

## CONCEPT OF DAIVKRUTA CHHIDRA IN AYURVEDA

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### ABSTRACT

Important cultural events in an individual's life from birth to death are grouped under the term *Sanskara*. *Karnavedhana sanskara* is one of them. The process of ear piercing is known as *karnavedhana*. *Karnavedhana* is mentioned in Ayurvedic text. Sushruta, Vagbhata & Kashyapa explained *karnavedhana* but Charaka did not mention any *sanskara*. *Sushruta Samhita* has very specifically elaborated positive effects of *karnavedhana*, site of *karnavedhana*, identification of *Daivkruta chhidra* (D.C.), location of *Daivkruta chhidra*, positive effect of piercing at *Daivkruta chhidra*, *upadrav* of piercing other than site of *Daivkruta chhidra*. In today's era goldsmith as well as physician performs the *karnavedhana* procedure. Their procedures & instruments are different as compare to Sushruta. They do not have any knowledge of D.C. & *karnavedhana* method of Sushruta. According to Sushruta, the site of piercing (D.C.) is lacking of *sira*, its piercing is painless as well and devoid of *Upadrav*, but piercing the site other than DC will definitely show *upadrav*. Sushruta has explained underlying justification of these *Upadrav* with the help of 3 types of *Sira*. *Prima facie* and hypothetically we can say that these *upadrav* might have correlation with inflammatory stages of secondary infection.

**Key words** – *Daivkruta chhidra*, *karnavedhana*, ear piercing.

### INTRODUCTION

*Sanskara* have their origin in post Vedic literature, such as the *Grihya-sutras*, the Epics, the *Puranas* and the Ayurveda. Though the number of *sanskaras* varies in different places, the customary *sanskara* are sixteen in number and same is mentioned in Ayurveda too. Out of these '16' *sanskara*, the *Karnavedhana sanskara* is one of the important *sanskara* with socio-cultural relevance.

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Out of these '16' *sanskara*, the *Karnavedhana sanskara* is one of the important *sanskara* with socio-cultural relevance. In addition to the cosmetic value (*karnaabhushan*), it is believed in Ayurveda that *karnavedhana sanskara* protects the child from untoward health hazards like *Graha* [1].

Sushruta described proper site for *Karnavedhana* called as. D.C., identification method of D. C. with the help of sunlight, location of D.C., positive effects of piercing at D.C. [2], Presence of *sira* viz. *Kalika*, *Marmarika*, *Lohitika* [3] in the vicinity of ear lobule. *upadrav* of piercing other than site of D.C.

Whether the procedure of *karnavedhana* explained by Sushruta is in practice or not? Researcher provoked to find out answer of this question. For

this a verbal survey carried out & from this verbal survey it is found that, in society, ear piercing done by two methods. 1. By goldsmith, 2. By physician.

Whether these two performers know the method of ear piercing explained by Sushruta? To find answer of this question a questionnaire is formed. With the help of this article we will come to know that these two performer have any knowledge regarding D.C. & Sushruta's method of ear piercing? or not.

*Sira vedhana* during ear piercing causes *upadrav*. To understand these *upadrav*, stages of inflammation studied & correlated with *upadrav*.

AIM – To understand the concept of *Daivkruta chhidra*.

#### OBJECTIVES:

1. To identify the location & method of identification of D.C.
2. To see whether different methods of *karnavedhana* exists in practice or not?
3. To understand the concept of *upadrav* in the light of modern science

#### Review

##### A. Ayurved literature review –

##### Meaning of *Daivkruta chhidra*-

##### a. *Daiv*:

1. *Daivadagata* [4]
2. Belonging to or coming from god, divine [5]

##### b. *Daivkruta chhidra*

According to *Chakrapani* commentary on Sushruta, *daivkruta chhidra* is the hole made by god for *karnavedhana*, it can be seen with the help of sunlight & this point is very thin

& devoid of vascular structures hence, after piercing this point pain & bleeding were absent. [6]

Identification of *Daivkruta chhidra*- To identify *daivkruta chhidra*, Sushruta elaborated a test what we call it as translucency test. By holding ear lobule in left hand sunlight is illuminated on ear & from other side the ear is examined. The maximum translucent point present on ear lobule is *Daivkruta chhidra*. [1]

Method of ear piercing explained by Sushruta - According to Sushruta, in *karnavedhana sanskara*, right and left ear lobes should be pierced in case of male and female children respectively. How to

locate D.C.? is the quest. For this purpose Sushruta has advised to physician that, to hold appropriate side ear lobe with left hand and holding the piercing needle with right hand and then by locating the proper point of piercing which is slightly cheek wards of the centre of the ear lobe, where there is maximum translucency in the source of light. This proper point is called as D.C. [1].

The piercing should be done slowly with straight stroke. Absence of complications like severe pain, bleeding, immediate inflammatory reaction, local rise in temperature, swelling and redness etc. is the sign of proper execution of the procedure at the proper site i.e. D.C., neither is high up, sideward nor downward, which mechanically avoids injury to the *sira* in the vicinity of D.C. viz. *Kalika*, *Marmarika*, *Lohitika* [2]. Here important to note that, the causes of complication in the said procedure are explained by Sushruta by means of injury to these *sira*.

Same procedure was adopted by Vagbhata [7] & Kashyapa [8].

#### C. Modern literature review-

1. Ear lobule is composed of fibrous fatty tissue & blood vessels. It contains no cartilage hence, easily pierced. Ear lobule is supplied by posterior auricular artery, greater auricular nerve, lymphatic drained in to superficial cervical nodes [9].

#### 2. Pathology of inflammation-

Inflammation is the complex vascular phenomenon in connective tissue. Rubor (redness), calor (local heat), dolor (pain), tumor (swelling), loss of function are the cardinal signs of inflammation. There are three stages of inflammation i.e. vascular phenomenon, cellular response & repair [10]

#### MATERIAL-

1. Verbal survey for identification of *karnavedhana* performer.
2. Questionnaire to collect information of methods of *karnavedhana* by interview of *karnavedhana* performer.
3. Ayurved literature to collect information regarding D.C., *karnavedhana*, *Upadrav* after ear piercing.

4. Modern literature related with anatomy of ear lobule & pathology of inflammation.

**METHODS-**

Verbal survey is carried out for the selection of *Karnavedhana* performer. By this information it is observed that Goldsmith & Physician are *karnavedhana* performers in the society.

By questionnaire survey it is found that there are two different methods of *karnavedhana* in society 1. goldsmith method and 2. physician method.

From interview of 20 performers [10 goldsmiths & 10 physicians], one goldsmith & one physician were selected for the experiment. From these selected two groups of performers the detail information of their *karnavedhana* methods collected. And same is compared with Sushruta's method.

**Method of goldsmith-**

Baby should be in sitting or lying down position in lap of *Dhatri*. Lubricate gold wire by piercing it in dry coconut. Hold gold wire in one hand and with other hand palpate ear lobule and pierce ear lobule. Same procedure is executed for other ear.

(See photograph on next page)

**PHOTOGRAPH NO.1**

**PHOTOGRAP H SHOW ING GO LDS MITH'S (manual) MET HO D O F EAR P IERCING**



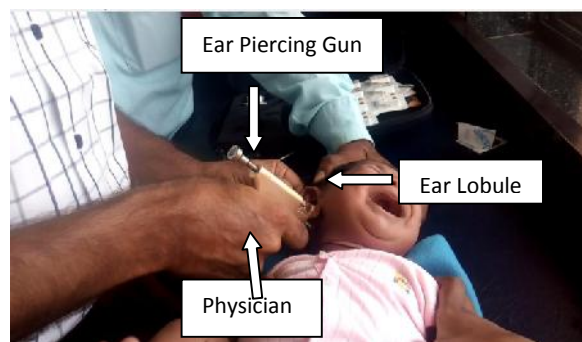
Ear lobule  
Goldsmith

**Method of Physician -**

Baby should be in lying down position, hold baby tightly. Apply antiseptic on ear lobule. Piercing site is marked by pen. Studs and clasp placed on ear lobule. Plunger is triggered and ear is pierced. Same procedure is executed for another ear.

**PHOTOGRAPH NO.2**

**PHOTOGRAPH S HOWING PHYS ICIAN'S (INS TRUMENTAL) MET HOD OF EAR P IERCING**



Ear Piercing Gun  
Ear Lobule  
Physician

Information collected from modern literature is compared with *upadrav* of *sira vedhana* at ear lobule. It found relation with inflammatory reaction and hence, t he *upadrav* are compared with stages of inflammation.

After collection of information & its comparison with observation, the results were analyzed, accordingly

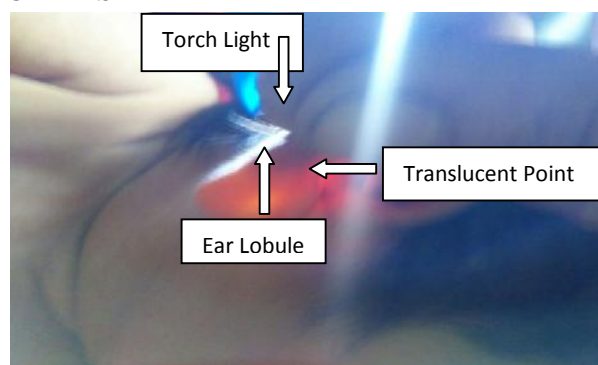
**OBESERVATIONS-**

From literature it is observed that

1. *Daivkruta chhidra* is thin area without *sira*, it is translucent & identified by translucency test as seen in photograph no.1.

**PHOTOGRAPH NO.1**

**LOCATION OF DAIVKRUTA CHHIDRA AT T RANCELUCENT AREA IN TRANCELUCEN- CY T ES**



Torch Light  
Ear Lobule  
Trance lucent Point

2. There are two different methods of *karnavedhana* in practice.

3. Comparative study of procedures of Sushruta, goldsmith & physician is given in the table no.1-

a. Goldsmith's method b. Physician's method.

**TABLE NO. 1 COMPARATIVE STUDY OF PROCEDURES TABLE**

SI.NO	PROCEDURE	SUSHRUTA	GOLDSMITH	PHYSICIAN	REMARK
1	PURPOSE	Protection from <i>graha</i> & to wear ornament	To wear ornament	To wear ornament	X
2	Period in age	6 <sup>th</sup> or 7 <sup>th</sup> month	Random	Random	Now a days 2 <sup>nd</sup> or 3 <sup>rd</sup> month
3	Position	Sitting	Sitting or lying down	Lying down	X
4	Identification of <i>daivkruta chhidra</i>	With the help of sunlight	No knowledge if <i>daivkruta chhidra</i>	No knowledge of D.C.	X
5	Piercing site	<i>Daivkruta chhidra</i>	X	As per site marked by parent	X
6	Prefered lobule Rt. Or Lt.	Male-right. Female -left	Random	Random	X
7	Site other than D.C.	Avoided If taken-suggested <i>upadrav.</i>	Not specific	Not specific	X
8	Local application	If pierced at D.C.-no local application suggested. If <i>sira vedhan</i> -treated according to <i>dosha.</i>	Not specific.	No any local application	X
9	Material used for piercing	<i>Suchi</i> / needle Specific metal not mentioned	Gold wire	Gold plated copper studs	X

10	Actual procedure	<ol style="list-style-type: none"> <li>1.Sitting position (in lap of mother or <i>dhatri</i>)</li> <li>2.By left hand of <i>Vaidya</i> ear lobule held</li> <li>3. Conform Position of <i>D.C.</i> in sun light.</li> <li>4.Take needle in right hand</li> <li>5. Pierce ear lobule slowly</li> <li>6. Medicated thread tied.</li> </ol>	<ol style="list-style-type: none"> <li>1.Sitting or lying down position.</li> <li>2. Palpate ear lobule.</li> <li>3.Take gold Wire.</li> <li>4. Lubricate it.</li> <li>5. Pierce ear lobule.</li> </ol>	<ol style="list-style-type: none"> <li>1.Lying down position</li> <li>2. Hold baby tightly..</li> <li>3.Apply anti-septic</li> <li>4.Mark of site</li> <li>5.Placement of stud &amp; clasp in gun</li> <li>6.Trigger the plunger.</li> <li>7. Piercing accomplished.</li> </ol>	X
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4. As per review of modern literature it is observed that the stages of inflammation & lakshanas of upadrav after ear piercing can be correlated.

5. Table no.2 given below shows the comparison of stages of inflammation with lakshanas of upadrav.

TABLE NO.2 CO MPARISO N O F STAGES O F INFLAMMATIO N W ITH LAKSHA NAS O F UPA DRAV

No.	Lakshanas of Upadrav	Name of sira	Stages of inflamation
1	<i>Daah</i>	<i>Kalika</i>	Calor (Heat)
2	<i>Shwayathu</i>	<i>Kalika</i>	Pain
3	<i>Vedana</i>	<i>Kalika + Marmarika</i>	Tumor (swelling)
4	<i>Jwar</i>	<i>Kalika + Marmarika</i>	Fever
5	<i>Granthi</i>	<i>Marmarika</i>	Enlargement of lymphnode
6	<i>Manyastambha</i>	<i>Lohitika</i>	Neck stiffness
7	<i>Shirograha</i>	<i>Lohitika</i>	Heaviness in head
8	<i>Karnashool</i>	<i>Lohitika</i>	Ear pain
9	<i>Apatanak</i>	<i>Lohitika</i>	Spasmodic pain

**RESULTS –**

From experiment it is seen that in society there are two methods of *karnavedhana* other than Sushruta. Purpose of *karnavedhana* is to follow tradition or to wear ornament. From comparison table it is also seen that *Karnavedhana* performed commonly in 2nd or 3rd month of age. Position of baby is different in these three

methods. Concept of *D.C.* is not known to goldsmith & physician as well. Specific ear lobule is not preferred to pierce first by goldsmith & physician. Local application is not advised after piercing by these two performers. Material used for piercing is different in these three methods. From the table of comparison of stages of inflammation & *upadrav* it is observed that the



upadrav are stages of inflammation. Three *siras* can compare with stages of inflammation.

## DISCUSSION

Karnavedhana is the procedure of piercing ear lobule [1]. It is one of the *sanskara* performed in childhood [11, 12]. To avoid bleeding, pain and post procedure complications (*upadrav*) Sushruta has explained specific site for ear piercing i.e. *Daivkruta chhidra*[1]. And as per Vagbhata same is present at ear lobule neither upward, sideward nor downward [6]. According to Sushruta *Daivkruta chhidra* is a point which is very thin & devoid of *sira*. Hence, pain & bleeding are absent if this site is pierced [1]. Sushruta recommended avoiding piercing execution at the site which is other than D.C. [2] because pain & bleeding occurs due to injury to specific *sira* present in the vicinity of D.C. [2]. Injury to these specific *sira* (viz. *Kalika*, *Marmarika* & *Lohitika*) shows variety of *lakshanas* in form of *upadrav* [2]. These *Upadrav* are distressing to child hence to avoid these complications *karnavedhana* performer must have knowledge of D.C.

Whether this procedure of *karnavedhana* explained by Sushruta is in practice as it is or modified way or not? Was the quest. Verbal survey is executed for the same and with the help of that survey it is seen that in today's era two methods of *karnavedhana* are in vogue i.e. Goldsmith's & physician's method. From this interview, it is clear that both of them do not have any knowledge of *Daivkruta chhidra*.

Sushruta suggested the period (*kaal*) of *karnavedhana* as 6th or 7th month [2] but not specified whether this period is age of baby in month or it's a calendar month. In commentary of Dalhana on Sushruta it is mentioned that the month should be calendar month. And also stated that consider *bhadrapad* as first month of calendar [1] i.e. 6th month is *maagh* and 7th month is *Phalgun* should be considered. The same is considered by Vagbhata.

After selection of piercing site i.e. D.C. Sushruta suggested right and left ear lobes should be pierced first in case of male and female children respectively[1].

Instrument used for *Karnavedhana* are *suchi* by Sushruta or *goldwire* by Goldsmith or piercing gun by Physician. The metal used for piercing is also different in these three methods i.e. Sushruta did not specified specific metal for piercing, Goldsmith and physician both use gold wire and gold plated copper studs respectively.

Considering the reasoning of *upadrav* in scrutiny of modern science, researcher went through the study of modern literature, and by this review it is seen that there is no any reference regarding D.C. or *karnavedhana* in modern science but the stages of inflammation [10] can be correlated with *upadrav* caused by piercing ear lobule other than the site of D.C.

After the review of both Ayurved and modern literature, *lakshanas* of *upadrav* are correlated with stages of inflammation. i.e. *upadrav* of *kalika* as stage 1, *Marmarika* as stage 2, *Lohitika* as stage 3 of inflammation.

## CONCLUSIONS

*Daivkruta chhidra* is point which is very thin & devoid of *sira*. Proper piercing at *Daivkruta chhidra* is blood less & painless too. There are two methods of *karnavedhan* in vogue, Goldsmith's method & Physician's method. These two performers do not have knowledge of D.C... Sushruta did not specified period of *karnavedhana*. Though according to Sushruta right ear lobule preferred in male & left in female respectively for piercing, it is neither observed in practice by goldsmith or physician. Though Sushruta has not specified metal for *karnavedhana* Goldsmith and Physician traditionally use gold wire & gold plated copper studs respectively. If piercing is executed at site other than D.C. then complications are seen in relation with *Kalika*, *Marmarika* & *Lohitika sira*. Sushruta might have explained post piercing inflammatory stages with the help of *upadrava* caused by injury to *sira* viz. *Kalika*, *Marmarika* & *Lohitika*.

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