

**A REVIEW OF LITERATURE OF SIRAJ GRANTHY WITH SPECIAL REFERENCE TO
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INTRODUCTION

Apabahuka is one such disease that hampers the day-to-day activity of an individual. The fact that Vata vyadhi is one among the Ashta maha gada, is itself explanatory, with regard to the consequences caused by Apabahuka. Even though a definite factor responsible for the manifestation of this disease is not mentioned, a set of etiological factors can be interpreted. On analyzing the etiopathology, it may be interpreted that the disease Apabahuka manifests due to the depletion of tissue elements (dhatu kshaya) as well as Samsrushta dosha.

Man adopted so many gifts from nature, from the time of his evolution to present era. The special qualities, which made him supreme of nature are - progressive and biological evolution, high power of thinking and interpretation, erect posture, progressive physiological development, facial expression, community life, culture, ability to speak language, bold adventurous nature, power of invent, better sensation and location, abuse, anger, selfishness and the difference between one man and the other. At the same time, along with these advantages man has adopted some disadvantages also. For instance these advantages gave him a better identification; no doubt, simultaneously it gave him certain afflictions too like, haemorrhoids and varicosities. Varicose Veins is a disease, which is very specific to human race only, mainly due to its erect posture.

Evidence of peripheral vascular disorders and their treatment has been in existence from time immemorial. Extensive explanation is available regarding vascular diseases in modern science. Even in Ayurveda specific mention of some of this is quite surprising. So, knowledge of Siras and Dhamanees was in existence from the Vedic period. This knowledge was improved at the time of Susruta and further modified at the time of Sarngdhara, who for the first time in history clubbed the functions of the respiratory system with that of the circulatory system. William Harvey (17th century) described the circulatory system in full.

Among peripheral vascular diseases, Siragranthy gains special significance. Incidentally, it is only the peripheral venous disorders dealt with in such a comprehensive manner in the first ever text of surgery, Susruta Samhitha. The etiology of the disease, its pathology, diagnosis and prognosis is dealt with in Susruta Samhitha.^[4] But the treatment is not found in Susruta Samhitha which considers the disease extremely difficult to cure.

**Literary review on Siraj Granthy
SIRAJA-GRANTHI**

According to Acharya Sushruta- In person who are weak and perform more physical exercise vata dosha gets vitiated, invades the veins network and squeezes, dries, constricts them and finally gives rise to an elevated, round swelling of the veins called as Siraja Granthi. According to Acharya Vagbhata- If person exhausted due to exertion immerses himself in water then vata dosha along with Rakta gets vitiated and invades sira causing constriction, dryness, distortion in them, gives rise to granthi which is painless and non pulsating called Siraja granthi.

DISCUSSION ON GRANTHY

Granthi was considered by Susruta as a Sopha (swelling) which is Vrutha (circular) and Unnatha (elevated) It will be Grathitha (nodular) and the pathology is relating to all the three Doshas, Mamsa and Raktha which vitiates Meda.

Granthi is classified as Vatika, Paithika, Kaphaja, Rakthaja, Mamsaja, Medaja, Asraja, Siraja and

Vranaja by Vagbhata. Sushruta classifies it as Vatika, Paithika, Kaphaja, Medaja and Siraja.

Siragrathy is so termed only because it clinically manifests as a swelling in Siras. The pathogenesis of Siragrathy mainly concerns Vata only.

✚ Description of Siragrathy

Among the Samhitha texts, Susruta stands first in describing Siragrathy with its etiology, pathology, prognosis and physical signs. Vagbhata in his Ashtanga Hrudaya has described the same thing, though with some modifications in physical signs. But it is Vagbhata who has gone a step further in narrating the treatment of this disease. In giving the features of the disease Madhavanidanakara just follows Susruta.

✚ Nidana (Etiology)

The sole etiological factor precipitating Siragrathy according to Susruta is excessive exertion by a person who is weak and emaciated. It must be noted however that Susruta has not mentioned where, in which part of the body Siragrathy will be clinically manifested, although he says other vitiating factors of Vatha also contributes much to the etiology.

But, Vagbhata, in Ashtanga Hrudaya has mentioned, that one who after walking a long distance suddenly immerses in cold water or washing feet in it, or one who does excess of exercise is likely to be affected by Siragrathy. Although he too has not told the site of Siragrathy, by the description aforesaid itself, one can assume that it is in the lower extremities because of his mention about walking long distances. There is no mention about hereditary factor or Siragrathy occurring in pregnancy which is considered as the etiological factors in modern.

✚ Concept of Srothodushty

Although Siras and Dhamanees are functionally different, they come under Raktha Vaha Srothases as primarily; both are engaged in transport of blood. So, a birds-eye look into the concept of Srothodushty was found necessary.

Athipravruthy (excessive flow), Sanga (cessation of flow or obliteration of passage), Siragrathy (Swelling in Siras) and Vimargagamana (flow in opposite direction) are the pathogenesis of Srothodushty according to Vagbhata. Striking similarities are met with in the pathology of Siragrathy when viewed in the light of pathology of Srothodushty. An astonishing degree of resemblance is seen with the pathology of Varicose Veins in the modern parlance also with regards to Srothodushty. All these facts concrete the idea that Siragrathy occurs due to Srothodushty.

✚ Samprapthy (Pathology)

Sushruta holds up his contention that the etiological factors play a role in the vitiation of Vatha and this vitiated Vatha directly affects the Sira Prathana (cluster of veins) by Aakshhepa and exposes them to Sampeedana, Samkochana and Vishoshana.

Vagbhata further adds that the vitiated Vata playing main role will exert its influence on siras and Shonitha as well. Thus, both the Siras and Shonitha will be subjected to Nishpeedana, Samkochana, Vakreekarana (tortuosity) and Vishoshana.

✚ Lakshanas (Symptomatology)

The clinical picture given by Sushruta is far from adequate. He describes two types of Siragrathy - one which is painful and movable and another which is painless, immovable and greatly enlarged. He says that Siragrathy can occur in Marmasthanas also. According to him, Siragrathy presents as Vrutha and Unnatha.

Vagbhata modifies the physical signs. His addition of Vakreekarana (tortuosity) makes the focus of the clinical picture clear. He also narrates that Siragrathy will be Nishphura (non-pulsatile) and Neeruja (painless). And he does not say as Susruta have told that it will be Vrutha (circular).

✚ Saadhya - Asaadyatha (prognosis)

The description of prognosis itself demarcates a gulf of difference between the opinions of the two authors. Susruta describes the painful variety as Krichrasaadhya (difficult to cure) and the painless variety that which is bigger in size and that is presenting at Marmasthanas as totally incurable. He even advocates not taking up such cases.

Vagbhata too is keen on the selection of cases. He, along with the narration of this condition has told the treatment is indicated for cases which are 'Nava' (fresh). So, in this context the understanding of what is meant by Nava becomes important. According to Sankara Sharma, the author of the famous Karalee commentary in Sanskrit on Ashtanga Hrudaya, Nava means 'Anathikrantha Samvatsara' (cases not older than one year). Vagbhata has not claimed the disease as Sukhasaadhya (easily curable) or Krichrasaadhya (difficult to cure).

✚ Chikitsa (Management)

No other author than Vagbhata gives a clue for the treatment of Siragrathy.

✚ Methodology of management

Aiming at the methodology of management, one cannot forget the foundation stone in the treatment principle of Ayurveda - the treatment must be the Nidanaparivarjana (prevention of causative actors) as well as Samprapthy Vighatana (breaking the

pathological process). If the treatment satisfies these two- fold requirements, then only it can aptly be called scientific.

Specific Management of Siragranthy

Management of Siragranthy prescribed by Vagbhata mainly aims at Samprapthy Vighatana. It is described by him in Granthy - Apachi - Arbuda - Prathishedha chapter of Utharasthana of Ashtanga Hrudaya. It is indicated for Nava (fresh) cases The internal intake of Sahacharady thaila, Upanaha (poultice) with Vathahara drugs, vasthy karma (medicated enema) and Siravydha (puncturing of the vein)- each aim at breaking the pathological processes which are cyclically related at every step.

CONCLUSION

Siraja granthi is the condition in which vitiated vata dosha enters in sira and causes Aakshep, Samkochana, Vishoshana and in turn produces granthi i.e. Siraja granthi, which can be very well correlated to varicose veins.

There are no clear cut references available in the classics about this disease Siragranthi, but the word raktha vaha srothas i.e. the vessels carrying blood – gives the impression regarding the knowledge of blood circulation, in the body. For the sake of understanding the diseases even in olden days anatomy (human) was conducted which is evident by the Samhitha work. Thus one can confirm that our respected Acharyas had the true knowledge regarding the diseases of the blood vessels, though the words they have employed are different.

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