



A CRITICAL STUDY OF SIRA IN CONTEXT OF SIRAVEDHAN IN JALODARA

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ABSTRACT

Siravedhana is a crucial *Ayurvedic* therapeutic technique for a variety of disorders involving *Rakta* and *Pitta Dushti*, although it is not frequently used in the modern world due to the obvious anatomical structure of the *Sira* for *Vedhana*. The *Sushruta Samhita* contains a very detailed definition of the *Siravedhana* method. With the aid of the traditional explanation, the author of this article defines *Sira's* structure from *Siravedhana's* point of view. *Sira* cannot be a nerve because the description describes it as a hollow, tubular tube that carries blood; instead, it is either an artery or a vein. In addition, *Acharya Sushruta* stated in the *Samyakvedhana lakshana* that the blood flow caused by the puncturing of a *Sira* should cease automatically with the least amount of effort. Since the arteries cannot meet this requirement because of their higher blood pressure, the *Sira* should be the veins.

Additionally, in the *Samyakvedhana lakshana Acharya Sushruta* stated that the blood flow caused by the puncturing of a *Sira* should stop automatically with the least amount of effort. Since the arteries cannot meet this requirement because their blood pressure is higher, the *Sira* should be the veins. Finally, before carrying out the operation to engorge the *Sira*, *Acharya* described the *Sirayantrana vidhi*. Since the *Sira* used in the *Siravedhana* method cannot logically be a deep vein, this procedure is known as *Sirayantrana*. Finally, *Sira's* physical makeup in the context of *Siravedhana* is suggestive of superficial veins. In *Jalodar's Kosta* respect, *Siravedh* describes *Acharya Sushrut*.

Ascites are the most prevalent symptom of liver dysfunction, and liver illness is the primary cause of ascites. When fluid builds up in the peritoneum, it is called ascites. Despite the availability of cutting-edge medical tech-

nology, ascites cannot be completely cured with a single treatment. Although the fluid continues to build up in the abdominal cavity despite repeated attempts at therapy, contemporary therapies only offer temporary relief with time-dependent recurrence. *Ayurvedic* medicine might be related to *Jalodara* (ascites), which is stated in *Ayurveda* medical science and provides healing in such circumstances without causing any negative side effects. *Samhita* talks about dietary restrictions, medical care, and surgery. The care for this illness includes limiting one's diet.

Keywords: *Siravedhana*, *Sira*, *Sirayantrana vidhi*, superficial veins, *Kostha*, *Jalodar*.

INTRODUCTION

Siravedhana is a crucial *Ayurvedic* treatment technique for a number of illnesses including *Rakta* and *Pitta Dushti*, but it is not often used nowadays. The anatomy of *Sira* itself is one of the most frequent causes of the aforementioned condition. The *Sushruta Samhita* provides surgical principles and techniques as a treatise of anatomy and surgery. The word *Sira* is used to refer to different structures in the *Sushruta Samhita*, including veins, arteries, and nerves. In the context of *Siravedhana* in the *Jalodar*, the superficial vein will be defined as *Sira's* anatomy in this article.

Objectives of the study: In the context of *Siravedhana* in *Jalodar*, to define and establish the anatomical structure of the *Sira*.

MATERIALS AND METHODS

- Review of *Samhitas* regarding the structure of *Sira*.
- Review of modern Anatomy
- Review of *Jalodara* and *Siravedhan Karma*
- Puncturing of the prominent superficial epigastric vein on the left side.

SYNONYMS OF SIRA

Channels, veins, arteries, ducts, capillaries, tubes, tunnels, tracts, lacunae, glands (open or closed), the bladder, repertories, and resorts are all terms used by *Acharya Charaka* to describe the visible and unseen voids that frequently occur in bodily parts.¹

The body's "Avakas" organs, according to *Acharya Sushruta*, are referred to as *Sira*, *Srotas*, *Marga*, and *Dhamani*.²

DEFINITION OF SIRA

According to, *Acharya Charaka Sira* refers to the pathways through which fluid (such as blood, for example) is transported (*Sarana*) from one location to another.³ The canals are known as *Sira* because of "Sarana" or "Sthanantara Gamana," according to *Acharya Chakrapani* (moving from one place to another). *Sushruta* stated in his explanation of the traits of the *Sira Acharya* that they are fish-like in their position changes and unsteady by nature.⁴

Cause of Jalodar: -

स्नेहपीतस्यमन्दाग्नेःक्षीणस्यातिकृशस्यवा
अत्यम्बुपानान्नष्टेऽग्नौमारुतःक्लोमिसंस्थितः
स्रोतःसुरुद्धमार्गेषुकफश्चोदकमूर्च्छितः वर्धयेतांतदेवाम्बु
स्वस्थानादुदराय तौ (चचि . 13/45-46)

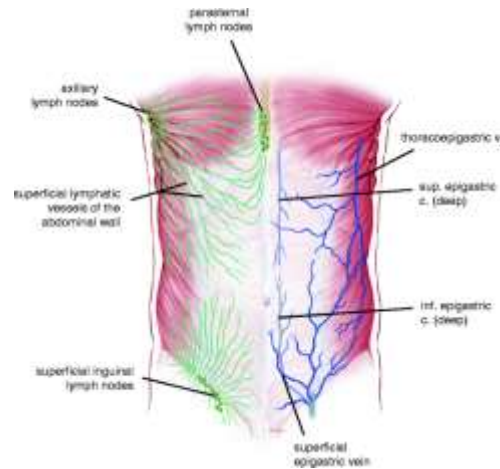
Symptoms of Jalodar:-

तस्यरूपाणिअनन्नकाङ्क्षापिपासागुदस्रावशूलश्वासकासदौर्ब
ल्यानिअपिचोदरंनानावर्णराजिसिरासन्ततमुदकपूर्णदृतिक्षोभ
संस्पर्शभवतिएतदुदकोदरमितिविद्यात् (चचि . 13/48)

Siravedhan in Jalodar: -

नाभेरधश्चतुरङ्गुले सेवन्या वामपार्श्वे दकोदरे (सु.शा.अ.8/7)

- In *Dakodara* (Ascitis) it should be done below the umbilicus, four *Angula* (8 cm) at the left side of the raphae, the abdomen.



DISCUSSION

The hymns of *Vedas* contain a description of *Sira* as an anatomical entity. There is a description of the *Atharva Veda's* explanation for the hundreds of *Siras* that are coppery red in colour and transport *Ashuddha Rakta*. This refers to the venous system that conveys deoxygenated blood. The classical *Acharyas* provided several meanings and synonyms for the *Sira*. Synonyms are chosen based on how closely characters and structures resemble one another; this does not imply that all structures are completely identical. *Acharya* developed this technique to explain the personalities of a certain structure. According to different *Acharyas*, *Sira* has a variety of synonyms that indicate the qualities listed below.

- *Nadi-Sira* is a tubular structure like *Nadi*.
- *Strotas*-Some *Sira* have fenestration in it as *Strotasata*.
- *Dhamni-Sira* also contains blood as *Dhamni*.
- *Snayu*- The origin of *Snayu* and *Sira's* is same.
- *Vasa*- *Snayu* is derived from *Meda* and *Vasa* is one type of *Meda*.
- *Tantuki*- Some *Sira* are very minute.
- The meaning of any word or sentence should be studied in the context of that notion, according to *Acharya*.⁵ *Acharya Charaka's* description of *Sira* reveals how the body's hollow tubular shape is categorised. The term "*Sira*" refers to any structure that carries bodily fluids from one body component to another. Then he goes on to say that the structures in which blood flows via tubular struc-

tures while being pumped are known as *Dhamni Srotasa* refers to the process of *stravana* (oozing). According to *Acharya Sushruta Sira's* definition, they move around like fish and have a slippery character. Meaning that the *Sira* is the body's anatomically most changeable component.⁶ Systemic veins are more varied in the circulatory system than arteries, which indicates that *Acharya Shusruta* described the superficial veins. We addressed *Sira's* structure in the context of the *Siravedhana* since the same word might have several meanings depending on the situation.

- *Raktamokshana*, also known as *Siravedhana*, is a technique for removing contaminated blood from the body. This means that the structure that will be pierced during this procedure must discharge blood, and the bleeding should be halted quickly after the procedure.⁷ In addition, *Acharya* explained the *Sira-Yantrana Vidhi*⁸ approach, which shows how to administer a good tourniquet.
- As only arteries and veins in the body can bleed after being punctured, *Sira's* structure should be either an artery or a vein. However, if an artery is to be pierced, the blood flow will not cease immediately⁹, and since arteries are deeply seated, it makes little sense to tie a tourniquet while doing so. Since their blood flow can stop immediately after being punctured, the superficial veins must be the structure, and the application of a tourniquet for their inspection makes sense. They are simple to assess for puncturing correctly and without issues when they become engorged.

Therefore, in this instance of *Siravedhana*, a superficial vein should be used as the structure for the surgery.

CONCLUSION

The above study can conclude that *guda* plays a vital part in the excretory process of the human body. It helps in the excretion of *mala* and *apan vayu* or excretory products of our body. Along with these functions, it has significant surgical importance in the human body. Its structural relevance should be kept in mind while performing any surgical or para-surgical procedures. Otherwise, it can be a life-threatening condition. From the above discussion following conclusion can be drawn.

The *Sira* is a tubular structure means *Sira* may be a vein, artery, or nerve.

- In the *Siravedhana* procedure *Rakta* is drawn from the *Sira* means the structure of *the Sira* is different from the nerve.
- The blood flow of the artery can't stop automatically so it can't be a *Sira*.
- The *Sirayantrana Vidhi* is not logically for the deep-seated veins.
- All the above-mentioned criteria are fulfilled by the superficial veins so in the context of *Siravedhana* the *Sira* is a superficial vein.
- According to that the most prominent vein in the superficial epigastric vein.

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