forty principal Siras. Out of these 10 carry Vata, 10 carry Pitta, 10 carry Kapha and 10 carry Rakta[10] .

MULA SIRAS

Ten Mulasira which are connected to the heart, transport Ojas to all the major and minor parts of the body [11]. All the activities of the body are dependent on them. They , dividing themselves to the size of two Angula, one Angula, half Angula, Yava, half Yava and so on ,just like ribs and veins of a leaf become seven hundred..

RAKTAMOKSHANA VIDHI

Raktamokshana is being one of the Shodhana therapy as per Sushruta and Vagbhata. Raktamokshana is nothing but letting of blood outside the body, where alone is equal to all measures described in the treatment of diseases caused by Raktadusti. Rakta is said to be the base for origin of the body. It is the backbone of life. Pure blood is the back of the health, colour, pleasure and life span.

Shareerasta Ahara Prasada Rasa is getting modification by Ranjaka Pitta called Rakta. In brief regarding its significance is concerned. Rakta is being Pradhana Poshaka of body where Shareera existing by Rakta itself. So it is essential to preserve Rakta.

By the above quotations Rakta is very significant in maintaining physiological well-being, where it's vitiation causes serious illness. So in many places Sushruta considers Rakta as also one of the Dosha. Likewise Vagbhata has also given same preference to Rakta as Sushruta. So also Raktamokshana is considered as one of Shodhana therapy according to Sushruta and Vagbhata.

Raktamokshana is two types,

(1) Shastravacharana
(2) Anushastravacharana

Siravyadha is done to let out the blood without producing any untoward effects on the individual. The selection of the disease and site of the texts. As the Siras are ot being in fixed place it needs skilled hand. In addiction to instruments, drugs and other items should be kept handy. The selection of Yantra-Shastras can be made as per wisdom of the surgeon according to site, disease and availability of instruments. Therefore adoption of the development of science and technology on par with proper utilitzation of advanced instruments is permitted and also necessary for the implementation of theory and to prevent the complications.

PRADHANYATA OF SIRAVYADHANA

1. As Basti has been mentioned as dominant line of treatment in Kayachikitsa, likewise Siravyadha has been mentioned as dominant parasurgical procedure in Shalya Tantra for the letting of blood outside the body. So it is considered as 50 % of Shalyachikitsa. As Rogadhisthana primarily being Rakta so Raktamokshana by Siravyadha has got its own importance in curing the disease [12].
2. Vagbhata also mentioned that Siravyadha is complete treatment in Shalyatantra as Basti is the complete treatment in Kayachikitsa [13]. As Rakta Dhatu is the main causative factor in all Vikaras or disease. So it is to be treated first by Siravyadha Vidhi.
3. Raktamokshana by Siravyadha will be helpful to maintain good health by causing Vrana, Prasannata, Indriya Prasannata, Agnideepti, proper Vega Pravruthatha, Pusthi, Tushti etc [14].
4. Siravyadha is the supreme procedure amongst all Shodhana therapies. When Snehadi, Lepanadi treatments have been failed Siravyadha will be followed [15].
5. Diseases of the skin, tumours, oedema and diseases arising from blood will never occur in persons indulging in blood letting [16].
6. In Rakta Pradoshaja Vikaras Siravyadha is supreme procedure which gives complete permanent cure rather than other types of Mokshana and other Shodhana therapies like Vamana-Virechana etc [17] .

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DISCUSSION

ROGANUSARA SIRAVYADHA STHANA

ADHOSHAKAGATA VEDHYA SIRA STHANAS

PADADAHA , PADAHARSHA, PADADARI , VISARPA VATASHONITA , VATAKANTAKA VICHARCHIKA

In diseases such as Padadaha, Padaharsha (tenderness / tingling in the soles), Chippa (whitlow), Visarpa (erysipelas), Vatashonita (gout), Vatakantaka (sprain of the ankle), Vicharchika (a skin disease) and Padadari (fissures of soles) etc., the vein situated two Angula (4 cm) above the Kshipra Marma should be punctured using Vrihimukha Shastra [18].

As per the quotation Siravyadha is done in the said diseases 2 Angula above from Kshipra Marma [19]. The anatomical location of vein that part is interpreted on available anatomical grounds.Usually Marma Sthanas are contraindicated for Siravyadha. Regarding "KSHIPRA' Marma is concerned gives a meaning of quick due to its immediate effect.

As the site of Vyadhana is two Angula above from the Kshipra Marma that is usually the branch of great saphenous vein. Where it is the longest vein in the body, ascend from foot to the groin in the subcutaneous layer. It begin medial end of the dorsal venous arches of the foot. The dorsal venous arches are network of veins on the dorsum of the foot formed by dorsal digital veins draining blood from toes and unite in pairs to form the dorsal metatarsal veins. As dorsal metatarsal veins approach a foot. they combines to form dorsal venous arch. So as per the above context in all said diseases Siravyadha is done in dorsal venous arch. The dorsal venous arch above two Angula of Kshipra Marma is the choice sites for venu-puncture.

KOSHTRUKASHIRSHA , KHANJU & PHANGU

In Kroshtuka Sirsha, Khanja, Pangu and pains produced by Vata, puncturing should be done in Jangha, four Angula (8 cm) above the ankle joint [20].

As per the above said treatment Siravyadha is done in the said diseases, four Angulas is done in the said diseases, four Angulas from the Gupha Sandhi [21]. The anatomical location of vein of that part is interpreted on available anatomical basis. In Gulpha Sanhi, the Gulpha Marma is located, so, Siravyadhana is done above from the the Gulpha Marma by protecting the Marma Sthana.

As the site of Vyadhana is Gulpha, that area is drained by long saphenous vein and its tributaries. It starts on medial border of the foot and passes upwards just anterior to the medial malleolus. It is very consistent in position at this point and can usually be easily identified as a site for vein harvest.

APACHI

In Apachi, Siravyadha is done at two Angula (4 cm) below the Indrabasti Marma [22].
In above said disease, the Siravyadhana is done 2 Angula below the "Indrabasti Marma" [23]. The anatomical location of the vein of that part is interrupted on the available anatomical basis. Venesection is done 2 Angula below the Indrabasti Marma in lower part of the back of leg. Here the small saphenous vein is easily visible and usually it is the choice for the venesection.

GRUDRASI

In Grudhrasi, it should be done four Angula (8 cm) either above or below the knee joint [24].
As per above said quotation the Siravyadha is done, four Angula (8 cm) Sandhi, Janu Marma is located [25]. So, by protecting the vital point Siravyadha is done below the Janu Sandhi. Usually the great saphenous vein is easily found in this area for venesection i.e. four Angula below the Janu Sandhi.

URDWASHAKAGATA VEDHYA SIRA STHANA

PLEEHODARA

In diseases of Pleeha, puncturing should be done especially in the left arm either at the inner side of elbow joint in the centre of arm or in the are between the little and ring fingers. As per above information in Pleehodara Siravyadha is done in left sided Kurpara Sandhi Sthita Sira [26] i.e. median cubital vein which is situated above 'Kurpara Marma'.It is a type of Sandhi Marma controlling Raktavaha Srotas, so that Marma on right controls liver, Marma on left controls spleen.

The prominent medial cubital veins links cephalic and basilic vein. It receives number of tributaries from the front of forearm and gives off the median vein, which pierces the facial roof of antero-cubital fossa to join the venae commitants of brachial artery. So the vein recommended for Siravyadha may be left sided medial cubital vein.

YAKRUDYODARA

In Yakrudalyudara, puncturing should be done especially done in the right arm at the same space [27].
As per above said quotation in Yakrudyodara and Kaphodara, Kasa Shwasa Siravyadha is done is right sided 'Kurpara Sandhisthita' [28], it is right median cubital vein, which is situated above Kurpara Marma. It is a type of Snayu Marma controlling Raktavaha Srotas, so that it controls functions of liver and spleen.

The prominent median cubital vein links cephalic and basilic vein. It receives number of tributaries from the front of the forearm and gives off the median vein, which pierces the fascial roof of anterior cubital fossa to join the venae commitantsof brachial artery. So the vein recommended for Siravyadha may be right sided medial cubital vein.

KASA

Prakupita Pranavata is coming out through mouth producing a sound as if fall of an utensil called Kasa.

Here, Dakshina Kurpara Sandhisthita Siravyadha [28] is done where Sanga in Pranavaha Srotas may relieved and vititated Doshas may be neutralized. So Dakshina Kurpara-Abhyantara Sthita Siramokshana is done.

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When the site is correlated according to modern medicine. That right medial cubital vein where pressure is venous tension is decreased pulmonary congestion may be relieved.

SHWASA

Urdhvagati of Vayu with Vega is called Shwasa, caused by Vata-Kapha Prakopaka Ahara-Vihara.

By means of phlebotomy in medial cubital vein, the congestion of lungs and liver is relieved blood flow in necessary fact is increased metabolism is maintained. So it many help in above conditions.

GRUDRASI

When Prakupita Vata involves Bahu, Prushta, Hasta, Tala and Anguli-Kandaras, then there is Karma Kshaya of Bahu. In Vishwachi (pain in the arms) will be similar to that of Grudhrasi, so four Angula above or below the Kurpara Sandhi Siravyadha is done.

The site of Siravyadha may be four Angula below from the Kurpara sandhi [29] . It is nothing but cephalic vein that begins from the lateral end of the dorsal venous arch .

CONCLUSION

Sira means vein .

Siravedhana is simple , cheap, safe and effective treatment modality in the management of diseases which has pain as a major symptom

Siravedhana is helpful to eliminate doshas directly from the shakas , no need to bring them in koshta like other purification methods.

Veins are not only blood reservoirs, but having their own influence in blood circulation and lymphatic circulation.

Lymphatic drainage is essential to maintain homeostasis.

Siravyadha is effective therapeutic tool in many health hazards if judiciously administered.

The efficacy of Siravyadha is appreciated by ancient scholars and present day modern peoples also.

Siravyadha is also beneficial in physiological maintenance of well-being.

The sites of Siravyadha told by Sushrutacharya are scientific and can be adopted Almost all the Siras told by Sushruta for Vyadhana purpose can be adopted in clinical practice.

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Poorvakarma (pre-operative)

तत्र स्निग्धस्विन्नमातुरं यथादोषप्रत्यनीकं द्रवप्रायमन्नं भुक्तवन्तं यवागूं पीतवन्तं वा यथाकालमुपस्थाप्यासीनं स्थितं वा प्राणानबाधमानो वस्त्रपट्टचर्मान्तर्वल्कलतानामन्यतमेन यन्त्रयित्वा नातिगाढं नातिशिथिलं शरीरप्रदेशमासाद्य यथोक्तं शखं गृहीत्वा सिरां विध्येत् (Su.sh.8/6)

After selecting the perfectly suitable patient for siravyadhana do snehana swedana as per the classics. Allow patient to take diet consisting of liquids or gruel but counteracting the dosha causing the diseases should be brought at proper time and made to stay in a position which does not interfere with vital functions. The part should be positioned and tied, neither too tight nor too loose, with the help of one of the cloth, skin, inner bark or creepers and then vein should be opened with an appropriate instrument.2

Size of the punctured
Barley-0.345 in (8.8 mm)
Yana Marta - where there is muscular region
Aretha java-4.4 mm (approx For other area and above the bone
Rice-5.2 millimeters
Instruments
Scalp vein set/carmula
Needle
Surgical blade

TABLE NO. 1 SHOWING DOSHANUSARA SIRA SANKHYA

All Doshas with their normal state, they nourish the body, while on other hand, if they vitiated cause trouble to the body.

(I)	Raktayukta Vayuvaha Siras	-	175
	Raktayukta Pittavaha Siras	-	175
	Raktayukta Kaphavaha Siras	-	175
	Raktayukta Shuddha Raktavaha Siras	-	175
	Total	**-**	***700***