

TITLE-A Review on Siravyadha- A Parasurgical procedure with respect to Padadaari

(1) DR.PRIYANKA ANAND HASBE, M.S. 1st year (*Shalyatantra* PG scholar)

Hon. Shree Annasaheb Dange Ayurved Medical College, Ashta, Tal. Walwa, Dist. Sangli, Maharashtra.

Email ID priyahasbe928@gmail.com

(2)DR.AKBAR R.WALANDKAR , M.S(Shalyatantra)Professor & HOD of Shalyatantra Department

Hon. Shree Annasaheb Dange Ayurved Medical College, Ashta, Tal. Walwa, Dist. Sangli, Maharashtra.

Email ID akbar.walandkar@gmail.com

ABSTRACT-

Movement is one of the important gifts of God to mankind. If the individual has proper movements then it is indicative of undisturbed health. In some disorders foot movement are impaired; Crack foot syndrome is one such disorder where the person is apparently healthy but unable to walk because of pain, bleeding coupled with itching. In *Ayurveda*, it is referred as *Padadari*. The disease involves the *Vatadosha* leading to *dryness, cracks, and fissures*. The symptoms may include *Vedana, Kandu, Daha, Raktasrava*. So, in case of *Padadari* *Acharyas* 'explained *Snehan, Swedan, Siravyadha* followed by *Lepa* are advised as line of treatment.

Locomotion is the commonest and basic physical need or activity, which is carried out throughout the life. *Padadari* is one such skin disease of the feet affecting mainly sole. Excessive walking and dryness of *Pada Charma* will lead to *Padadari*.

The Ayurvedic literature shows that the occurrence of *Pādadāri* (Cracked foot) can be traced back to ancient times. It is a *Vāta* (*vatha dosha*) predominant condition characterized by dry skin, roughness, hardness around the rim of the heel and cracks or fissures on the outer edge of the heel.

In persons who are in the habit of too much walking on rough ground without footwear *Vāta* (*vathadosha*) gets increased producing fissures in the sole of feet, this is called *Pādadāri* (Cracked foot). Cold climate leads to aggravation of *Vāta* (*vatha dosha*).

This article highlights the importance of *SIRAVYADH* as a parasurgical procedure with special reference in *PADADARI*(CRACKED FEET) by collecting information from various classics.

KEYWORDS-*Padadari*, Cracked feet, Parasurgical

INTRODUCTION -

Sira Vyadhana is one of the blood cleansing and purification therapy. It is the major process of detoxification of blood. *Sira Vyadhana* is formed by combination of two words 'Sira' which means blood vessel and "*Vyadhana*" means to Puncture. So *Sira Vyadhana* means blood letting by puncturing the appropriate vein.

Sira Vyadhana has been practiced as a parasurgical procedure since ancient time for prevention and treatment of *Rakta Dusti* which is one of the prime cause for many diseases. *Acharya Sushruta* has described practical guidelines for *Sira Vyadhana* along with twenty types of *dusta vyadha* (defective venepuncture) in detail and claimed it as half of all of the surgical treatment. *Vyadhana* has been practiced as a parasurgical procedure since ancient time for prevention and treatment of *Rakta Dusti* which is one of the prime cause for many diseases.

According to *Ayurveda*, there are two types of treatment procedures,

- 1) *Santarpana* or *Brimhana* (nourishing therapy)
- 2) *Apatarpana* or *Langhana* (depleting therapy)

. *Langhana* is of two types i.e., *Shodhana Chikitsa* (purification therapy) in which elimination of excess *Doshas* from the body is facilitated, and *Shamana Chikitsa* (palliative or internal medicine), where the increased *Doshas* are brought into equilibrium with the help of various ayurvedic formulations

Acharya Sushruta and *Vagbhatta* have described five types of *Shodhana* therapy i.e., *Vamana Karma* (Therapeutic Emesis), *Virechana Karma* (therapeutic purgation), *Basti Karma* (therapeutic medicated enema), *Raktamokshana* (therapeutic bloodletting) and *Shirovirechana* (therapeutic nasal medication). Among these *Raktamokshana* is popularly used for the management of various ailments occurring due to *Rakta Dushti* (blood-borne disorders).

Raktamokshana:

Raktamokshana, the blood letting procedure is a kind of para surgery used especially for the treatment of *Rakta dusti* (blood-borne disorders). The synonyms of *Raktamokshana* are *asra visruti*, *sonita mokshana*, *rakta nirharana*, *rakta sravana*, *rakta harana*. It is one among the five purification therapy described by *Acharya Sushruta*.

It is derived from the two words, '*Rakta*' which means blood and '*Mokshana*' which means to leave. Thus, *Raktamokshana* means to let the blood out.

Types of *Raktamokshana*:

Raktamokshana can be classified in to 2 groups

1) *Shastra visravana*- The process of blood letting which is done by using the sharp instruments.

It is of two types:

a) *Pracchana*- In this process the blood letting is done by means of Scarification. It is used for disorders of *ekadositha rakta* & *Pindita rakta*.

b) *Sira vyadhana*- This is a Para-surgical procedure which is known as Venepuncture where the removal of blood is done by using scalp vein or needle. It is beneficial for *sarvanga dosha*.

Sira Vyadhana:

Sira vyadhana is one of the types of *Raktamokshana* which is carried out by using an instrument having pointed end like needle. Particular veins are selected and punctured according to the standard guidelines mentioned by *Sushruta* basing on the disease. *Vyadhanais* one among the sixty *vranopakramas* mentioned by *Sushruta* and one among the thirty six *vranopakramas* mentioned by *Charaka*.

Indications and Contraindications of *Siravyadha*-Indications of *sira vyadhana*:

1. *Sonithaavaseka sadhya roga* (blood borne disorders)
2. *Apakva roga* (prodromal stage of disease)
3. *Vishopasarga* (cases of poisoning)
4. *Athyayika* (emergency conditions)
5. *Kustha* (leprosy)

Contra-Indications of sira vyadhana:

1. Children or too old people. □
2. Wounded, timid, tired, emaciated, weak persons.
3. Who underwent emesis, purgation, medicated enema recently.
4. Pregnant women. □
5. cough, asthma, consumption, hyperpyrexia, convulsions
6. Paralysis, Fasting and excessive thirst, Unconscious person

Procedure of *Sira Vyadhana*:

Purva Karma -

- The patient should be screened primarily before starting the procedure on the guidelines who are mentioned as contraindicated for the procedure. The selected patient should be given oleation (*snehana*) and sudation (*swedana*). The patient should be advised to take diet consisting mainly of liquid or gruel but counteracting the dosa causing the diseases.
- Suitable time should be selected for the process and patient should be made to sit or stand in a position which does not interfere with vital life functions.
- The particular part should be positioned and tied with cloth, leather, inner bark of trees or creeper without endangering his life, neither too tightly nor too loosely. Then search and confirm the particular vein on the body of patient for *pradhana karma*.

Pradhana Karma-

- According to the guidelines mentioned for the particular disease, the vein should be selected.
- The assistant should hold the patient by the instruction given by the surgeon. The patient should be instructed to take breathe comfortably and ask him to be free from tension.
- Then vene puncture should be performed appropriately with a proper sharp instrument.

Paschat Karma -

- After the completion of *pradhana karma*, dressing is done with a gentle massage surrounding the wound by using the medicated oil.
- After successful *Sira vyadhana* bleeding should be stop by itself.

- If the bleeding does not stop by itself, then gentle pressure should be applied with cotton for few minutes. If the bleeding still continues, then the patient should be done either of *these Sandhana (process of adhesion)*, *Skandana (cooling measures to congeal the blood)*, *Pachana (process of suppuration)*, *Dahana (cauterization)*.
- The process of blood letting leads to ematiation, decrease in the digestive power and aggravation of *vata*. Hence to prevent these, the patient should be prescribed with the diet which is not too cold, easy to digest, demulcent, hematinic and non-acidic food.
- *Pathya Apathya-*
- The patient should be treated with food which are not very cold, which are light (easily digestible), unctuous, which promote blood formation and either slightly sour or devoid of sour.
- When recovering from bloodletting, the patient should refrain from physical activity, sexual contact, cold weather, eating only one meal a day, sleeping all day, using alkalis, eating spicy foods, being upset, talking a lot, and experiencing dyspepsia until he is well.

Samyak srava lakshana -

- After puncturing the vein, the bleeding should be stopped by itself after certain time, which indicates that the blood letting is done properly.
- The vitiated blood flows out from the punctured vein like the yellow juice oozes out from the flower of *Kusumbha*.
- Then the person can observe some *laksana* like feeling of lightness, happiness, subsidence of pain as well as intensity of disease, which are considered as *Samyak srava lakshana*.

Asamyak srava lakshana -

- Headache, blurring of vision, emaciation, convulsion, burning sensation, hemiplegia, monoplegia, hiccough, dyspnoea, cough, anaemia and death.
- They may be result due to *Sira vyadhana* done by quacks, done in excessive hot weather, done after excessive *swedana* and deep puncturing of the vein.

- If inadequate blood flow happens, leads to complications like oedema, burning sensation, inflammation & pain.

| <i>Samyak Rakta Visravana Lakshna</i> | Inadequate drainage of blood | <i>Samyak Viddha Laksana</i> |
|---|--|--|
| Lightness in the body • Reduction in the diseases frequency • Pain reduced • Sensual pleasure | Itching • Oedema • Burning sensation • Redness • Inflammation • Pain | When proper puncturing has been done, blood flows out in a stream, for a period of 1 <i>Muhurta</i> (48 min) and then stops on its own accord, this should be understood as proper puncturing Just as yellow liquid flows out first from flowers of <i>Kusumbha</i> (when crushed) similarly vitiated blood flows out first when veins are punctured. When the blood stop by itself after adequate flow, then it should be considered as pure (unvitiated and as properly drained |

MATERIALS AND METHODS –

Literature of present study has been reviewed from various *Samhitas* like -

- *Suśruta Saṃhita*
- *Caraka Saṃhita*
- *Aṣṭāṅga Hṛdaya*
- *Mādhava Nidāna*
- *Bhāvaprakāś*
- *Yogarātnākara*
- *Cikitsa Mañjari*
- *RasaRatna Samuccaya*

Literary Data collected from *Ayurvedic Samhitas*, modern medical books of surgery, internet sources.

DISCUSSION-

Pādadāri (Cracked foot) is one of the most frequent and underserved disorders. Most individuals labour in moist dirt or water without wearing shoes. Such etiological variables result in a development of cracks in the skin of the foot, which is known as *Pādadāri* (Cracked foot). Cracks in the heel or heel fissures are especially frequent in the elderly or those who walk barefoot all the time. It might affect both heels, or just one of them. However, it is most usually observed on both heels. Females are more likely to suffer than males, "due to more indulgence in water, causing cracks." Unfortunately, those living in dry areas have a greater frequency than those living in rainy climates.

CONCLUSION

According to *Susrutha Samhita*, *Padadari* is a disease caused by vitiation of *Vata Dosha*. The cracks/fissures in the feet, dryness and roughness of the feet and pain of the heel occur due to vitiation of *Vata Dosha*.

Siravedha causes breakdown of *avarodh* (obstruction) which helps in normal function of *Vata*.

According to ayurveda pain is supposed to be due to vitiation of *Vata Dosha*. *Siravedha* relieves obstruction, causes *Vatanuloman* and hence providing relief in symptoms like pain and stiffness.

Siravedha also leads to detoxification of blood thus helpful in skin disorders. *Siravedha* is also used to treat certain systemic disorders along with internal medicines.

REFERENCES-

1. . Shastri AD., *Shonitvarnaniya. Sushruta Samhita Ayurvedatvasandipikahindi* commentary. Pt.-1, *Sutrasthan. Chaukhamba Sanskrit Sansthan, Varanasi. 2012; 14/25:70.*
2. Shastri AD, *Vagbhata, Rasa Ratna Samucchaya with Suratnojjvala commentary*, 6th Ed. Varanasi: *Chaukhamba Amarabharati Prakashan; 1978; p.417*
3. Kaviraj Ambika Dutt Shastri *Sushruta Samhita Ayurveda Tattava Sandipika Hindi commentary*, *Sushrut samhita of Sushruta Chikitsasthan Dvivraniyaadhyaya: Chapter 01 Verse 08. First ed Chaukhamba Publications New Delhi 2018; 26*
4. Shastri Dr Ambikadutt Kaviraj Maharshi Sushruten *Virachita Sushruta Samhita; edited with Ayurveda Tatva Sandeepika Hindi Vyakhya Vaigyanikvimarsha Tippani Sahita, Varanasi, Choukhambha Publication, sutra sthan, 14/34: 71.*
5. Tripathi Brahmananda ; *Charak Samhita of Agnivesha, revised by charak & Drudhabala Chaukhambha Bharati Academy, Varanasi, 16th Edition, sutrasthan, 1989; 24/12-16: 430-431.*
6. Shastri Dr Ambikadutt Kaviraj Maharshi Sushruten *Virachita Sushruta Samhita; edited with Ayurveda Tatva Sandeepika Hindi Vyakhya Vaigyanikvimarsha Tippani Sahita, Varanasi, Choukhambha Publication, sharir sthan, 8/3; 84.*
7. Shastri Dr Ambikadutt Kaviraj Maharshi Sushruten *Virachita Sushruta Samhita; edited with Ayurveda Tatva Sandeepika Hindi Vyakhya Vaigyanikvimarsha Tippani Sahita, Varanasi, Choukhambha Publication, sutra sthan, 14/25: 70.*
8. Shastri Dr Ambikadutt Kaviraj Maharshi Sushruten *Virachita Sushruta Samhita; edited with Ayurveda Tatva Sandeepika Hindi Vyakhya Vaigyanikvimarsha Tippani Sahita, Varanasi, Choukhambha Publication, chikitsa sthan, 20/19*