

CRITICAL REVIEW ON URDHWA SHAKHAGATA VEDHYA SIRAS OF UPPER LIMB

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ABSTRACT

The science of Ayurveda has glorious past with extra-ordinarily enriched documentation of medical literature. That is nothing but experience and observations of ancients. Ayurveda *Rachana Shareera* were evolved 3000 years ago. The *Rachana Shareera* given in Sushruta Samhita *Shareera Sthana* is surgical anatomy and that of *Charaka Samhita Shareera Sthana* is more metaphysical. The knowledge of *Marma, siras* and vessels are essential for understanding the concept of *Siravyadha*. *Siravedha* is an emergency management to achieve better results a type of simplest technique of *Raktamokshana* or bloodletting is given prime importance in panchakarma or *Sodhanachikitsa*. There are 700 *siras* present in the body, divided into 4 groups those are *Vataja, Pittaja, Kaphaja*, and *Raktaja* respectively. *Vedhya siras* are those which can be interfered with surgical procedures and the *avedhya siras* are those which are not fit for any type of surgical procedure. if any injury to these must be avoided during surgery.

Keywords: *Siravyadha, Vataja, Pittaja, Vedhya, avedhya*

INTRODUCTION

Rachana Shareera is the media either to plan for treatment or to achieve the aim of life. Hence the fundamental concept of *Rachana Shareera* has become necessity for both physician and surgeons. The knowledge of *Marma, siras* and vessels are essential for understanding the concept of *Siravyadha*. *Marmas* are the vital points in the body which prove to be fatal when subjected to trauma.

Acharya Sushruta further says that, this is the only therapy which helps in eliminating all the three vitiated *doshas* at a time. He further advocated that if all the fivefold purificatory procedure cannot be performed

due to lack of time then, even '*Raktamokshana*' can serve the purpose.

Siravyadha has been one of the most used procedures amongst various methods described in classical Surgery. It can be said that half or rather entire *Shalyatantra* is equivalent to '*Sira vyadha*' alone i.e. a number of diseases are likely to be cured only through this simplest technique *Raktamokshana* or bloodletting is given prime importance in *panchakarma* or *Sodhanachikitsa*.¹ *Siravedha* is an emergency management to achieve better results. So, correction of any abnormality in the blood by taking it out solves several

problems.² *Dhamanis* starts pulsating when they get filled up with nutrient material from external sources. The nutrients materials are supplied to the tissues through the process of transudation are known as srotas.³ *Siras* (veins) do not carry either *vata* alone *pitta* alone or *kapha* alone hence all *siras* (veins) are said to carry all the doshas.⁴ They are big at their roots and are very small at the tips and appears like the veins on a leaf; thus they divided, and become 700 in number.⁵ *Siras* are those which bind the joints, transport the *doshas* and *dhatu*s from one place to other place, all of them are joint at *nabhi* and from there they spread to the entire body.⁶ *Pavana* (*vata*) moving in its own *sira* (*vata vaha sira*) bestows non-hinderance of all activities (of the body), non-delusion (absence of confusion) in the functions of the mind and many other activities.

Objectives:

1. To review the *vedhya siras* and *marmas of urd-washaka*.
2. To interpret the importance of *Urdhwa shakhagata vedhya siras* on the basis its applied aspect.

Methodology:

Source of Data: Literary and conceptual study was on the data compilation from the *Brihatrayees*, *Laghutrayees* and other classical books including journals, presented papers, previous work done and co-related, analysed with the knowledge of contemporary science on the subject.

Method of the collection of the data: Books, thesis, journals, internet materials, presented papers etc. will be reviewed and related information will be collected and analysed scientifically.

Concept of Vedhya Siras: The *siras* are the structural entities in the body perform the *Sarana karma* and the *prabhava sthana of sira* is *Nabhi*. In the intrauterine life the required nutrient materials are transmits from the pregnant mother to the foetus by the *Siras*. *Rakta* moving in its own *sira* performs functions such as supplying nutrition to the tissues, bestowing of colour, tactile sensation and many others also; when aggravated, *rakta* accumulates in their own *sira*, then many diseases caused by blood develop in the body. *Sira* (veins) do not carry *vata*, *pitta*, or *kapha* alone, hence all *siras* are said to carry all the *doshas*. The *siras* are big at their

root and very small at their tips and appears like the lines of a leaf. Thus, divided they become 700 in number.^{7,8}

There are 700 *siras* present in the body, divided into 4 groups those are *Vataja*, *Pittaja*, *Kaphaja*, and *Raktaja* respectively. Out of 400 are present in the extremities, out of which 16 are *avedhya* (not to puncture). 136 *siras* are in the trunk out of which 32 are *avedhya*, 164 *siras* are above the clavicle i.e. head and neck out of which 50 *siras* are *avedhya*.⁹

Vedhya and Avedhya siras: In *Ayurveda* literature, *siras* have been explained as *vedhya* and *avedhya siras*. In which *vedhya siras* are those which can be punctured for bloodletting with surgical process. They don't have no serious complications when punctured. To get relief from certain diseases these veins are only safer for the bloodletting.

Avedhya siras are those which are prevented during different surgical process and these are not at all indicated for the bloodletting because accidentally if any injury will occur to these that may lead to deformity or certain times *Marana*.

Vedhya siras of Upper limb: *Acharya Sushruta* explains about *vedhya siras* of *urdhwashakha* in relation to the disease most of which are the superficial veins. In *Pleeha* disease, *sira vedha* should be done specially at the middle of the medial side of the left arm near the *kurpara sandhi* (Elbow joint) or between the *Kanistika* (little) and *Anamika* (ring) finger. Similarly, in *Yakrutodara* (Enlargement of the Liver) and *Kaphodara Sira vedha* should be undertaken on the right arm at the middle of the medial side of the right arm near the *kurpara sandhi* or between the *Kanistika* (little) and *Anamika* (ring) finger.

It is also been advised in the above said *siras* in case of *Kasa* (Cough) and *Swasa* (*Asthama*). In case *Viswachi sira vedha* should be done at below or above 4 *angula* (8cm) of the elbow joint.¹⁰

DISCUSSION

Vedhya siras are those which can be interfered with surgical procedures and the *avedhya siras* are those which are not fit for any type of surgical procedure. if any injury to these must be avoided during surgery.

In *Samhita kala*, *Acharya Charaka* also mentioned about *vedhya siras* while explaining the *Unmada* and *Apasmara* in his *Chikitsa sthana* 9th chapter as, blood-letting therapy should be administered by venesection, at the joint of the hair line (*keshanta pradasha*) and temporal region (*shankha pradasha*), which is useful in the treatment of *Unmada* (insanity), *Visham Jwara* (irregular fever) and *Apasmara* (epilepsy).¹¹ While *Acharya Sushruta* explains in detail about *siras* and in that only he explained *vedhya* and *avedhya siras* separately with their numbers and given importance to *siravedha*.

Like this he mentioned totally 700 *siras* in the body, among these 16 *siras* are *avedhya* in 4 extremities (4x4) those are one *Jaladhara*, two *urvi /bhavi* and one *lohitaksha*. 32 from *kostha*, and 50 from *urdhwa jatru-gata* are to be considered as not suitable for *siravedha*. In this way *Acharya Sushruta* has told totally 98 *avedhya siras* in the body. If these get punctured it will cause *Vaikalyata* or *marana*.¹²

Astanga Hrudayakara also have mentioned about *vedhya siras* in relation to but he was not specified the *sira* which is to be punctured to a disease, but he specified that *siravedhana* must be done based on *roga adhisthan*. He also mentions the number of *avedhya siras* but his concept is that, along with 98 *avedhya siras* which are mention by *Sushruta*, those *siras* which are oblique, short, tortuous, narrowly placed and which are located in joints should also include in the *avedhya siras*.¹³

Sushruta has mentioned 100 *siras* in each extremity among which four are considered as *avedhya siras* those are 1 *Jaladhara*, 2 *Bahvi* and 1 *Lohitaksha*. In this way there are 16 *avedhya siras* are present in the extremities.

It was observed after reviewed anatomy, physiology, circulation, venous systems, homeostasis on the grounds of literary principles, the sites of *Siravyadha* dealt by *Sushruta* are found to be correct, as blood-letting from particular site is effective in resolving the pathology of diseased conditions and beneficial in neutralizing physiological mechanisms by various changes in the body.

CONCLUSION

It was observed after review of literature and information collected that the concept of *sira* is pertaining to veins of the body. Among 700 *siras*, 602 are the *Vedhya siras* and 98 are *Avedhya siras*. In upper extremity totally 200 *siras* are present in which 192 are *vedhya* and 8 are *avedhya siras*. The *marma* concept of *Sushruta* is also important while dealing with the procedure like *siravyadha*.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Bhushan Dhawale & Vaishali Mulke: Critical Review on Urdhwa Shakhagata Vedhya Siras of Upper Limb. International Ayurvedic Medical Journal {online} 2019 {cited December, 2019} Available from: http://www.iamj.in/posts/images/upload/2320_2323.pdf