



ROLE OF SIRAVEDHA IN THE MANAGEMENT OF NEUROLOGICAL PAIN-A REVIEW

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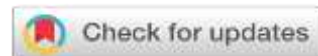
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ABSTRACT

Acharya Sushruta has considered *siravedha* as *Ardha chikitsa* in *Shalya- tantra* like *Basti karma* in *Kayachikitsa*. *Siravedha* is a surgical procedure of puncturing the vein for therapeutic purposes and there by accomplishing the *raktamokshana*. It is indicated in a condition where *raktamokshana* is indicated. It is a common procedure for the management of different diseases with vitiated *Rakta dosa*. *Rakta Dhatu* along with vitiated *dosha* is let out from the vein in disorders where the *Rakta dhatu* is predominant. Acharya has emphasized that *siravedha* helps in the elimination of vitiated dosha, *Siravedha* is special in surgical pain in diseases like *Vatarakta*, *Gridhrasi*, etc. *Raktamokshana* by *Siravedha* is considered to be supreme as it drains out the vitiated rakta and cures diseases. *Siravedha* indirectly cures the vatika symptoms along with *pitta & kapha dosha* and the patient gets immediate relief in pain. Here focused on the effect of *Siravedha* in the management of neurological pain.

Keywords: *Raktamokshana*, *Siravedha*, *Rakta dhatu*, Neurological Pain.

INTRODUCTION

Raktamokshana is one of the para's surgical procedures. It is one among the *shodhanakarma* (*Panchakarma*) according to *Acharya Sushruta* and *Acharya Vagbhata*. *Acharya Charaka* has also mentioned the procedure of *raktamokshana* but did not consider it under *panchakarma*. It is indicated in different diseases, where gross vitiation of Rakta is present. *Acharya Sushruta* has described *Siravyadha* (a type of *Raktamokshana*) as *Ardha Chikitsa* in *Shalya Tantra*.¹ Furthermore it is the treatment of choice advice for *sadhya raga ruja samana*² (it relieves pain and redness immediately). Pain is the chief cause of visiting a doctor in most patients known as *Ruja* in *Ayurveda* which is one of the synonyms of disease. It disturbs the physical and mental status of patients. Pain is a cardinal symptom in most of the *vyadhi* (disease). According to *Ayurveda* all kind of pain (*daihika-vedana*) is *vataja* and can be corrected by correction of *vatika* derangement in the body, while describing a line of treatment of many *vata vyadhis* *siravedha* is mentioned. *Acharya Sushruta* mentioned when *vata* is found affecting the skin, muscles, blood, veins, and arteries then therapies such as *snehan* (oleation), *abhyanga* (oil bath), *upanaha* (warm poultices), *mardana* (massages), *Alepa* (applying the paste on the skin) and *Asrk Mokshana* (bloodletting) should be adopted³.

SIRAVEDHA: *Siravedha* is a surgical procedure of puncturing the vein for therapeutic purposes and there by accomplishing the *raktamokshana*. It is indicated in all conditions where *raktamokshana* is indicated. Even then, in certain diseases, *Siravedhan* has an edge over other methods of *raktamokshana*. *Raktamokshana* by the method of *Siravedhan* is preferred in physically strong as well as courageous people. Morbidity of *rakta dhatu* when generalized is best treated by the *siravedhan*.⁴ "*Siravedha* or venipuncture is regarded as the best way of blood lettings having greater therapeutic value⁵.

CLASSICAL REVIEW IN AYURVEDIC TEXT

IN *SUSHURUT SAMHITA* *Acharya Sushruta* has mentioned, diseases. those are not relieved so quickly by *Snehana*, *Lepanadi* therapeutic measures in these

situations *Siravedha* is emergency management to achieve better result⁶. *Sira Vyadha* is also accepted as half of the therapeutic measure in *shalya tantra* like *basti* in *kayachikitsa*. In *Panchakarma chikitsa*, the vitiated doshas are purified whereas in *Siravedhan* let out *rakta dhatu* along with vitiated doshas where *rakta dhatu* is predominant. The susceptibility of *rakta* towards impurity is so versatile that the classics were compelled to agree upon *rakta* as the fourth *dosha*. Therefore *dushita* (vitiating) *rakta* from the related *siras* (veins) should be let out to protect the health or to remove the disease⁷. The symptoms of *samyak siravedha* are *laghavam* (body and painful area) and *vedana hanti* (pain reduction). *visravit rakta* stops itself, which means the pain arising from a disease condition gets subsided followed by a decrease in the symptoms of the disease so *siravedha* can be used in pain predominant diseases⁸.

IN ASHTANG SANGHRAH

While describing the importance of *Siravedhan* (venipunctures), a beautiful comparison can be seen in the text as follows: As water comes out and the plants die on cutting the borders of a field, vitiated blood comes out and automatically the disease will be cured on performing venepuncture⁹. "If a disease does not subside even after treating it according to the exact line of treatment, then it is to be thought as vitiated blood borne should be treated by venesection.

IN ASHTANG HRIDYA

While describing the line of treatment of disease by *raktamokshana*, it is the treatment of choice advice for *sadya raagraja samana* (it relieves pain and redness immediately)".

SITES OF SIRAVYADHANAM:

1. In burning sensation and horripilation of feet, cervical spondylosis, herpes, gout, calcaneal spur-2 *angula* (3 cm) above *Kshipra marma* (vital area in between the great toe and the second toe)
2. In pain due to *vata*, patellar bursitis-4 *angula* (6 cm) above ankle joint-at union of anterior and posterior tibial veins.
3. In sciatica, brachial neuritis - 4 *angula* (6 cm) above or below knee joint.

4. In cervical lymphadenitis-2 angula(3 cm) below *Indrabasti*(vital area in center of the calf muscle)
5. In frozen shoulder-veins between shoulders (amsa).
6. In epilepsy-veins in the middle of the *hanu-sandhi*(mandibular joint)
7. In insanity-veins in/around the thorax, outer canthus of the eye, and forehead

• **PURVA KARMA OF SIRAVEDHA:-**

Materials Required.

Taila for *Abhyanga*

Nadi Sweda Yantra for *swedana*

Surgical Spirit

Cotton swabs,

Gauze pieces

Bandage Roll

Tourniquet

Scalp Vein set No.16, 18, 20

Kidney Tray/ Glass Beaker to collect and measure the amount of Blood drained.

PRADHAN KARMA:

Tourniquet is tied above the site of *siravyadha*. A suitable vein is selected and palpated to see the • prominence of the vein. The patient is informed and then the vein is punctured • As blood starts coming out, it is collected in a measuring jar/glass beaker. Blood is allowed to flow out till it stops on its own.

PASCHAT KARMA :

After this, the needle is removed, and a bandage is applied over the site.

Raktamokshana Pramana :-

One Prastha(~640ml) is the *Uttama matra* (Maximum Limit) for *Vayastha, Balina, and Bahudosha* (Su.Sa.8/16).

Importance of Siravyadha:- Among all the treatment methods for *sadhya rogas, Siravyadha* is the best, just like how the paddy and other crops die out completely by removing the bunds of the field, this procedure helps to eliminate the disease completely. (A.S.Su.36/2)When other treatments fail, *siravyadha* has to be done for *raktaprapkopaja vikaras*. A.S.Su.36 *Rakta* is the *Adhishtana* for all the *vikaras*, there is no other *dushya* like *Rakta*. hence *Siravyadha* is the first/most important procedure.

NEUROPATHIC PAIN:-

Neuropathic pain is a complex, chronic pain state that is usually accompanied by tissue injury. Disease or injury to the peripheral or central nervous system & the lesion may occur at any point. spontaneous pain - sensations of 'pins & needles', shooting, stabbing & paroxysmal allodynia (increased response of neurons) causalgia (severe burning pain). dysesthesias (abnormal unpleasant sensation) paresthesia (abnormal dermal sensations)

ROLE OF SIRAVYADHANAM IN PAIN MANAGEMENT

At the periphery level: bloodletting therapy expels the blood with a high concentration of pain-producing substances, improving local circulation, & helping to repair damaged tissue.

- At spinal segment: when noxious stimulation & stimulations initiated by puncturing signals are sent to the same or nearby spinal segments, thus reversing spinal segmental sensitization.
- At CNS level: The puncturing or pricking signal can be sent into the cerebrum through the ventrolateral funiculus. In the frontal abdominal side of the medulla oblongata, the periaqueductal gray matter of the midbrain & the thalamus, noxious stimulation & puncturing/ pricking signal gather in the same cells & nuclear groups. When they take effect at the same time, noxious stimulation will be depressed by a puncturing pricking signal, thus reversing CNS sensitization.
- HSP70 are normal intracellular proteins produced in greater amounts when cells are subjected to stress or injury. These proteins are assumed to protect cells from thermal or oxidative stress by inducing protein folding.
- Therefore, as bloodletting increases the level of HSP70 protein in the body it ensures neural protection by initiating cell protection machineries.
- TNF-a is not only a proinflammatory mediator but also a pain mediator. It is involved in the generation & maintenance of inflammation-related pain & is released by numerous nociceptors.

Bloodletting results in a decrease in the production of TNF-a thus further accentuating neural protection along with hindering pain signal transmission.

DISCUSSION

In ayurveda use of particular therapy in a particular disease depends on its property: like *ras*, *guna*, etc. *chikitsa*(treatment) is nothing but correction of vitiated *dosha* to reinstate the *tri-dosha* equilibrium. *Siravedha* acts predominately in *pitta* and *rakta*. and *kaphaja vyadhi* or when *pitta* or *kapha* is in *anubandha* to *vata dosha*. In such condition of *vata prakopa* due to *kapha* and *pitta avarana* *siravedha* can remove the *avarana* of *kapha* or *pitta* dosha giving way for *anulomana* indirectly curing the *vatika* symptoms along with *pitta* or *kapha dosha* and the patient gets immediate relief in pain!". From a modern point of view, stimulation of large sensory fibers from peripheral tactile receptors depresses the transmission of pain signals either from the same area of the body or even from many segments. This results in local lateral inhibition. Bloodletting can prove as an effective modality in cases of neuropathic pain management & associated sensory or motor features. These anatomical & physiological considerations along with other unknown factors may be responsible for the clinical evident management of *vatavyadhi* through *Siravedha* as proposed by our classics. Neuropathic pain can be relieved by blocking neurotransmission at 3 levels: the local periphery, the spinal segment, & the CNS.

CONCLUSION

Siravedhan is simple, cheap, safe, and effective in the management of symptoms of the disease like pain, etc. There is no need to be hospitalization of the pa-

tient during the procedure. It can cure the disease when other treatment does not have an effect on the disease or when other treatment fails and give immediate relief in symptoms. It is helpful to eliminate doshas from *Shakhas* and in this therapy, there is no need to bring the *doshas* in *kostha*. It gives immediate relief from pain. The symptoms of *samyak siravedha* are *Laghavam*, *Vedanashanti*, and *visravit rakta*, it means the pain arising from a disease condition gets subsided followed by a decrease in the symptoms of the disease so *siravedha* can be used in pain predominant diseases.

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