**SIRA VEDHAN (VENUE PUNCTURE)**

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**ABSTRACT**

Ayurveda is the science of wellbeing as well as the diseases curable. the peculiarity of acharya sushrut in the field of treatment is *sira vedha* a type of *raktmokshan-chikitsa* (blood letting) used for healing many disease. sira vedha is usefull in in the case of extensive vitiation of rakta. there are many type of bloodletting methods[1] eg. venue puncture, application of horn, application of leeches, scarification etc. the *sira vedha* may performed on the basis of experience and discretion,[2] in all those disease which are curable by *raktmokshan*. the *sira vedha* should not be performed on too cold, too hot, wind or cloudy day. the bloodletting upto the the quantity of one *prasth* is sufficient in strong and adult patients suffering from excessively vitiated doshas. the *siras* on which a surgeon should not perform venue puncture are called *avedhya sirayen* because it would cause disability or death. the properly performed treatment by *siravedha* is said “chikitsardh” half of the treatment described in *shalya shastra* like a well performed *vasti karma* in *kay-chikitsa*.

**KEY WORDS:** Sira vedha, chikitsardh, raktmokshan, parm-praman.

**INTRODUCTION**

Ayurveda has holistic approach for maintain the health of well being as well as curing the disease. in that order venue puncture is a way for treatment of various diseases e.g gridhrasi, visvachi, prvahika, unmad, apsamar, parivartika, updansha etc all the *siras* which are found in the humen body are linked with *nabhi* (umblicus). therefore they spread all over the body. the life of an individual exists in the *nabhi* and *nabhi* itself concerned with *prana*.the nabhi is surrounded by the siras from all sides like spokes arising from center of a wheel.[2]
All the siras carries all the doshas in the body. There is no sira in the body which carries either the vayu or the pitta or the kapha alone. Therefore sira should be considered as “sarva-vaha”. [3]

Contraindications for Siravedhya[4]
Sira vedhya should not be undertaken in the balyavastha (very young), and the sthavir (very old), ruksha (perched man), kshata (wounded), kshina (debilitated person), bhiru (timid), parisharnt (tired), Madhya padhwa (excessive drinking), stri karshit (emaciated due to excessive indulgence in sex), in person who have undergone vaman (emesis) or virechan (purgasis) anuwa san and asthapan vasthi (who have been administered enemas), in person who has spent sleepless nights, in impotents, in very weak persons pregnant women’s, in persons suffering from kapha, asthma, fasting, thirst and unconsciousness. Siravedhya is contra indicated in insisible sira and even if visible but cannot be stabilized (slippery) or even if stabilized but cannot be made prominent. Siravedhya should be done in the cases of poisoning (such as snake bite) and in emergency, even in those cases which have been declared unfit for it (such as in infant).[5]

Quantity criteria for sira vedhan (siravedh praman)[6]
Sira vedhya should be performed on the basis of experience and discretion, in all those diseases which are curable by rakt mokshan (blood letting), and also in all diseases (curable by venu - puncture) mentioned earlier.

Blood letting up to the quantity of one prasth (measure) is sufficient in strong and adult patients suffering from excessively vitiated doshas.[7]

Siravedhan Vidhi (Method of venue puncture)[8]
a patient who has undergone the process of snehan (oleation) and swedan (fomentation), who has taken a liquid diet and yayagu (gruel) which act as an antidote against body doshas, should be brought to the surgeon at the proper season (not in rainy or winter season) and made to sit or lie down in a position which does not hinder the vital functions. The part chosen for the venue puncture should not be tied too hard nor too loose by any cloth, skin the inner fibers of the bark or creepers, then the sira should be opened with proper instruments.

Suitable timings for sira vedhan[9]: the sira vedhan should not be performed on too cold, too hot wind or cloudy day. It should also forbidden on any healthy persons.
MATERIALS AND METHODS

a) sira vedhan(vene puncture) in the case of uttamang: a patient whose sira is to be operated, should be seated on a stool at height of a aratani (distance of elbow from the tip of finger) and facing the sun. He should keep his legs flexed with the flexed elbows placed on the knee joints and hand with thumbs closed in fist placed on manyas (neck). A cloth should be placed around the neck and fist of the patient by another man from the back side of the patient and ask him to catch hold of two ends of cloth by his palm turned upward. The surgeon should ask the assistant to tie the bandage with the right hand around the neither too tightly nor too loosely, so as to make vein prominent and to press the bandage around the back for a good outflow of the blood. The surgeon should now ask the patient to keep his mouth full of air and the sira vedhya should be performed.

b) venae section in the leg: the leg should be placed on a ground level while the other leg should be raised at a little higher level in a flexed position. The leg which has to be operated should be tied with a piece of cloth below the janu sandhi (knee joint) and pressed with the hands down to the gulf sandhi (ankle joint). A ligature should then be tied four fingers above the site of the vene section. After this sira vedhya should be done.

c) venae section in the arm: the patient should be made to sit comfortably and fixed with the help of his two thumbs closed in his fists. A ligature in the manner as described earlier should be tied and the sira vedhya should be done in the arm.

d) venae section in the gridhrasi (sciatica) and viswachi: the patient should be asked to keep his janu sandhi (knee joint) and koorpar sandhi (elbow joint) in flexed position.

e) venae section of the prishth(back),shroni (hip),skandh(shoulder)- patient should sitting with back raised, extended and head flexed.

f) venae section of the udar (abdomen) and uras (chest)-should performed with the patient lying with the chest extended and head raised in extended body.

g) venae section of the parshav (lateral aspect)-patients with the arm hanging by the sides of the body.

h) venae section of the medhra(penis)-should be performed in erect bending situation.
i) **venue section of the jihwa(tongue)**- when the apex of the tongue had been turned upward in the mouth.

j) **venue section of the talu ( palate ) and teeth**- in fully opened mouth cavity.

**Clinical application of the sira vedhan (venue puncture) according to disease**

a) **in pada-daha** (burn), pada harsha(tingling sention in foot), avbahuk, chippa, visarpa ,vata shonata, vatkantaka, vicharchika and padadari disease- sira vedhan should be performed at the distance of two fingers above the site of shipra marma with brihi mukha instrument.

b) **krostuk shirsa, khanj, pangu, etc. vata disease**- sira vedhan should be performed four finger above the gulf sandhi(ankle joint) with brihi-mukh instrument.

c) **Apachi**- sira vedhan is done two angul blow the inderbasti marma.

d) **Gridhrasi (sciatica)**- sira vedhan should be done two angul above the janu sandhi (knee joint).

e) **Galghand** (goiter)- sira vedhan should be done in uru-mool sira or in the root of thigh.

f) **pleeha disease (spleenic disorders)**- sira vedhan should be done specially at the middle of the medial side of the left arm near the kurper sandhi(elbow joint) or between the kanistika (little) and anamika (ring) fingers.

g) **yakritodar (hepatomegaly) evam kaphodar evam kas –swas(cough and asthma)**- similar as above in right arm.

h) **viswachi**- similar to the gridhrasi.

i) **pravahika(dysentery)** *with shool(pain)*- sira vedhan of the area with in two fingers around the shroni(pelvis).

j) **parivartika(phymosis), updansh(shancher), shook dosha, evam shukra dosha (seminal disorders)**- sira vedhan should be performed medhra madhye(in middle of the penis).

k) **mutra vriddi (hydrocele)**- sira vedhan of the side of scrotum should be punctured.
l) **dakodar** (ascites)-sira vedhan should be performed four finger blow the nabhi on the left lateral side of sevani.

m) **antarvidrati** (internal abcess) and **parshav shool** (painfull conditions of the lateral of chest)-siras between kaksha(axilla) and stan(breast) on the left side of the body should be opened.

n) **Bahu-shosh** (atrophy of the arm) **Evam Av-bahuka**-siravedh shouldbedone between two ansa(shoulders).

o) **tritiyak jvar** (tertian fever)-siras of trik sandhi(sacral joint) should be punctured.

p) **chaturthak jvar** (quarterly fever)-siras lies below the ansa–sandhi(shoulder joint) should be opened.

q) **apasmav** (epilepsy)-in middle of hanu sandhi (temporo mendibular joint).

r) **unmad** (insanity)-in siras between shankh (temple) and keshant(hair margin) and veins between apanga (outer canthus) and lalat(fore head) should be opened.

s) **jiwha rog and dant roga**-veins on the undersurface of tounge should be opened.

t) **tulu roga** (disease of palate)-sira vedhya of talu sira(veins of palate) should done.

u) **karan-shool** (earache)-siras of above and near the ear should punctured.

v) **Gandh aghrahan** (loss of smell) **evam nasa roga**-sira vedh should be performed of nasa sira.

w) **timira roga** (blindness) **akshi paka** (panopthalamitis) and **other eye diseases,siro roga, adhimantha** (glaucoma)-siras near the nose,fore head,and of outer canthus should be punctured.

**DISCUSSION**

Sira vedhan is chikitsaardh(half of the treatment) in shalya chikitsa (surgery) like as basti-chikitsa(anema) in kaychikitsa (medicine).it most efficient method of rakt mokshan(blood letting). shusrut has considered to rakt as fourth dosha.so sira vedhan is used to cure the raktaj vyadiyan.acharya shushrut has mentioned many diseases and their treatment by sira vedhan at
a particular place. but here it is difficult to find the exact artery and vein for blood letting in
the particular disease. but it can considered that sira vedhan should be done through the veins
of particular region in particular disease because the veins are superficial than the arteries and
having impure blood.

all the method of sira vedhan indicates to the blood letting through veins. acharya has
mentioned it’s param praman (slandered quantity) one prasth so that it cannot be harmful in
the form of blood loss.

CONCLUSION
Sira Vedhan is a method of treatment which was frequently used in ayurveda. the diseases
which are cured by sira vedhan can’t recur. that’s why it is a useful method of treatment. it
is a generalize and localize both type of method for curing the diseases. Acharya charak has
also supported this raktmokshan in visharap(eryseplas) chikitsa saying that rakt mokhan is
equal of all the method of treatment in visharap chikitsa\textsuperscript{12}.

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