

CONCEPTUAL STUDY OF THE HOLISTIC HEALTH EFFECTS OF RAKTAMOKSHAN (SIRAVEDHA) KARMA IN VICHARCHIKA

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ABSTRACT

Vicharchika (eczema) is one of the *Rakta Pradoshaj Vikara* commonly observed in society having the symptoms of *Rukshata*, *Twakvaivarnyata*, *Pidaka* and *Ruja*. It is *Tridoshaj Vyadhi* but mainly *Kapha* and *Vata Dosha* are Vitiated. Preserving the health is one of the main endeavours of Ayurveda. *Raktmokshana* (Blood letting) (siravedha) is one of the Panchakarma therapy, is the choice of the treatment in all the *Rakta Pradoshaj Vikaras* like *Kushtha*, *Visarp*, *Vicharchika*. As *Rakta* is among the *Sapta Dhātu* gets vitiated by the continuous use of the etiological factors like *Apathya Aahar Vihar*, sedentary life style and ignorance of *Rutucharya*. After *Siravedha*, Vitiated *Dosha and Rakta* were removed from body, there is relief form *Vicharchika* takes place. *Vicharchika* is correlated to certain

extent with eczema which is one among the common chronic skin disease and its epidemiological studies by WHO reveals that it affects 10-20% of the total world's population. About 30% of all the skin diseases are eczematous. Although *Panchakarma* procedures are much researched upon, the effects reported are mainly on *Sharir* level. Apart from the effects on disease pathology, the procedures are known to demonstrate effects on *Manas Bhav* (subtle changes) Hence, In present study consist of to evaluate holistic effects of *Raktamokshana* procedure by assessing its effects on *Manas Bhav*.

KEYWORDS: *Raktamokshan* (Blood letting) (*Siravedha*), *Vicharchika*, *Manas Bhav*.

INTRODUCTION

In *Ayurved*, almost all skin disease can be taken under generalized term "*Kushtha*". *Kushtha* is divided in to *Maha* and *Ksudra Kushtha*^[1] by almost all the *Acharyas*. *Vicharchika*^[2] being the *Kshudra Kushta* is having *Pradhana Tridosha* involvement.

Vicharchika is considered as *Kapha Pradhan* and *Pitta Pradhana* by *Acharya Charaka*^[3] and *Sushruta*^[4] respectively.

According to *Acharya Charaka*^[5] and *Vagbhata*^[6] *Kandu*, *Piddika* and *Bahu strava* are the symptoms present in *Vicharchika* (Ch.Ch. 7/ 26). Means the skin ailment where eruption over the skin appears with dark pigmentation, itching with profuse discharge from the lesion.

Prevalence - *Vicharchika* is correlated to certain extent with eczema which is one among the common chronic skin disease and its epidemiological studies by WHO reveals that it affects 10-20% of the total world's population. About 30% of all the skin diseases are eczematous. Normally 15-30% patients coming to general partition are having dermatological disorders.

Panchakarma, the five procedures namely *Vamana*, *Virechana*, *Basti*, *Nasya* and *Raktamokshana* restore balance of body through *Shodhana* (cleansing) effect. Of these, *Raktamokshana* is useful for the diseases caused due to *Rakta dushti*. As *Vicharchika* is one of the *Raktapradoshaj Vikar*^[7,8,9], *Raktamokshan* (*Siravedha*) will find to be effective to reduce the symptoms of *Vicharchika*.

Siravedha procedures are complex and holistic in nature, have also been described to show effects on *Manas Bhav*.^[10] They exert multidimensional effects. Apart from the effects on disease pathology (gross changes manifested on *Sharir*), the procedures are known to demonstrate effects on *Manas Bhav* (subtle changes). Although *Panchakarma* procedures are much researched upon, the effects reported are mainly on *sharir* level. The present study evaluates the conceptual holistic effects of *Raktamokshana* procedure by assessing its effects on *Manas Bhav*.

Skin is the vital organ of human body. *Sparshnendriya* is situated in skin which gives the knowledge of touch (*sparsha*). Indeed, Research has shown that people with skin disease experience higher levels of psychological and social distress. Research in to the manifestation

of psychocutaneous disorder has led to an increasing awareness of the psychosocial effects associated with skin disease. These included depression, a decreased sense of body image, sexual and relationship difficulties and general reduction in quality of life.

Types and Symptoms of *Vicharchika* (Eczema)

There are several types of eczemas. In *Ayurveda*, all the three doshas can lead to eczema. The symptoms of the different eczemas are.

***Vata dosha type*^[11]:** When the vitiation of the *Vata dosha* produces the eczema, it is felt in the dryness of the skin. There is pain and severe itching of the affected region.

***Pitta dosha type*^[12]:** *Pitta dosha* vitiation can cause oozing from the affected part. There are other symptoms shown such as burning and fever.

***Kapha dosha type*^[13]:** When there is an imbalance of the *Kapha*, it is more observable on the skin. The skin becomes thick and is accompanied by oozing and itching.

AIM AND OBJECTIVES

AIM

To study the holistic effects of the *Raktamokshana Karma (Siravedha)* in the *Vicharchika Vyadhi*.

- 1) To study about *Vicharchika Vyadhi* and *Raktamokshan (Siravedha)* procedure.
- 2) To study about the holistic effects of *Raktamokshan Karma (Siravedha)* in *Vicharchika Vyadhi*.

❖ REVIEW OF LITERATURE

The effects of *Raktmokshna* procedure on *Mana and Indriya* are extracted from the following texts: *Charak Samhita*, *Sushrut Samhita*, *Ashtang Hriday*, *Sharangdhar Samhita*, *Dalhan commentary*, *Bhela Samhita*. The information about the concept of *siravedha karma* in *Vicharchika vyadhi* are mentioned in *Ayurvedic samhita*.

Previous Work Done

There are such type of work has been taken place.

1. Conboy L. A Edshten I. Garivaltis H. has published the paper in Harvard Medical School Boston on *Ayurveda and Panchakarma: Measuring the effects of a Holistic Health Interventions*. *The Scientific World Journal*, 2009; 9: 272-280.

2. Ventegott S, Clausen B, Neilsen ML, Merrick J. Clinical Holistic Health: Advanced tools for Holistic Medicine: The Scientific World JOURNAL, 2006: 6: 2048-2065.
3. Deshpande H, et. al. J Evid Based complementary Altern Med. 2016: Assessment of Quality of Life in Patients with skin disorders undergoing Ayurvedic Panchakarma as management.

MATERIALS

1. Review of *Vicharchika* and *Raktamokshan* therapy was studied from *Charak Samhita*, *Sushrut Samhita*, *Ashtang Hriday*, *Dalhan* commentary, *Bhela Samhita* and various textbooks.
2. Review of Holistic health effects of *Shodhan* was studied from the paper which was published in Harvard Medical School Boston on *Ayurveda* and *Panchakarma* by Conboy L. A Edshten I. Garivaltis H.

METHODS

- 1) *Nidana*, *Purvarupa*, *Rupa* of *Vicharchika Vyadhi* was studied.
- 2) *Raktamokshan (Siravedha) Vyadhi* was studied.
- 3) Properties and *Karmukata* of *Siravedha in Vicharchika* was studied.
- 4) Collection of all the references was done and correlation between the data was done logically i.e. by using *Yukti Pramana* (logical inferences).

OBSERVATIONS

Literary search observations

In Literary Review we observed following observations.

Nidana & Samprapti of Vicharchika

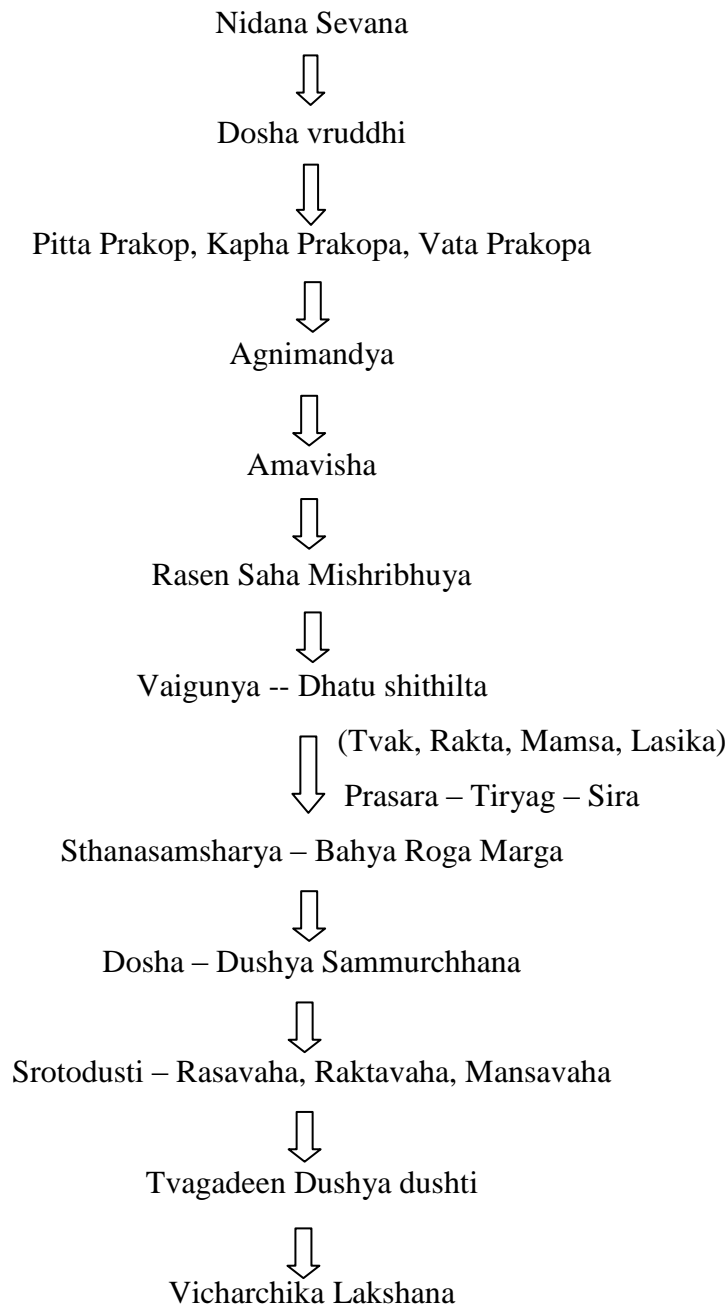
NIDANA^[15] – Specific *Nidanas* for each variety of *Kushta* are not described in *Ayurvedic* classics. As *Vicharchika* is one among the types of *Kushta*, the *Samanya Nidanas* described in the context of *Kushta* can be taken for *Vicharchika* also.

So *Nidan* for *Vicharchika* can be summarized below

Amla, *Lavan*, *Guru Ahar* which are the *Hetus* does the vitiation of *Pitta Dosha* and *Rakta Dhatu* and also it is *Raktadushti Karak*. So, if *Dadhi* which is *Abhishyand* is taken in excess leads to vitiation of *Rakta*, *pitta* and leading to *Vicharchika vyadhi*.

SAMPRAPTI

In all the text of *Ayurveda* there is no separate description regarding the *samprapti* of *Vicharchika*, hence *samprapti* mentioned for *kushta* to be considered here also.

SAMPRAPTI OF VICHARIKA

In *samhitas*, *Aacharyas* stated regarding the *Samprapti* of the *Vicharchika* that *teekshna*, *guru Gunas*, *amla*, *Rasatmaka* and *kledakara*, *Abhishyanda Aahar* leads to *Pitta Prakop*, due to theses *Prakopa*, *vikruti* of *piita*, *kapha* and *Rakta dushti*.

Purva rupa: (Premonitory sign)

1. *Aswedanam*
2. *Atiswedanam*
3. *Vaivarnyam*
4. *Kandu*
5. *Lomaharasa*

Roopa- (symptoms): In our classics the specific *laksana* of *Vicharchika* are mentioned by *Acharya Charaka*, and *Bhava Prakasha* and *Yogaratanakar* as (*Vicharchika*).

1. *Kandu* (Itching)
2. *Ruja* (Pain)
3. *Daha* (Burning pain)
4. *Rukshata* (Dryness)
5. *Vaivarnya* (Discoloration)

Upashaya

1. *Snigdha Aahar*
2. *Drava aahar*
3. *Yavagu*
4. *Laghu Aahar*

Anupshaya

1. *Viruddha Aahar*
2. Intake of *Chilchim* fish with milk.
3. Intake of food mostly containing *Hayanaka*, *Chinak*, *Udadlak*, with *Ksheer*, *Dadhi*, *Takra* etc.
4. Intake of *Mulak* and *Lasun* with *Ksheer*.
5. Continuous intake of *Gramya*, *Audak* and *Anup Mansa* with *Ksheer*.
6. Use of *Pippali* and *Kakmachi*, *Likuch* with *Dadhi* and *Sarpi*.
7. Use of Meat of deer with milk.
8. Use of *Mulaka* with *Guda*.

Chikitsa – Raktamokshan (Siravedha)

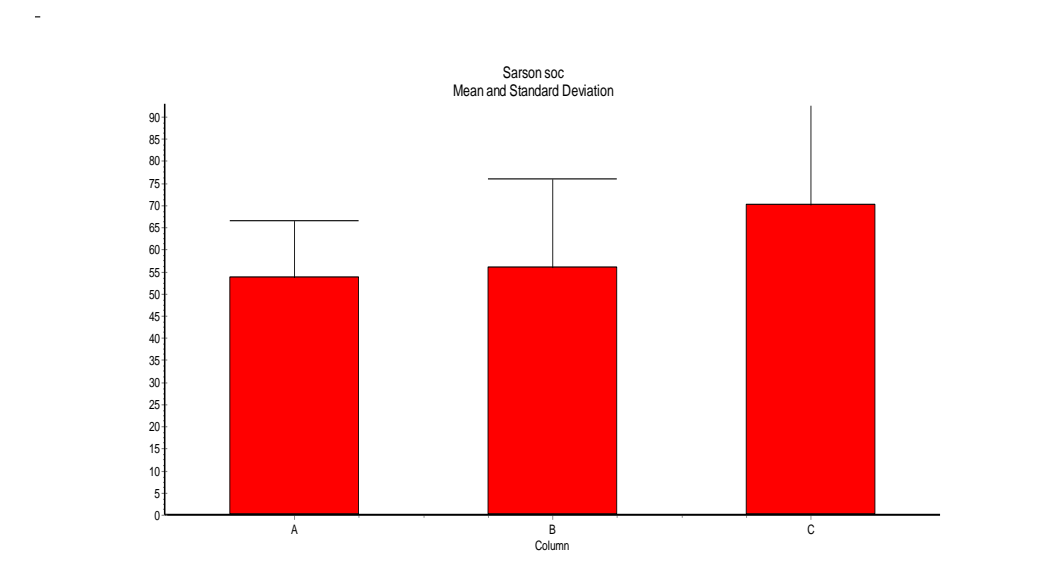
Acharya Sushruta described the method of *Siravedha* as 2 *Angula* above and 2 *Angula* below the *Kshipra Marma*.

RESULT**OBSERVATIONS OF MANAS BHAV QUESTIONERIES**

- Table No - Health Promoting Life Style.**

Assessment	Median	Mean	Stand devirion	P value
1 ST Assessment	67	69.6	23.2	o.o5
2 ND Assessment	51	57.2	22.1	o.o5
3 RD Assessment	53	59.6	27.5	0.05, o.o1

*p<0.05, **P<O.O1 as compared to 1st assessment.

GRAPH-14.

The present data shows slight improvement in patient's condition ($P<O.O1$) after Siravedha karma. There is considerable improvement in quality of life of patient in 2nd assessment and significant improvement in 3rd assessment as compared to 1st assessment.

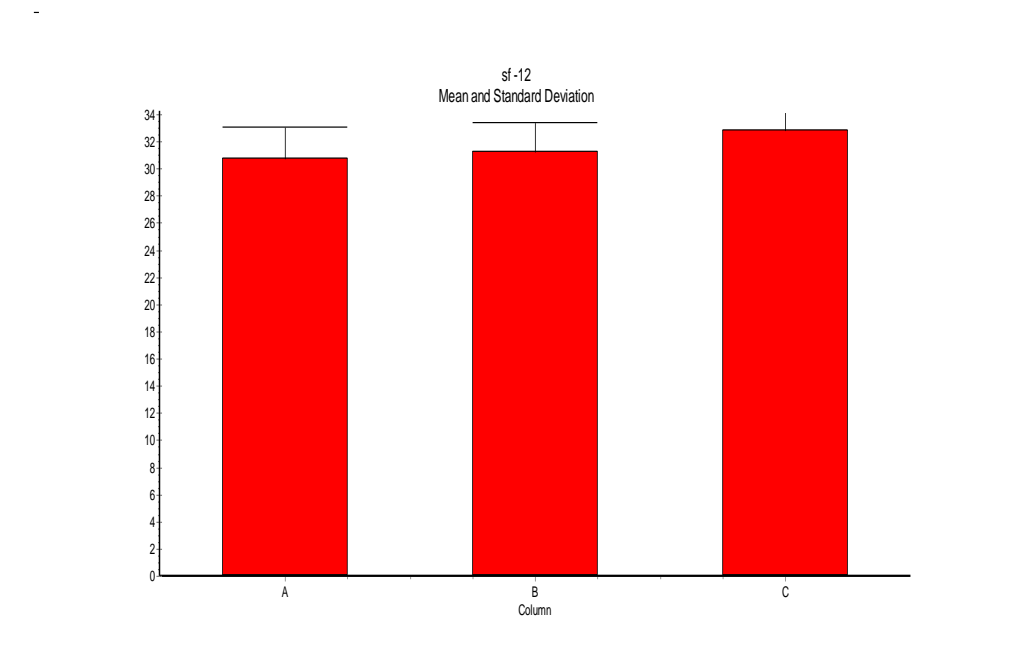
Table No 31: Quality of Life.

Assessment	Median (range)	Mean	Stand deviaton	P vaule
1 ST Assessment	31 (27-36)	30.7	2.3	
2 ND Assessment	31 (28-35)	31.2	2.17	o.o1
3 RD Assessment	33 (31-36)## ^^	32.8	1.3	o.o1

p<0.01 as compared to 1st assessment

^^ p<0.01 as compared to 2nd assessment

Graph 15.



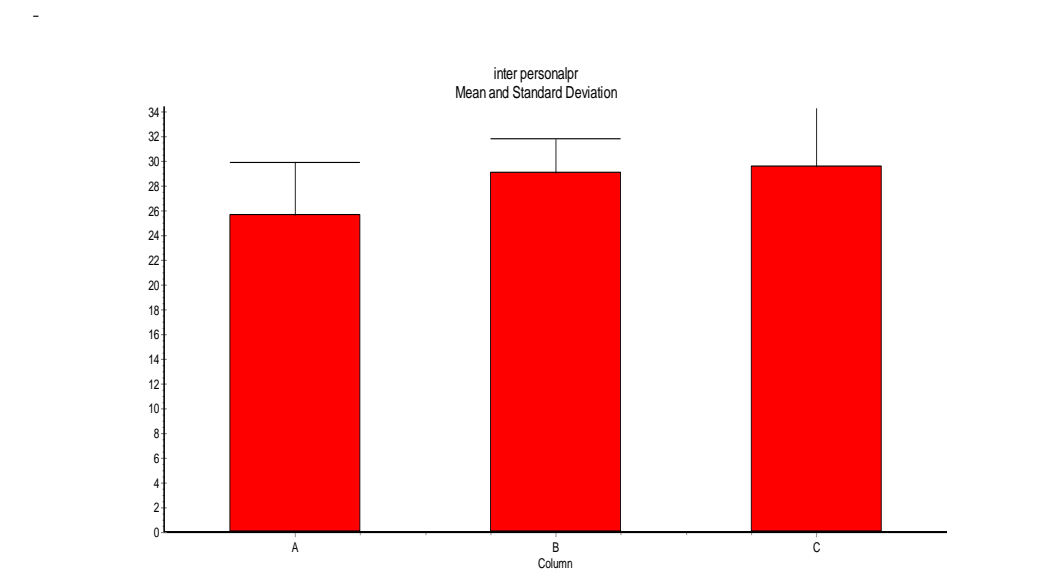
There is no difference seen in assessment in quality of life of patient in 2nd assessment but there is highly significant improvement seen in 3rd assessment as compared to 1st assessment.

Table no 32: inter personal support.

Assessment	Median	Mean	Stand deviaton	P vaule
1 st assessment	26	25	4.4	O.o1
2 nd assessment	30	29	3.8	O.o1
3 rd assessment	31**	29	5.0	O.o1

**p<0.01 as compared to 1 st assessment

Graph 16.



There is significant improvement seen in assessment in interpersonal support of patient in 2nd assessment and there is highly significant improvement seen in 3rd assessment as compared to 1st assessment.

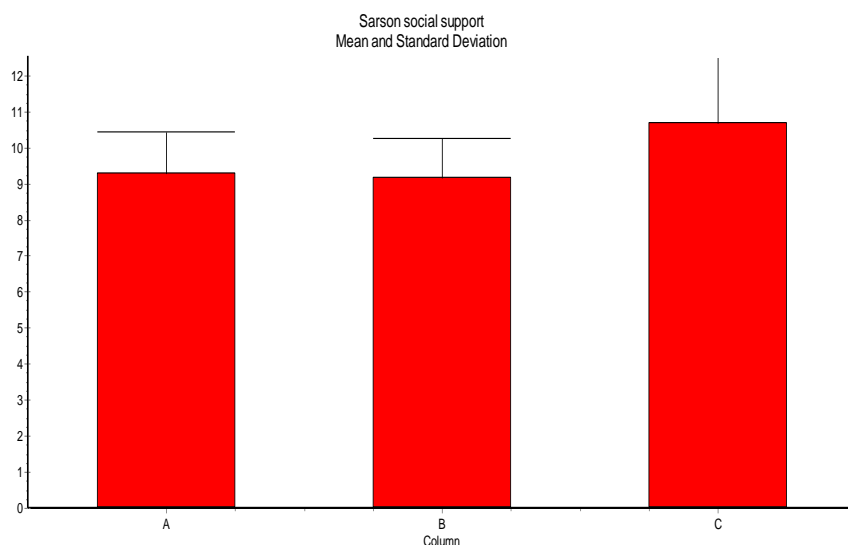
Table No 33: Social support.

Assessment	Median	Mean	Stand deviaton	P vaule
1 ST Assessment	9	9.1	1.1	
2 ND Assessment	10	10.3	1.0	0.05
3 RD Assessment	11 *^^	10.9	2.0	0.01

*p<0.05 as compared to 1ST assessment

^^P<0.01 As compared to 2nd assessment

Graph 17.



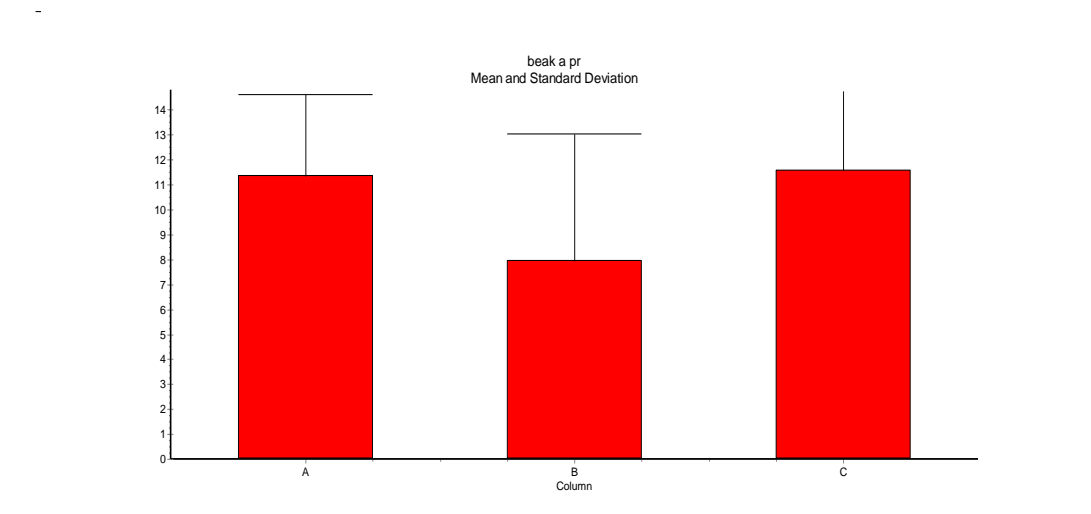
There is no difference seen in assessment in social support of patient in 2nd assessment but there is highly significant improvement seen in 3rd assessment as compared to 1st assessment.

Table No 34: Anxiety.

Assessment	Median (range)	Mean	Standard deviarion	P vaule
1 ST Assessment	11	11.3	3.3	0.01
2 ND Assessment	18	17	4.1	0.05
3 RD Assessment	8*	7.7	5.2	0.01

* P<0.05 As compared to 2nd assessment.

Graph 18.



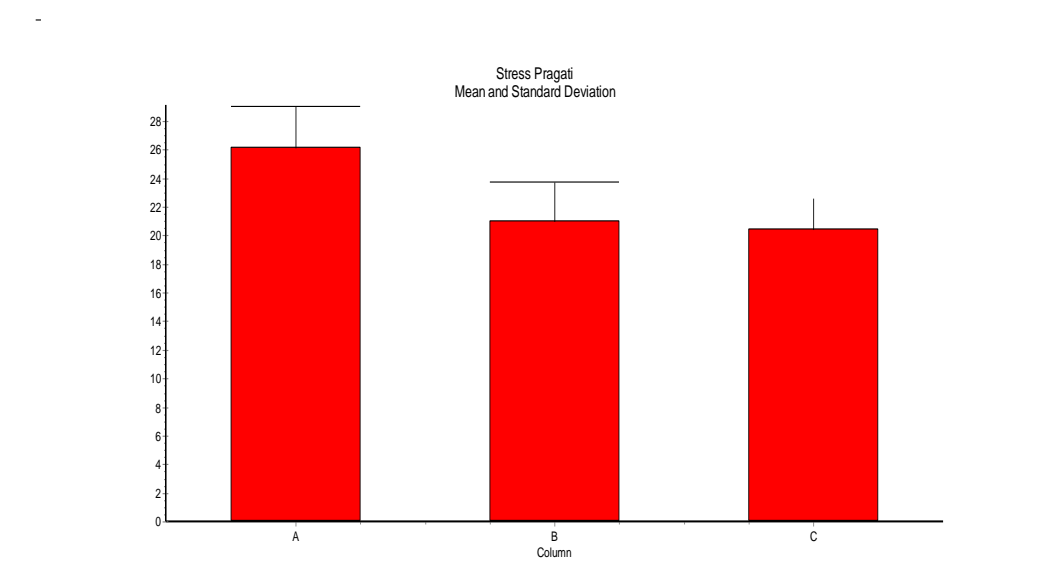
There is no difference seen in assessment in anxiety of patient in 2nd assessment but there is slight increase in anxiety of patients observed in 3rd assessment as compared to 1st assessment. It is due to the fact that in Siravedha karma lot of blood is lost which make the patient feel nervous and scary resulting in increase in anxiety of patient.

Table No 35: Stress.

Assessment	Median (range)	Mean	S D	P Vaule
1 ST Assessment	26	25.1	3.2	0.05
2 ND Assessment	20***	20	1.9	
3 RD Assessment	20***	20	2.2	0.05

*** p<0.001 as compared to 1st assessment

Graph 19.



There is significant improvement seen in assessment in Stress of patient in 2nd assessment and there is highly significant improvement seen in 3rd assessment as compared to 1st assessment.

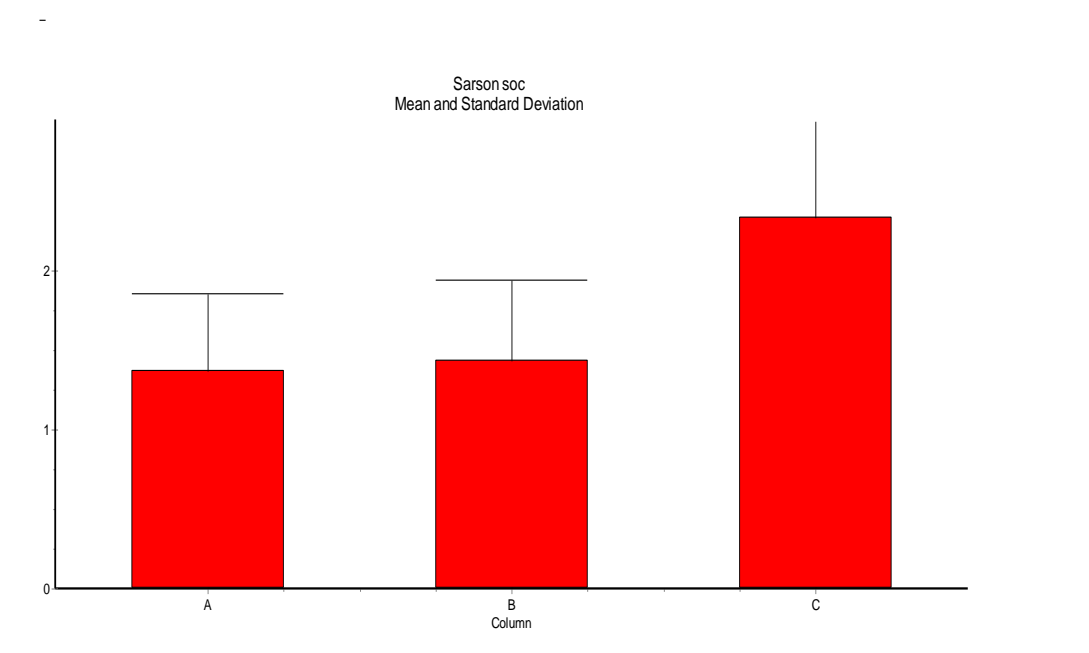
Table No 36: Self efficacy.

Assessment	Median (range)	Mean	S D	P Vaule
1 ST Assessment	1	1.4	0.4	0.01
2 ND Assessment	2**	1.8	0.5	0.01
3 RD Assessment	1^^	2.3	0.6	0.01

*p<0.01 as compared to 1st assessment

^^P<0.01 As compared to 2 nd assessment

Graph 20.



There is significant improvement seen in assessment in Self efficacy of patient in 2nd assessment and there is highly significant improvement seen in 3rd assessment as compared to 1st assessment.

DISCUSSION

Discussion is carried under following headings.

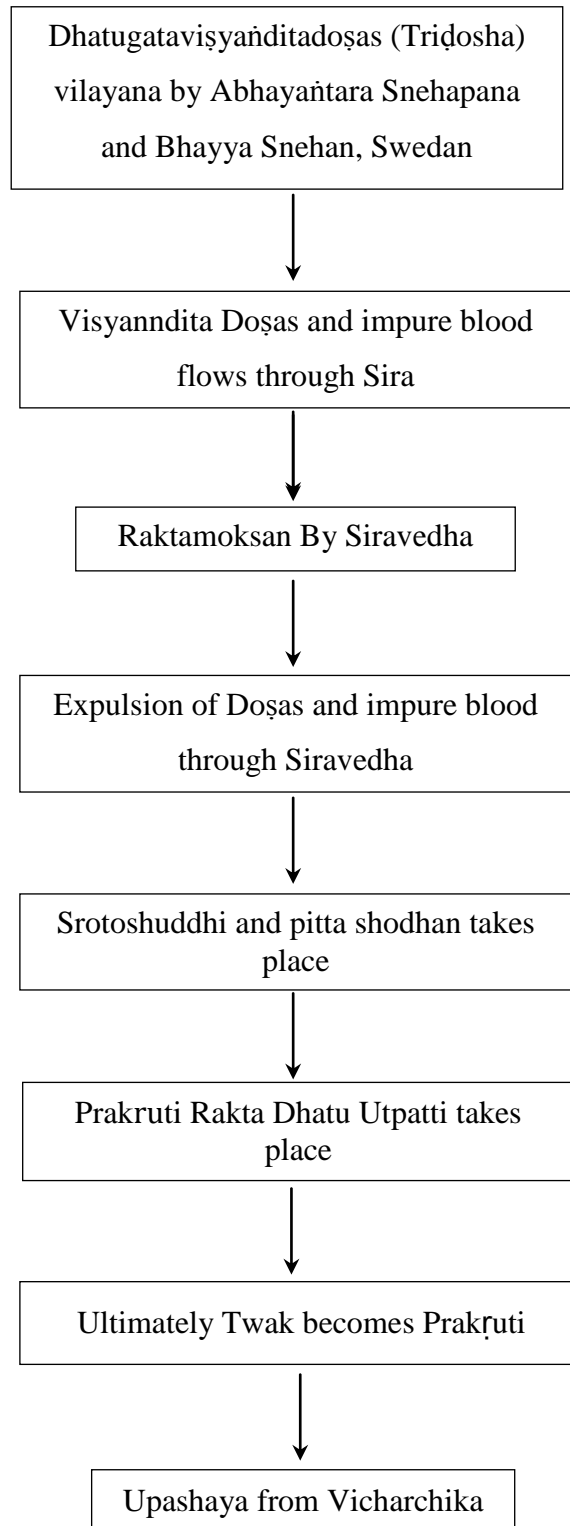
1. Discussion on *Nidan* of *Vicharchika*.
2. Discussion on *Rupa* of *Vicharchika*.
3. Discussion on the effect of *Siravedha* in *Vicharchika*.

Probable mode of action of *Siravedha* (BLOOD LETTING)

SAMPRPATI BHANG IN VICHARCHIKA

DISCUSSION ON EFFECT OF THERAPY (SIRAVEDHA)

Probable Samprapti Bhanga of Vicharcika by Siravedha.



DISCUSSION

Concept of Holistic Effect

As far as the study is concerned Holistic means physical health along with the mental health means the well being of *Sharir* along with the *Mana*, *Indriya*, *Buddhi* whole is Holistic. In *Vicharchika* Raja and Tama Guna (Attributes) of Mana(Mind) has been affected due *Kapha and Pitta Dushti*. After *Siravedha* vitiated *Kapha Vata*, *Pitta* get expelled out it leads to reduce in Raja and Tama Guna of Mana it means *Indriya Shudhhi* and *Mana Prasadana* resulted after *Siravedh karma* (Raktmokshana).

Effect on Siravedha Karma in Vicharchika

Symptoms like *Twakvaivarnta*, *Rukshata*, *Kandu*, *Daha* will reduce after *Siravedha Karma* due to *Prabhut dosha Nirharan* by *Siravedha* and *Rakta Shudhhi*, *Sarir laghvta*, *Vedana shanti*, *Twak Shotha*.

According to *Charak*, and *Sushruta*, *Shodhan* is necessary for disease due to the *Bahudosha Avastha*. As *Vicharchika (eczema)* is *Vata-Kaphaj* Condition so *Siravedha karma (blood letting)* can be given in *Vicharchika (eczema)*.

Although *Vicharchika (eczema)* is considered as a disease of *Bahya Roga Marg*, the initiation of pathogenesis is from the *Koshtha*. However applying the usual Shaman principles of treatment of *Vicharchika* according to *Nidan* and *Samprapti*, will inevitably result in only partial cure, therefore *Sanshodhan Karma* is considered as the best line of effective treatment.

Siravedha (blood letting) procedure is effective to absorb toxic materials so they can be easily evacuated from body. Beside eliminating *Pitta and Kapha Doshas*, the main seat of *Vata* is also purified thereby making *Siravedha Karma* a truly *Tridoshar* procedure.

• Holistic Effect of Siravedha In Vicharchika

Siravedha comes under the *Pancha Shuddhi* according to the *Charkacharya* which means to purify the body from inside, *Siravedha karma* not only cleanses the body from inside but also does the *Prasadan* of the *Mana*, *Indriya*, *Satva*, *Atma* which are called the tripod of the *Sharir*. which directly improves the Quality life, Life Style, Efficacy of Life, Beck Anxiety, Interpersonal Support, Stress which are the main objective of the Study.

As *Manas Hetu* also plays very important role in the *Vicharchika (eczema)* i.e. *Bhay*, *Chinta*, aggravates the *Tridosha*.

Comparison of the Holistic Health with the Manshik Bhava

Holistic health care is an integrated approach to health care that treats the whole person not simple symptoms and disease. Body and mind are integrated and inseparable.

In this, *Bhaya*, *Chinta*, *Krodha* etc comes under the *Mansik Bhava* which is the backbone of the study. In all these *Bhavas*, *Tridoshas* get vitiated according to the dominance of the *Bhava* which directly hamper the Quality of Life, Social Support, Stress Scale, Beck Anxiety Inventory, Self Efficacy etc. As all these scales shows the prognosis of the Disease which directly shows the imbalance of the *Mansik Bhavas* which further aids in the pathogenesis of the Disease.

OBSERVATIONS FOUND THROUGH QUESTIONNAIRES

On The basis of Result and Observation, Prevalance of Vicharika is in 20-30 decades suggestive of Kapha Prakop along with the Pitta Doşhs, Males are prone to the Disease due to the stress. Also it is seen that middle class and service class are more affected as they fight against day to day challenges to fulfil their requirements during which they suffer from stress, anxiety, also interpersonal support hampered.

1 Health promoting life style.

- Human beings are relevant to change their life style which are well acquired with reduction in health promoting life style.
- It was observed that the life style of the patients was decreased in 2nd assessment but gradually increased in third assessment.
- The Health-Promoting Lifestyle Profile II continues to measure health promoting behaviour, conceptualized as a multidimensional pattern of that serve to maintain or enhance the level of wellness and fulfilment of the individual. The response format to measure the frequency of self-reported health-promoting behaviours in the domains of health responsibility, physical activity, nutrition, spiritual growth, interpersonal relations and stress management.
- In the present study health promoting life was decreased in second assessment when compared to first one. There was no difference in second and third assessment. The reason behind it may be due to.

2. Quality of life

- The present study showed improvement in quality of life, after Siravedha Karma. The reason behind it is as after Siravedha the Vitiated Pitta and Kapha gets expelled out through blood, and decreases the symptoms of Vicharika and ultimately improve in quality of life with 'p value' less than 0.05 showing significant result.
- Before Siravedha procedure, Patient was not confident to talk and to meet anyone as he was suffering from Vicharika (Eczema). As the main site of Vicharika is Twacha which is the sthan of Bhrajak Pitta, gets purified after Siravedha. Hence there were reductions in symptoms of Vicharika Viz; Kañdu, Strava and Vaivarnyata, ultimately improve in quality of life of patient.
- After Siravedha there were changes in quality of life as patient started living healthy and social life.

3. Self –Efficacy

- After procedure temperament of patient increases in favour of disease. Siravedha Karma shows low self efficacy in first assessment due to the low acceptance of Siravedha Karma or low belief on Siravedha Karma by patient, but it gradually increased the belief on treatment in second assessment because subject got relief from the treatment and due to which belief also increased and in the third assessment mental and physical health of the patient both get improved from the karma.
- Patient's confidence on Ayurveda Therapy is increased in all the three assessment.
- The confidence of the subject improved after long term sustained benefits of Siravedha karma.
- Self efficacy is concerned with the perceived capability. It is a statement of intention. Perceived self- efficacy is a major determinant of intention but the two constructs are conceptually and empirically separable.

4. Interpersonal Support

- The study examined Siravedha Karma also proved to be effective in the interpersonal support as graph shows the positivity of the scale, as agony of the Vicharika disease along with the symptoms gone, patient become more communicable with other people and friends get more interacted with the patient, feeling of joy makes the level of stress decreased. Also after the Siravedha karma, Buddhi, Mana Prasadana takes place which further improves the Interpersonal support.

- After the reduction in Symptoms of Vicharika Vyadhi, it also appears that patient perceived adequate moral support which changes his interpersonal lifestyle.
- They started talking with people, started seating among the normal human beings after the Siravedha.
- Generalised purification of Vitiated Kapha and Pitta causes Shuddhi of Mana.

5. Sarson Social Support

Social support can be measured as the perception that one has assistance available and the actual received assistance including psychology, medicine, sociology, public health and social work. social support has been linked to many benefits for both physical and mental health.

There are four common functions of social support: emotional support, informational support, companionship support.

- Socially patients get more confidence after the treatment.
- Previously they were dependent on other people for help and daily work. After the treatment it was found that patients were becoming independent for their work and easily supporting other people also.
- While social factor may mediate one's ability to achieve a certain outcome, considering such changes exclusively in a linear manner, at least in the beginning of an investigation.

6. Percieved Stress Scale

- This scale is increased in first assessment as this scale is more about of psychological behavior due to the stress of disease whether it is going to be treated or not as Bhaya is the Lakṣaṇa of Manovaha Srotas, but in second assessment it get decreased because of the reduction in the symptoms of the Vicharika which reduces the stress of the person as in sirvedha but in third assessment it again get increased due to the relapse of the symptoms of the Vicharika.
- After Siravedha, slightly reductions in the symptoms of stress. The questionnaire mainly showed the improvement in mentally stress of the patient.
- Siravedha therapy helped in irrigation for Mana and Atma which in the benefited stress scale.

7. Beck Anxiety Inventory

- Anxiety is a general term that cause nervousness, fear and worrying. It is a feeling of fear, unease, and often related to situations perceived as unavoidable.
- The result is surprised in case of anxiety as this anxiety decreased significantly after Siravedha Karma as Malibhut Shleshma, Kleda Nirharan and Vāta Niyaman takes place after Avarodha Nasha resulted in Prakrut Rasa Nirmaan and does Mana Prasadana.
- The severity of Vicharika and also by hearing the schedule of the Siravedha Karma i.e.consumption of Ghrit etc was decreased in Second assessment due to the reduction in the cardinal symptoms and further decreased in third assessment as the effect of the Siravedha Karma remain longer in case of anxiety.
- During the treatment (Siravedha karma) patient feels anxious and nervous due to temporary state of fearful situation which is in normal things surveyed. But after the half an hour (duration of treatment) patient was mentally relaxed.
- The Manas Bhav have relation with Dosha. Bhaya increases Vayu. Vayu accelates Chanchlata of Mana which leads to Chittodwega.

OVERALL EFFECT OF SIRAVEDHA IN VICHARIKA

- 1 Vicharika is included under Siravedha Arha Vyadhi. In each and every disease, Śodhana is mentioned which includes Siravedha.
- 2 In Vicharika, Vitiation of Rasa, Rakta and Maṃsa are found and Siravedha is indicated in all these Vitiated Dūṣyās.
- 3 Siravedha Karma eliminates huge amounts of morbid Doṣās. In Vicharika there is excess Dūṣṭi of all Doṣāja which can be eliminated easily by Siravedha.
- 4 While assessing the Rogamārga, Vicharika is a produced because of Vimārgagaman of Doṣāja in Raktādi Dhātū and Twak. In the Purvakarma of Siravedha the morbid Doṣās were liquefies in Śakhā and Strotas in large amounts and these are eliminated by Siravedha.
- 5 Srotoviśodhana is the action achieved by Siravedha and Vimārgagamana in the disease is vanished.
- 6 Siravedhaeven produces Indrihya Prasādana and Dhātū Sthiratā, hence Rakta Dhātū Dūṣṭi and Rasa Dūṣṭi in Vicharika is reduced and Twakiṅdriya is nourished.

Effect on Validated Questionnaire

The improvement in Health promoting life style and quality of life after performing *Siravedha* therapy due to Eradication of *Dushit Kaph Pitta, Kleda Nash* resulted into *Kandu nasha*, along with *Man shanti* manifested in terms of all symptoms. Improvements in energy level and locomotors activities. After the *Siravedha karma Vicharchika Vyadhi* and symptoms related to it gone, along with reduction in the stress and anxiety Level. Patient becomes more communicable with other people. Another reason that in *Vicharchika Vyadhi* generalized purification after *Siravedha* therapy i.e. *Mana Shudhhi* in *sarvang suddhi*. Purification after *Siravedha* therapy i.e. *Pitta, Kapha Nirharana, Vata Niyaman* after removing *Avrodh* in *Sarvang Strotas* resulted in *Prakrut Rasa Nirman, Samyak Vyana Vahan, Mana Shudhhi* that resulted in anxiety scale symptoms. Which are mainly related *Rasavaha, Raktavaha Strotas Dushti*, vague symptoms related *Vata vyadhi*.

Siravedha therapy benefited in anxiety level may it help *Manovaha Strotas Shudhhi, Hruday Shudhhi*. After *Siravedha* therapy subject shows slight improvement i.e. reduction in the symptoms of stress related to *Manovaha Strotas*. *Siravedha* therapy helped improvement in *Mana* which in term benefited symptom related stress scale. The confidence of the subject improved after the long term sustained benefit of *Siravedha* therapy. This also reflected in self efficacy scale suggestive of great faith in ancient wisdom.

CONCLUSION

1. *Vicharchika* as a *kshudra kushta* has *kapha* dominance and even involvement of *tridosha* can be evident from its signs & symptoms.
2. *Siravedha karma* will be find effective in the symptoms of *Vicharchika* and also in holistic health effect.

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