

## CONCEPTS OF SIRAVYADH WITH THE PERSPECTIVE OF ITS SITE AND APPLICABILITY

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### ABSTRACT

**Background:-** Siravyadha is a significant therapeutic tool, when judiciously administered. Siravyadha is accepted as half of the therapeutic measure in Salyatantra like Basti in Kayachikitsa. Half of the health hazards can be managed by Siravyadha as Rakta is being chief causative factor in the manifestation of diseases. **Aim:-** To explore the concepts of Siravyadh with the perspective of its Site and Applicability. **Materials and Method:-** As it is fundamental literary study, most important materials are *Samhitas*. These *Samhitas* are analysed for brief knowledge about Site and Applicability of Siravyadh. **Observations and Result:-** After observation got brief knowledge about Applicability of Siravyadh and different Site of Siravyadh. **Conclusion:-** This study concludes with the importance and different Site and Applicability of Siravyadh and its necessity.

**KEYWORDS:-** Siravyadh, Raktamokshana, etc.

### BACKGROUND

Siravyadh is a term used in Ayurveda, an ancient Indian system of medicine that dates back over 5,000 years. It refers to a specific type of therapy that involves puncturing the skin to allow the flow of bodily fluids, such as blood and lymph, to be redirected. This therapy is believed to be useful in treating a variety of ailments, including chronic pain, inflammation, and digestive disorders.

The concept of Siravyadh has been discussed in several Ayurveda texts, including the Charaka Samhita and Sushruta Samhita, etc, which are two of the foundational texts in Ayurveda. These texts provide detailed descriptions of the techniques used in Siravyadh, including the use of various types of needles and the specific points on the body where they should be inserted.

In addition to describing the techniques themselves, these texts also provide information on the conditions for which Siravyadh is most appropriate. For example, it may be recommended for conditions such as sciatica, rheumatism, and gout, as well as for certain digestive disorders.

Overall, the concept of Siravyadh is an important part of Ayurveda medicine, and its use is still practiced today in some traditional settings. By studying the site and applicability of Siravyadh as described in the Samhitas, we can gain a better understanding of this ancient therapy and its potential applications in modern medicine.

## AIM

To explore the concepts of Siravyadh with the perspective of its Site and Applicability.

## MATERIALS AND METHOD

A thorough review of the relevant literature related to the concept of Siravyadh and its application as per Samhitas was done. This literature review includes ancient Ayurveda texts such as Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya, as well as modern Ayurveda texts and research papers.

**Type of Study:** - Literature review study.

## DEFINITION

### Raktamokshana

The word Rakta means – ‘blood’ and the word Mokshana is derived from the root, Moksha means ‘to relieve’ or ‘to let out’.

Therefore letting out of blood is known as Raktamokshana.

शस्त्रविस्रावणं द्विविधं- प्रच्छानं, सिराव्यधनं च॥२५॥

Raktamokshana by using Shastra (instruments) was divided into two major types i.e. Prachhan and **Siravyadha**.<sup>[1]</sup>

### Types

Raktamokshana was divided into two main types on the basis of major or minor instruments used for the procedure i.e. Shastra-Visravana and Anushastra-Visravana, which are further divided into multiple types as given below –

**Table No. 1: Types of Raktamokshana.**

Shastra-Visravana	Anushastra-Visravana
Prachana	Jalauka
Siravyadha	Shruna
	Alabu
	Ghati Yantra

**Table No. 2: Siravyadha sthanas according to sushruta and vagbhata.**<sup>[2],[3]</sup>

Sr. No.	Disease	Sushruta (vedhya sira)	Vagbhata (vedhya sira)
1	Padadaha, Padaharsha, Chippa, Vatarakta, Padadari, Vatakantanka, Avabahuka	2 angula above from Kshipra marma	Except Avabahuka, Visarpa, Vicharchika others are according to Sushruta
2	Krashrukashersha, Kanja, Pangu	4 angula above from Gulpha in Jangaha	Except Kanja, Pangu others according to Sushruta
3	Grudhrasi	4 angula above or below from Janu sandhi	According to Sushruta
4	Mootra Vriddhi	Behind Vrishana sthita sira	
5	Jalodara	4 angula behind from Nabhi vama parshwa	
6	Antravidhradhi, Parshwashoola	Sira in between Vaksha & sthana	According to Sushruta
7	Bahushosha, Avabahuka	Sira in between two Amsas	
8	Truteeyak Jwara	Sira in between Trikasandhi	According to Sushruta
9	Chaturtak Jwara	Below Amsasandhi	
10	Apasmara	Below Hanusandhi	According to Sushruta
11	Unmada	Between Keshanta & Shankha or Urahapradesha or Lalata or sira of Apanga	Vraha, Apanga & Lalata
12	Jeehwaroga, Dantaroga	Sira below Jeehwa	
13	Mukharoga		Sira being in Jeehwa, Oshtha, Hanu & Talu
14	Taluroga	Talugata sira	
15	Karnaroga	Sira above Karna	Karnagata sira vyadhana

16	Nasaroga	Nasagra sira	According to Sushruta
17	Peenas		In between Nasa & Lalata
18	Timira, Akshipaka, Shiro roga, Adhimanta	Upanasika sira, lalata sira, apanga sira	According to Sushruta
19	Jatroordhava Granthi		Greeva Karna, Shiragata sira

### Indications of siravyadha<sup>[4]</sup>

As per Acharya Sushruta, Diseases of the skin, tumours, swelling and diseases arising from blood will never occur in persons indulging in bloodletting (generally in Sarad Ritu).

Bloodletting is the method of treatment indicated in diseases caused due to the vitiation of Raktadhatu like Visarpa (erysipelas), Vidradhi (abscess), Pliha (Diseases of Spleen), Gulma, Agnisadana (Dyspepsia), Jwara (Fever), Mukha Roga (Diseases of mouth), Netra Roga (Diseases of Eye), Siro Roga (Diseases of Head), Mada (Intoxication), Trishna (Thirst), Lavanasyata (Salty taste in the mouth), Kushta (Skin diseases), Vatarakta, Raktapitta, Katu and Amlodgara (Pungent and Sour eructation), Bhrama (Giddiness) etc.

### Contraindications of siravyadha<sup>[5]</sup>

Siravyadha should not be done in the following persons:

- Bala (very young) and Sthavira (very old), as they are weak and the Dhatus are in an immature state;
- Ruksha, Kshatakshina (wounded and debilitated), as it may cause “Vataprakopa”;
- Bhuru (timid persons), as there will be “Tamobahulata”, and faint by seeing the blood;
- PariSranta (tired persons), as Vata gets vitiated in such persons and affects the whole body;
- Madyapa (alcoholics), as they will go to Murccha again due to the intoxicated condition;
- AdhvastrikarSita (emaciated as a result of long journey and sexual intercourse), as it may cause “Vataprakopa”;
- Vamita and Virikta (those who have undergone Vamana and Virechana therapies), as it may aggravate Vata;
- Asthapita and Jagarita (those who have undergone Asthapanavasti and who have not slept at night), as it may further aggravate Vata;
- Anuvasita (those who have undergone Anuvasanavasti), as there will be Mandagni which leads to “Agnimandya”;
- Kliba (impotent), as there will be Sukrakshaya along with Alpasattva which will definitely lead to VinaSa of such person;

- Krisha and Garbhini (emaciated and pregnant women), as there will be Dhatukshaya in both cases;
- Kasa and Swasa, as the Dhatus are in Apachiyavastha which may lead to complications;
- Pravruddha Jwaravastha (chronic fevers), as it leads to complications such as Pralapa etc.
- Akshepaka Vata, Pakshaghata those who observe Upavasa (fasting) and those who are afflicted with Pipasa and Murccha.

### Avedhya sira<sup>[6]</sup>

As per Acharya Sushruta, following Sira (veins) should be prohibited for puncturing –

- Invisible though indicated for puncturing
- Visible but not controlled (from moving apart)
- Not raised (engorged by pressure from a tourniquet etc.) though controlled
- Total 98 siras are Avedhya Sira which are situated as follows –

Shakhagata Siras	16
Koshtagata Siras	32
Urdhvagata Siras	50
<b>Total Avedhya Sira</b>	<b>98</b>

### Avedhya kala<sup>[7]</sup>

Siravyadha should not be done on days which are very cold, very hot, with heavy breeze and very cloudy and never in the healthy persons (except Sarad Ritu).

### Importance of marma in the context of siravyadha<sup>[8],[9]</sup>

While explaining the contraindications of Siravyadha, Susruta in Sharir sthana, describes that the Avedhya Siras in each of the lower extremities are 4 in number; i.e.

- Jaladhara – 1
- Urvi – 2
- Lohitaksha – 1

These are considered as Marmashrita and hence should not be venesected. If venesected, it may cause disability or death.

## DISCUSSION

The concept of Shodhana therapy in Ayurveda is concerned, always Doshas should be removed from nearest routes. Raktamokshana is also one of the Shodhan therapies, so it is recommended to remove the vitiated blood from nearest route of roga adhisthana. So that,

sites of Siravyadha dealt by Acharya Sushruta is only with the aim of that dushita Rakta should be expelled out from sameepastha marga. With this motive, he might have been told particular sites for Siravyadha in particular diseased conditions. He had recommended only Siras which are superficially situated on the contrary contraindicated by vyadhana of Siras deeply situated on the basis of said principles. Acharya Sushruta might have been told particular vyadhana Sthana in different disease conditions.

After reviewing Anatomy, Physiology, Circulation, Venous System on the grounds of literary principles, the sites of Siravyadha dealt by Acharya Sushruta are found to be correct as bloodletting from particular site is effective in resolving the pathology of diseased conditions & beneficial in neutralizing physiological mechanisms by various changes in the body. As the body has got its own capacity to compensate during blood loss, performing many defence actions to resolve pathology & to maintain homeostasis, cellular level changes have been brought by various metabolic changes. As the blood is circulating in the closed circuit, providing oxygen nutrients etc. and carry waste metabolic products. Every cell has got its own control to fulfil the needs itself.

## CONCLUSION

From this review study, it is very much clear that *Siravyadha* has its different perspectives as far as its importance is concerned. Its classification by different perspective helpful for categorizing treatment modalities used to cure diseases. By means of different *Siravyadha sthana*, accurate health or therapeutic benefits can be achieved. This Sthana selection helps during of type of dosha wants to eliminate from the body and therapeutically which decides its action or reactions on the *Dosha, Dhātu* and *Mala*.

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